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UNDER THE SUPERINTENDENCE

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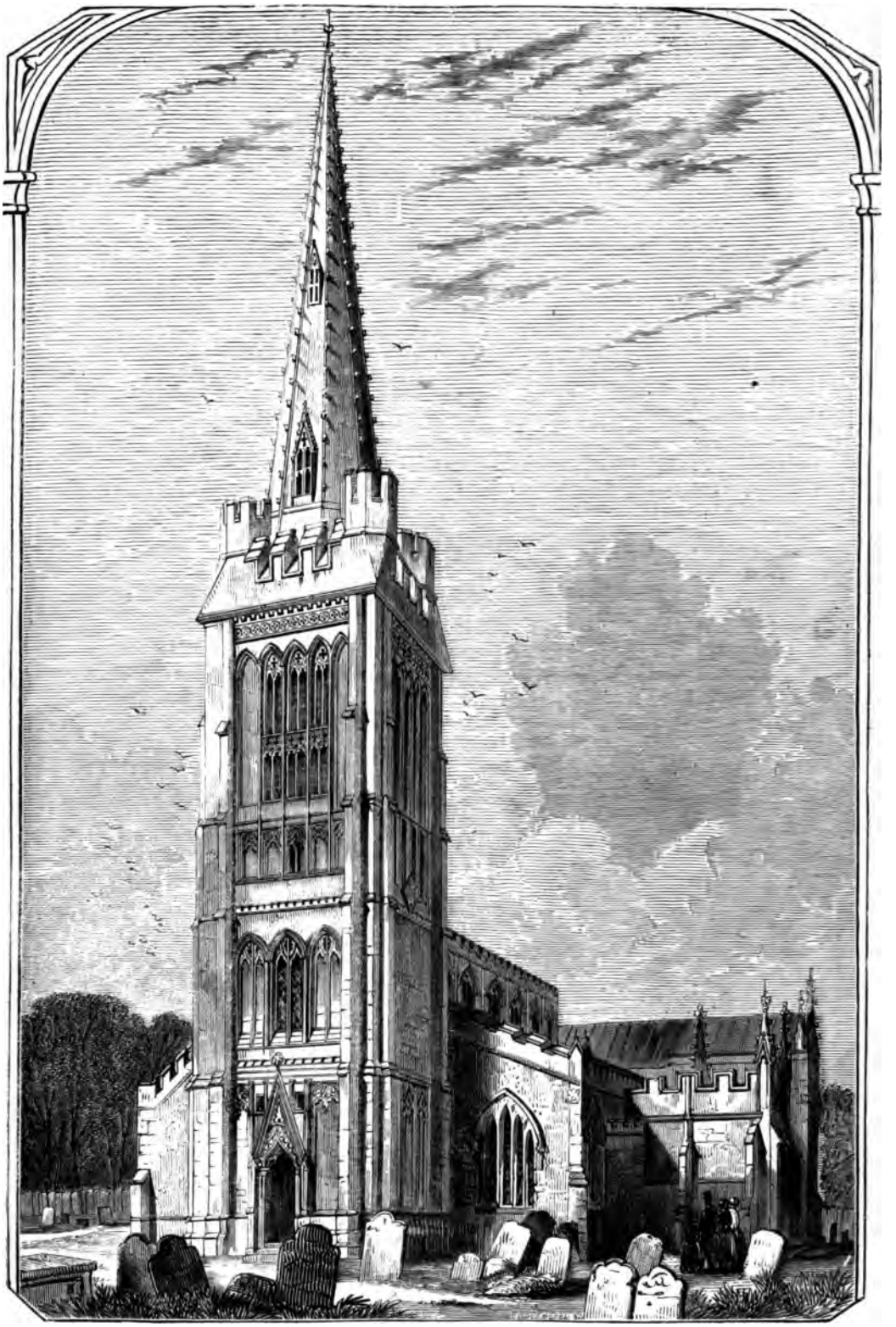

OUNDLE CHURCH.

THE
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JULY 2, 1853.

OUNDLE CHURCH.

OUNDLE is a market town in the county of Northampton, 30 miles N.E. from Northampton, and 77 N. by W. from London. It is situated on a gentle declivity on the northern bank of the river Nene, which nearly surrounds it, and over which are two bridges: one of these, called Northbridge, is remarkable for its length and the number of its arches, which support an elevated causeway.

The name of Oundle is, it would seem, taken from the river on which it stands, being a corruption of Avondale. For Avon in the old British tongue is the common appellation of a river; and this, here called by the neighbouring people Nene, appears to have been heretofore known by the general name Avon, or Aufona. "A notable river, I assure you (says Camden), and, if I have any sight into these matters, fortified in times past with garrisons by the Romans." "The very navel (he afterwards adds), heart, and middle of England, is counted to be near unto it (*i. e.*, Northampton), where out of one hill spring three great rivers, running divers ways; Cherwell into the south; Leame westward, which, as it maketh speed to Severn, is straightways received by a second Avon; and this Avon or Nene eastward. Of which these two Avons so cross England overthwart, that whosoever comes out of the north parts of the island must of necessity pass over one of these twain."

On the banks of this Avon or Nene stand several market towns before it reaches Oundle, which the same author calls "a proper little town," but qualifies his praise by adding that it has "nothing worth sight but a fair church, and a free-school for the instruction of children, and an alms-house for poor people."

A monastery was established at Oundle before 711, when Wilfrid, archbishop of York, died in it. According to some, it was founded by that prelate: by others it is considered merely a cell to the abbey of Peterborough.

The church, dedicated to St. Peter, is a spacious and handsome cruciform structure, combining the different styles of English architecture. It has a lofty tower at the west end, which is terminated at the angles by octagonal turrets, and surmounted by a hexagonal crocketed spire, erected in 1634: in the chancel are some rich stalls, good screen-work, and also some portions of ancient stained glass.

Oundle is a vicarage in the patronage of the lord chancellor: its population at the census of 1841 was 3,107.

HOMELY HINTS ABOUT WORK*.

"Let all things be done in order."—1 COR. xiv. 40.

"Do what thou dost as if the earth were heaven,
And that thy last day were the judgment day:
When all's done, nothing's done."

KINGSLEY.

"A wise man scorneth nothing, be it never so small or homely,
For he knoweth not the secret laws that may bind it to great effects.

MARTIN TUPPER.

THE law of order requires to be duly combined with the law of work; else we shall walk at hap-hazard, hindering our own usefulness, and irritating the feelings of others. There may be much diligence, and faith, and zeal, without order; but there can be only partial success. Nor without it can there be a thorough spirit of obedience; for it is one of the commands of God, "Let all things be done in order." It appears to be a thing of easy attainment, belonging to the essentially common-place and uninteresting elements of work; hence is it so frequently neglected, and any admonitions on the subject generally received with weariness, if not contempt. Those, however, who have known the sadness of failure in their work, without any apparent cause, unless it be the want of due regularity and design, will not

* From "Work; or Plenty to do, and how to do it;" by M. M. Brewster. Edinburgh: Constable and Co. 1853. There are some valuable hints in this little volume.—ED.

disdain to listen to a few brief and homely words, and to such we say—

Be methodical. The very idea of "living by rule" is frightful to many, especially to those who pique themselves on possessing something of "genius," which they consider incompatible with method. Now, if genius has accomplished much in the world without method, doubtless it would have accomplished much more with it; while those who have neither genius nor method will find themselves but in a melancholy plight. When we rise in the morning to the light and the work of a new day, unless we have some rules of action, unless we know what we have to do and when it is to be done, unless we have the hours parcelled out in some measure, so that we need not waste large intervals in arranging and discussing, we run great risk of having our duties ill-balanced, giving undue space to the work that we like, and crushing into a corner the work that we do not like. While we allot, as far as possible, the different duties for the different hours, it is well to leave some but partially filled, to meet the emergencies of unexpected claims, reserving some lighter employments for these "corners of time." The lesson that we may learn from the following resolution of Mrs. Fletcher, of Madely, as recorded in her diary, will be found useful by those who for the first time are attempting to cultivate method. "I will endeavour to lay out my time by rule, that I may know each hour what ought to be done; nevertheless I will cheerfully submit to have these rules broken or overturned, whenever the providence of God thinks fit so to do."

Be punctual. Punctuality is essential to method; but we make a distinction between the two, because with some degree of growing method, as regards our own duties, we may yet be heedless, regarding the work and the method of others. Time is a gift; and, if we choose to undervalue and mislay our own portion, we certainly have no right to appropriate what belongs to those around us. Yet when we forget to keep an appointment, when we arrive an hour too late for the work to be done in concert with others, we have not only defrauded God of his service, but we have robbed our neighbours of hours that might have been usefully occupied. In some cases this is tantamount to the crime of stealing silver and gold; for to many time is money. Charlotte Elizabeth said that, by the want of punctuality in her friends interrupting her literary work, she had lost hundreds of pounds; still more is this true in the case of artisans and trades-people, to whom want of punctuality is positive injustice; and yet how little is this social sin watched and striven and prayed against!

Be thorough. Do not aim at more than you have strength or opportunity for; but what you attempt, do well: it is better to do one duty thoroughly than half a dozen superficially; and, as it is not the object of God that you should perform a certain number of services, but that you should so enter into the spirit of them as to glorify him, and obtain from each its full amount of benefit for others, you will frustrate God's plan by their perfunctory performance. There is nothing too small to be done thoroughly, no work so insignificant that we can say, "It is of no consequence how I do it." This thorough spirit will prevent procrastination—there will be no putting off till to-morrow the duty to be done, or the difficulty to be grappled with, which each day will grow more distasteful and more burdensome: it will also prevent the opposite tendency to undue haste, and the anticipation of future duty, when we ought to be absorbed in the present. Let there be also a combination of earnestness and reality so needful in all work, without which we shall walk through the vineyard as "in a vain show;" without which our hearts will be far away in dreams, while our hands are mechanically employed.

Be wise. Too often the usefulness of Christians is marred by a native want of wisdom. With the best intentions, they say and do just what is calculated to injure, instead of to profit; and they lay hold of the apostolic injunction, "Be instant!" as an excuse for being very much oftener "out of season than in season." Sometimes the defect proceeds from an overweening confidence in their own wisdom, which makes them trust to this broken reed to extricate them from perplexities, to uphold in difficult paths, and to solve harassing doubts and fears; therefore God leaves them to these their counsellors, that, after doing, saying, and thinking the most unwise things possible, they may become "fools" in their own estimation. The cure for both these cases is so simple and direct, that it need only be stated in these few words of scripture: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." All that is essential for the obtaining of this true wisdom is to be ever bearing in mind our daily, hourly need of it, and ever pleading the full promise of its immediate supply; so that in all sincerity, though not with fleshly wisdom, we may walk without erring, in the highway of holiness (Isa. xxxv. 8).

Be consistent. The Christian is not as the unrecognized architect of the coral atoll and lagoon, or as the builder of many of earth's proudest fanes: he is identified with his work, whatever it may be; and it will suffer loss, or increase in value, according as he walks stedfastly in the ways of the Lord, or is driven hither and thither, as if by a strong wind; one day at work in the vineyard, the next immersed in folly and vanity; one day speaking words of precept, the next day unspeaking them by contrary words of example. God's servant must bear the badge of his service at all times and in all places: that he may be consistent abroad, he is to be consistent at home: that his clothing without may be of wrought gold, like the king's daughter, he strives to be all glorious within. This consistency implies courage, and this courage implies decision. It is only the heart that is brave in the strength of the Lord, that dares to walk boldly yet humbly, consistently yet tenderly: it is only the heart that is like a soldier's heart, that heeds not the smoke and the noise of ridicule and reproach: it is only the heart braced with decision that shrinks not from confessing its Master, and that, when calmly assured of the path of duty, is not careful to answer the arguments of the opposer. Upon the tombstone of the Scotch reformer were written the words, "Here lies he who never feared the face of man;" and, had this eulogy been unmerited, limited and unsuccessful

would have been his work. When Martin Luther was implored by his friends not to answer to his citation before the diet of Worms, he exclaimed, "I am called in the name of God to go; and I would go, though I were certain to meet as many devils in Worms as there are tiles on the houses." When Paul listened to the prophecies of Agabus on the one hand, and the weeping of his beloved friends on the other, it was Christian decision that prompted the glorious reply, "What mean ye to weep, and to break my heart? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." The heart, that is thus enabled by grace to be bravely and decidedly consistent at all times and seasons, and under all circumstances, will find that, whereas in the old days of its cowardice and hesitation it was a dwarfish and puny thing, it will now grow in stature and in strength, like the coral polypi which increase in vigour when exposed to the swell of the breakers.

Be straight-forward! When we do even a little evil that much good may follow, we are turning aside from the straight road, and we countenance a principle which, perhaps, more than any other, has reared its Babel-like front against the simplicity of the truth that is in Jesus. Of all mottoes involving important practical and doctrinal results we would have this inscribed over the gates of the Christian vineyard, "Never do evil that good may come!" whether it be under the name of expediency, or policy, or prudence, or Christian wisdom. Though the amount of evil be as small as a tiny acorn, it encloses the germ of a gigantic principle. The straight road is the Christian's road, wherein none can lose their way: the winding path is but a branch of the broad road and beaten track. Like the "living creatures" by the Chaldean river, our feet must be "straight feet;" like them let us endeavour to go "straight forward," turning not aside as we go, but following the Spirit that goes before us. In all work this will be found a safe and simple rule. The duties that must be done clandestinely cease to be duties: the work that is done under another badge than the Master's will never prosper: the truths that must be rendered palatable by worldly policy will lose their truthfulness, and fail of their effect.

Be patient. God looks not upon the success, but upon the unwearied arm, the patient heart. The very toiling and rowing in contrary winds, though the rowers apparently do not near the land, is pleasing to him. The casting the nets into the sea during the long weary night, though finding nothing, is service to the gracious Master. Be patient, therefore, like the husbandman who waits long for the precious seed: it may be that you are taken away before the early and latter rain, so that you never see the young stem, the green sheaths, the yellow grain; but in planting the crop you have worked your appointed work. The great object in Christ's vineyard is not to see by sight, but to sow and water by faith. If you measure your work by the work of others, you will grow impatient: they seem to do so much more, and to succeed so much better. But God has given you one kind of work, and one kind of discipline in that work: to them he has given another; and it belongs not to you to judge which is the more useful, which the more successful. If you are too anxious that the fruit of your work should look well to the world's eye, you will grow impatient speedily; but remember that the outside may be fair, and the inside bitter dust, like the apples of the doomed city. Be patient, then, for the ripening of the good fruit of the good tree: there will be a time when it will appear green and hard to those who look on it in ignorance; but keep it ever nearer to the Sun of righteousness, and soon its beauty will be rich and ripe.

Be spiritually-minded. Never let work of any kind interfere with the times and seasons of devotion, or with the habit of spiritual communion with him who is the Father and the Friend, as well as "the great Work-Master." If we neglect to sit at the feet of Jesus, we shall grow careful and troubled about many things—about the the table, the farm, the merchandize—about the work that is highest as well as the work that is lowest: we shall be selling doves in the temple, which, however pure and innocent, must be cast out. If we are to go forth in the Spirit into the outer walks of life, his influence pervading the works of our hands, he must dwell within the temple of our hearts by faith: he must give us clear and spiritual views of the things that are eternal, that we may place in their right position the things that are temporal.

In concluding these homely hints, we must note some pitfalls in the Lord's vineyard, because of which the deceitful hearts of the vine-dressers may halt and stumble. You may make an idol of your work, dear friend. If you are over-anxious for success, elated by it when it comes, desponding when it is withheld; if you refuse to believe that others will rise up in your room, as well or better fitted to carry on the work; if your soul cleaves to it till you are unwilling to hear the summons to your home, to your rest, then there is reason to fear that you are worshipping the work of your own hands, "bowing down to your own net, and sacrificing to your own drag"*.

On the other side, you may be weary, weary of the labour, weary of the struggle, weary of the long slumbering of the seed within the earth, and, like the prophet under the juniper tree (1 Kings xix. 4-8), you may be ready to say, "It is enough: now, O Lord, take away my life." But he replies, "Not so; arise, and eat: the journey is long, and the burden is heavy, and the labour is great; but strengthen and refresh thyself in the Lord, and be not weary of well-doing." "Are you not wearying for our heavenly rest?" said Whitfield one day to an old clergyman. "No; certainly not," he replied. "Why not?" was the surprised rejoinder. "Why, my good friend," said the old minister, "if you were to send your servant into the fields to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring, 'Would God it were evening!' would you not bid him be up and doing, and finish his work, and then go home

* "To our own nets ne'er bow we down,
Lest on the eternal shore
The angels, while our draughts they own,
Reject us evermore."—KEBLE. Hab. i. 16.

and get the promised rest? Just so does God say to you and me."

HISTORIC GLEANINGS.

No. VI.

By Mary Roberts.

HOMES OF QUEEN ELEANOR.

The strong castles of Conway and Carnarvon, erected by king Edward to overawe his nearly-acquired territory, tell likewise of the lapse of years, yet not with that utter desolation which pertains to the home of the last of the Llewellyns, that home of bitter sorrow and treacherous departing.

Carnarvon castle stands, as then it stood, in its own lone majesty—romantic, and yet dignified. Those who approach it from a distance, when the mists of evening wreathe lightly around its base, would scarcely believe that war and time have done their work, so ponderous and unbroken look the towers and the bastions. But one step within the gate, and the illusion vanishes. Among those old grey walls and stupendous towers, with their ruined windows, perchance once gorgeous with the glowing hues of stained glass, the wind is heard to whistle in melancholy cadence; and the ivy-mantled arch, the broken steps, the roofless court, strewn with fragments, tell of its past greatness.

The conqueror of Wales, when looking on that mighty fortress, dreamed not that the time would come when gusty winds, thus moaning through roofless chambers, would be heard instead of the minstrel's song, and the bat and owl become sole occupants. The king thought not of such a change; and very joyous to him was the proud day when the strong fortress resounded with mingled voices, and Eleanor, leaving her temporary dwelling beside the lake, passed the magnificent gateway of Caernarvon castle; which, rising to a prodigious height from the ground, was approached by a drawbridge, upheld on either side with stupendous rocks. The chamber prepared for the queen was small and dark, formed in the thickness of the wall, twelve feet in length and eight in breadth: it was indeed a lofty eyry, and strong the walls that surrounded it. The eagle chiefs of Snowdon might not soar there, not yet their hardy mountaineers, who spurned the English yoke.

A few iron tenters may still be seen around the walls. They confirm the tradition that Eleanor of Castile first introduced the use of tapestry in private dwellings. Previous to her time it was solely wrought to decorate altars, or as commemorative of great national events. The hangings, designed to cover the cold unsightly walls of the sleeping-room, wherein reposed this daughter of a glowing clime, had been sent with the royal luggage, and was speedily arranged for her reception.

Very stern and strong, then, was the castle of Caernarvon. Built for security and strength, it was well adapted to resist the attacks of the northern chiefs. The walls, at least nine feet thick, were studded with numerous octagonal towers; the lofty gateway had no less than forty portcullises: it was bounded on two sides by water, and on the others by deep ditches, and, towering in greatness, seemed to overawe the chiefs of Snowdon, who had hitherto defied the conqueror. Scarcely had three days passed from the fair child's birth, when the summons of the king was implicitly obeyed; and many a doughty hero repaired thither from his mountain-home, to tender submission, and to implore the monarch, as lord paramount, to give them a native prince, who should speak the language of their fatherland.

The hall is roofless now, and nettles spring up between the interstices of the broken pavement, wherein assembled those stern chiefs. The oaken bossed door has long since been broken, through which a lady entered, bearing an infant, which she placed very tenderly in the arms of the king, with a gentle curtsey, and a smile and look which seemed to say, "Be careful, my liege: the prince is very young."

Fierce men soften at the sight of infancy. It might be that the fair young child brought before the mental view of many a stern chieftain cradled ones in their own mountain homes. Certain it is that the tiny hand, destined to wield the sceptre of their country, was kissed by the bearded chiefs assembled on that memorable day, and that they vowed fealty to the unconscious child.

Not far distant from Caernarvon's stately castle, stupendous in its ruin, stands a castellated palace, dismantled also, and open to the winds of heaven. But thither, in its day of strength, went the queen and infant, with the ladies of the court; and cheerfully did they leave the stern fortress of Caernarvon for Conway's magnificent castle. Widely different in its arrangements from the birth-place of young Edward, Conway was comparatively a graceful and decorated mansion. An arched recess, called the "queen's oriel," elevated by steps from the floor, and beautifully adorned with richly-painted glass windows, led from the queen's chamber; and in this light and elegant kind of boudoir such ladies as were admitted to the royal presence were usually presented.

The state apartment was adorned with all the elegances of an age then rapidly advancing into comparative refinement: it opened on a terrace that commanded a glorious expanse of lake and mountain. And often, in the calmness of a summer's evening, did the king and Eleanor look from that now lichen-covered and broken terrace, on the tranquil waters of the river; while the lone grey shadows of its mountains gradually obscured the brightness of the waves, as they broke with a soft murmur on the pebbly shore.

The rocks, the mountains, and the river still remain; but all else have changed. New laws and customs have succeeded to those which prevailed when Conway castle held the surrounding country in subjection. The winters of more than seven centuries have flung their snows on the high embattled towers of that magnificent structure, which still uprears its giant port. While mournfully reflecting on the warriors of other days, and the deeds of rapine connected with the triumphs of its founder, the mind loves to repose on the queen's bower, which alone displays any

architectural ornaments in its exterior, and where the oriel window still remains from which Eleanor often gazed. This great queen had likewise a state apartment near the king's; and a small enclosed garden extended at the foot of the tower. It is refreshing to recall this memorial of domestic life within the walls of a fortress. Here the conqueror could enjoy the conversation of his beloved Eleanor, and delight himself with the sweet fresh air, and the perfume of the flowers, which even then were cultivated in parterres.

The embattled walls, from twelve to fifteen feet in thickness, impress the mind with feelings of awe and wonder; and still the spacious hall, upheld by eight gothic piers, recall the days of chivalry. But within its spacious area, and among the fallen stones, roses bloom luxuriantly, and fennel and wild celery grow among the heaps of ruin.

The lights and shade of human life succeed one the other, like those quivering alternations of gloom and brightness which boughs, dancing in the wind when the glorious sun shines bright, cast upon the ground beneath. Scarcely had the rejoicings attendant on the birth of Edward of Carnarvon been concluded, before the death of prince Alphonso, heir to the English throne, caused the most poignant sorrow in the royal household. To this succeeded the deposition, by his own son, of that beloved brother, the king of Castile, after whom the young child was named. Eleanor sought to obtain her husband's powerful mediation for his release from prison and restoration to the throne. But time passed on: the deposed monarch quietly pursued his philosophical researches, and consoled himself with reflecting on the folly of his subjects, till his imprisonment and his life ended together.

Events consequent on all domestic annals occurred in the royal family. Three nuptials added successively fresh objects of interest to the affectionate heart of Eleanor. Her eldest daughter espoused Alphonso, prince of Arragon. Joanna of Acre, equally renowned for her beauty and high spirit, was married with great pomp, at the monastery of the knights of St. John, Clerkenwell, to the premier peer of England, Gilbert the Red, earl of Gloucester; and, with still statelier ceremonials, Margaret wedded, a few weeks after, John, the second duke of Brabant. Then pleasantly passed the year 1290; and the following spring caused additional joy and thankfulness to the hearts of the royal parents, in the birth of a beautiful boy, the son of the earl and countess of Gloucester. But the autumn of the year brought with it much of perplexity, and all pleasant thoughts were banished from the once happy home of England's king.

Edward had cherished the scheme of uniting the English and Scottish crowns by the marriage of Margaret, the young heiress of the sister kingdom, with his eldest son. The alliance having been approved or allowed by the Scottish chiefs, it was agreed that Margaret should be recalled from Norway, where her infant days had passed, to Scotland; from whence a ship was to convey the princess immediately to England, in order that she might be brought up under the maternal care of queen Eleanor. The bishop of Durham had already passed the borders with six regents to take possession of the country in the names of Edward of Carnarvon and Margaret of Norway, when a messenger arrived from the bishop of St. Andrews, bearing the disastrous intelligence that the young queen had died at the Orkneys, most probably from fatigue, having been driven on those islands by stress of weather.

Ambition had long been nurtured in the breast of Edward. Placed in a station of equal greatness and responsibility, he nobly swayed the sceptre of his paternal inheritance, and raised his native land to a condition of unequalled prosperity. But his heart longed for further aggrandizement; and, being resolved not to lose the country which he deemed within his grasp, the English monarch bade a hasty farewell to his beloved Eleanor, with a request that she would follow him as soon as possible, and set forth towards Scotland, halting, however, at Kings Clipstone, in Northamptonshire, that she might the more readily overtake him.

But scarcely had the king begun to anticipate the arrival of his queen, when, instead of the company which he had appointed to do her honour, came a courier in great haste to say that the queen was taken dangerously ill with a fever at Herdeby, near Grantham, a village about twenty miles distant, and that she was unable to proceed. A short distance was not then, as now, passed over in the space of a few hours: the roads were deep, occasionally the way led over moors and marshes; yet onward went the king, reckless of all hindrances, that he might administer comfort to one whom he loved beyond expression; but, though he travelled with the utmost speed, he reached Herdeby too late to find her living.

Many queens had been lamented, but none more deeply then Eleanor of Castile; and it was not only in her family and among her immediate dependants that her removal was severely felt. The people mourned her loss as a national calamity, and thus wrote one who well knew how to appreciate her worth: "She was pious, virtuous, and merciful; a friend to all the English, and as a pillar to the realm. Therefore everywhere was there sorrowing, because her high station gave good promise to the sad that they should be comforted, and because, as far as she might, every cause of discord she reduced to peace." Mournful it was to witness the departure of the funeral train from the village of Herdeby; to see the men-at-arms, cross-bow-men and foot-soldiers, with knights and squires, and all the gallant array who were pressing after their companions for Scotland, turn back, and with mournful countenances—for queen Eleanor was beloved and venerated by even the meanest soldier—take a last look at the death-bier of her who had been to them as light and gladness, who loved to make peace, and to whom all would apply in case of trouble or mischance, that so they might find favour or forgiveness from the king. The body, being laid in a coffin, was conveyed to a certain distance each day; when night drew on, the bier halted, and, while the funeral train, which consisted of all the royal suite, took up their lodgings in the town, the body was borne reverently to the principal church; where, being placed before the altar, the service for the dead was chanted, according to the custom of those days, during the whole night.

At length the weary train reached London, and the remains of Eleanor of Castile were consigned to the grave in the chapel of Edward the Confessor. Bitter tears were shed by king Edward when the coffin which contained the corpse of his beloved Eleanor slowly disappeared in the darkness of the tomb. She had been his inseparable companion for six-and-thirty years, and in no one period of her life had she been otherwise than inexpressibly dear to him: now, that she was gone, his only consolation seemed to be in dwelling continually on her admirable qualities, and in causing a splendid tomb to perpetuate the memory of her virtues, and of his grief. Right royal, too, were the offerings which king Edward gave to the abbey of Westminster, in order to secure for his departed queen the profitless prayers of the church. And not content with this, he addressed a letter to the abbot of Clugny, intreating also his prayers with those of the community for her, "whom, as while living we so dearly loved, we cannot cease to love now dead, that, if ought of stain may perchance in any way continue, it may, through the plenitude of divine mercy, be cleared away." Truly the light was dim that shone upon his path. Crosses were set up at the different places where the bier had rested in its way from Grantham to the abbey church at Westminster: they were upborne by pillars beautifully sculptured, and adorned with statues. Among the thirteen crosses which commemorated the days of bitter grief, during which the king followed the remains of Eleanor, the one erected within sight of Westminster is most frequently remembered, though no trace remains of that beautiful structure. It occupied the last spot on which queen Eleanor's coffin rested in its progress to Westminster abbey; and the trees which grew around it were planted, most probably, at the period of its erection. The cross stood on the verge of the open country, which extended as far as Hampstead and Highgate; and a few houses only were conspicuous in front of the mews, where the king's falcons were kept. Those who loved to visit scenes celebrated in history, and to stand on the spot where men had wept or rejoiced in bygone days, often paid a visit to the cross of queen Eleanor. Those, too, who liked, in spring, the fragrant scent of new-made hay, and to hear the sweet song of birds among the trees, preferred to walk along the road that lay between hedges and green pastures into the open meadows surrounding Holborn. These meadows were covered with primroses and cowslips, and through them a footpath led to St. Giles, a small village pleasantly situated in the country, from which a shady lane went on to St. Martin's: it was skirted on one side with hedges, in which the wild rose and the honeysuckles blossomed profusely, on the other for a considerable space by the walls of the convent garden; and a little further the grey old walls which enclosed the hospital and gardens of St. Mary Rouncival, a religious establishment founded and endowed by William earl of Pembroke, in the reign of Henry III, appeared at intervals among the green young foliage of the trees by which it was surrounded. And thus, in its own solitary beauty, among trees and meadows, stood the cross of Eleanor, a prominent object for many miles.

Eleanor was not forgotten, neither by her husband, nor his people; but the outward demonstrations of sorrow cannot long continue, and all things apparently returned into their accustomed channel. Years succeeded one the other, till at length another consort bore the name of queen; but, though sumptuously attired, and nobly attended, receiving every kingly courtesy from her royal husband, she could not be to him as his fair young bride, sweet Eleanor of Castile, who left her father's court when Edward sought her in his boyhood pride, and who had shared with him in all his sorrows and his joys.

Time went on, crowded with stirring incidents pertaining to the history of Scotland. The gallant spirit of the northern chiefs could not always be suppressed: a simultaneous insurrection broke out; and Edward resolved to take a terrible revenge on the Scottish nation, whom he deemed incorrigible in their aversion to his government. Having advanced nearly to Carlisle, he was about to cross the frontier, with the stern resolve of making the defenceless people the victims of his severity, when it pleased the Most High to cut short his days. He fell ill, and died within sight of that fine country, throughout the length and breadth of which he had resolved that his troops should carry the utmost desolation.

His last words spoke not of peace, nor was his hard heart softened; for he enjoined with his dying breath his son and successor to prosecute the enterprize, and never to desist till he had subjugaged the kingdom of Scotland. It was even said,

"He bade his bones to Scotland's coast
Be borne by his remorseless host;
As if his sunk and sightless eye
Could still enjoy her agony."

RELIGIOUS WRITERS OF SPAIN.

By Miss M. A. Stodart.

No. XX.

JUAN DE AVILA.

After having set forth the boundless mercy of God, the preacher continues to show the way in which that mercy is exercised in the utter discomfiture of our spiritual enemies, and he exhorts to fight "the good fight" with gladness, diligence, and godly earnestness. In the twenty-fourth and twenty-fifth chapters he goes on treating of the remedies against despair, and the means to obtain good hope and courage in the ways of the Lord. I will translate the former chapter, as being peculiarly beautiful and appropriate.

CHAPTER XXIV.

What you have to draw from all this is, that, since it is so important for you to go comforted with good and glad hope in the service of God, you may obtain it by two means. The first is the consideration of the divine goodness and love, which are manifested towards us in giving Jesus Christ as our own. And the second is, casting away all indolence and lukewarmness, to be dili-

gent in the service of our Lord, and, when you fall into any sin, not to despair from unbelief, but to seek after restoration, and hope for pardon.

And, if you fall many times, you must seek to rise many times; for there is no reason for you to grow weary of receiving pardon, since God is not weary of giving it to you; for he who commanded us to pardon our brother not only seven times a day, but seventy times seven (which means to pardon without end), will much more give his pardon as often as it is sought for, since his goodness is greater, and it is put for an example which we may follow. And, if rectitude of life and the restoration that you desire do not come so quickly as you would wish, not for this are you to think that it will never come.

And you must not resemble those who said, "If in five days God does not send us relief, we must yield to our enemies;" for very rightly did holy Judith reprove such, and say to them, "Who are ye, that ye tempt the Lord?" Such a word as this is not fitted to obtain mercy from him, but rather to awake his anger and kindle his fury. Have you marked out a time for the mercy of the Lord? and have you fixed a day suitable to your will? Learn, then, to wait upon the Lord until he come with his mercy; and do not grow weary of suffering, since your life is at stake in it. And, if great trials weaken your hope, they ought not to do so, but rather should strengthen it, as they are wont to be the forerunners of relief, since the Lord's hour for deliverance is when tribulation has lasted long, and at the hour that it presses most severely; as appears in the case of his disciples, when he allowed them to suffer three parts of the night, and consoled them in the last watch. And he delivered his people from the captivity in Egypt, when the tribulation which they suffered was at its height. And so he will do to you when you think not of it.

And, if it appears to you that you would desire to lead a very holy and good life, and that the whole of it should redound to the glory of God, learn that there are persons so proud and so stiff-necked that they cannot be humbled except by force of trials and temptations, and even of falls. And they are so weak that they do not diligently go forward in the way of God, except by being constantly spurred on. And they have a heart so hard, that they have need of much suffering in order to break it. And they learn caution and discretion only after many mistakes; in short, they have a heart swollen and rendered proud by a little good; and they have need of much suffering in order to walk humbly as regards God and man. And the cure of these evils, you now see for yourselves, cannot be effected without sharp, fiery remedies. And thus God permits heart-trials, ignorances, and even sins, in order that being grieved they may humble themselves, and thus be freed from the evils already mentioned.

The prophet Micah says, "Thou shalt go to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies;" because, in the shame of these falls, man is wont to humble himself, and seek relief from God, and to find what perchance, if he had not fallen, he would have lost through pride, or would not have sought with labour and pain.

Thanks be to thee, O Lord, for ever, that from evils so deadly thou art wont to draw heavenly blessings, and that thou art as much glorified in pardoning sinners as thou art in making men righteous and keeping them so. And thou savest, by means of a contrite and humble heart, him who would not otherwise have served thee faithfully. And thou causest that sins give occasion to man to be humble, cautious, and diligent. And that, as thou hast said, "To whom much is forgiven the same loveth more," so is fulfilled what thy apostle said, that "mercy in justice makes justice appear more illustrious", since thy goodness appears greater in pardoning and saving those who have sinned and who turn to thee." And elsewhere he says, "All things work together for good to them who love God," and even, as St. Augustine says, the sins that they have committed; which you are not to wrest for an occasion of lukewarmness, or readiness to sin, since on no account this ought to be done; but merely, if such a misfortune come upon you that you offend our Lord, you are not to commit another and a greater sin, in distrusting his mercy.

Weekly Almanac.

"Give the Lord the honour due unto his name; worship the Lord with holy worship."—Ps. xxix. 2.

"O MY God, I humbly beseech thee, prepare my soul this day to worship thee acceptably, with reverence and godly fear: fill me with that fear which works by love: purify my heart from all vain and worldly or sinful thoughts: fix my affections on things above all the day long; and, O Lord, give me grace to receive thy word, which I shall hear this day, into an honest and good heart, and to bring forth fruit with patience. Hear me, O God, for the sake of Jesus Christ, my Saviour. Amen" (Bishop Ken).

JULY.	MORN. LESSONS.	EVEN. LESSONS.
3. Sixth Sunday after Trinity	2 Sam. xii. Luke xv.	2 Sam. xix. Phil. iii.
4. Monday (Trans. of St. Martin)	Prov. xvii. Luke xvi.	Prov. xviii. Phil. iv.
5. Tuesday (Oxf. Act, Camb. Com.)	Prov. xix. Luke xvii.	Prov. xx. Col. i.
6. Wednesday (Old Midsummer Day)	Prov. xxi. Luke xviii.	Prov. xxii. Col. ii.
7. Thursday	Prov. xxiii. Luke xix.	Prov. xxiv. Col. iii.
8. Friday (Camb. T. ends)	Prov. xxv. Luke xx.	Prov. xxvi. Col. iv.
9. Saturday (Oxford T. ends)	Prov. xxvii. Luke xxi.	Prov. xxviii. 1 Thess. i.

"Isaiah (lviii. 13) places before us, as a promise attached to the honouring of the Lord's 'holy day': 'If thou seek not thy pleasure, but honour God by abstaining from doing thine own ways'; then 'thou shalt delight thyself in the Lord.' How necessary then to clear the ground of our hearts from the thorns of our daily cares, if we would delight ourselves in the Lord, and have the 'good seed of the kingdom' sown in them. Distracted by the thoughts of this world—nay, distracted, perhaps in the very house of God, by the thought of the pleasing recreation, as we may fancy it, in which we shall spend the rest of the day in 'our own way'—how can we fix our minds and hearts on the service of our 'jealous God'?

It is not possible. If we desire to keep with profit his ordinances, we must not only bring a whole heart, but with a whole heart pass the day; giving it up entirely unto God. And let us not say here, that our God is a hard taskmaster; that he requires us to exchange pleasure for gloom on his 'holy day.' O no! his 'service is perfect freedom'—freedom from sin and the things of the world and the flesh; and it has the express promise that, if we seek not our own pleasure on his day, we shall 'delight in the Lord'; we shall have great joy and gladness, instead of that poor fading joy, which soon wastes, and is gone; we shall have joy, which is enduring, and is fresher and deeper each time we seek it—which shall go on ever increasing, until it is exchanged for a joy which knoweth no let or hindrance—the eternal joy of heaven. So true is it that, if we begin our sabbaths on earth, we shall continue them in heaven; that, if we keep his commandment, and joy and rejoice before him here, we shall partake of 'the fulness of pleasures at his right hand for evermore'" (F. W. Smith).

"This is the day the Lord of life
Ascended to the skies:
My thoughts pursue the lofty theme,
And to the heavens arise.

Let no vain cares divert my mind
From this celestial road,
Nor all the honours of the earth
Detain my soul from God."

H. S.

THE CONVERSATION AND EARNEST HOPE OF THE BELIEVER:

A Sermon,

By the Rev. Beaver H. Blacker, M.A.,

St. Mary's, Donnybrook, Dublin.

Phil. iii. 20, 21.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

This epistle to the Philippians, from which these words are taken, was written, not merely with the high tone which an inspired apostle might assume, but with all the tenderness and affection of a dear and anxious friend. May the contemplation of what the apostle wrote impart to us some portion of his spiritual feeling.

With regard to his life and practice, we learn from a preceding verse that he exhorted the Philippian Christians to be followers together of him, and to mark them well who walked according to the example which he had openly set before them; while with regard to his principles and hopes, he tells them that the feeling uppermost in his mind, and first in his heart, was an anxious looking for the appearance of Christ. "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus..... For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (vers. 13, 14, 20). This expectant state was habitual to the apostles and early Christians; and we, too, my friends, like them, should be elevated in heart, and influenced in conduct by the expectation that "Jesus cometh." The exact time, indeed, of this grand event we cannot tell; but we know that he shall come to be our judge; and this is sufficient. To impress this subject on your minds, I propose to treat it in the following manner: I shall, in the first place, briefly show from scripture the benefits which Christ's advent may be expected to bestow on those who look for it; and I shall then explain the meaning of the saying that the "conversation" of the believer "is in heaven," And this will naturally lead us to the consideration of some practical rules of conduct, which I hope may, with God's blessing, be comfortable and instructive to your souls. Let me ask your prayers for yourselves and for me, that God may give us docile and understanding hearts; that he may incline you to hear with attention what may be spoken in sincerity for your everlasting good.

To discover a blessing which the second advent of Christ will confer on the redeemed, I need not refer you further than to the latter portion of the text: "Who shall change our vile body, that it may be fashioned like unto his glorious body;" a declaration so cheering that it has been well introduced into the burial service of our church, and has comforted many a sorrowing heart with the intelligence it conveys. That you may fully appreciate the privilege, I shall briefly point out some of the evils which our present bodies entail upon the soul; and, if you clearly understand the impediments collected by the flesh around the Christian's path, you cannot but know how to esteem the promise of a new and spiritual body, which the apostle has been permitted to reveal.

Our bodies are subject to weakness and corrupt desires. They are weak; for, though some men are favoured with so large a share of bodily vigour as to be enabled to endure great fatigue, who does not perceive his own weakness? who is not reminded daily that

his strength soon gives way, and must have support? How soon is the brightest eye wearied with the most pleasing sights! how soon does the quickest ear become inattentive to the most attractive sounds! Even the most exalted Christian (for I speak not merely of those "who mind earthly things," and "whose end is destruction") must pause in his devotions: weariness of body interrupts the aspirations of his soul; and frequently disease breaks off communion with his God. But this is not the only evil attendant on our carnal nature. Our bodily senses are fearful inlets of sin. The eye, which was made to behold the wonderful works of God, and thus to lead the soul to contemplations magnificent and affecting, is often made the source of inflaming lust; while the tongue, which was given to declare the goodness of the Lord, is too often heard blaspheming his holy name. It is needless, however, to pursue this painful theme. Let me rather remind you how delightful it will prove to have this vile body changed and glorified, and to see it no longer a hindrance, but a help-meet for the soul. This hope filled the breast of suffering Job, when he exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and, though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 25-27). Our blessed Saviour's spirit did not ascend before its reunion with the body. And, in accordance with this, the happy company of heaven never weary in their service: "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. iv. 8).

My dear friends, this "redemption of the body" (as St. Paul styles it in Rom. viii. 23), this blessedness, this power of continual performance, this complete freedom from sensual sin, may be ours when Christ appears; for he shall then reunite our spirits to glorified bodies, having first separated them by death from our vile and carnal frames.

Another blessing accruing to us from the advent of Christ is that, as our bodies shall be fashioned like unto his, so likewise shall our spirits. This assertion I build upon the words of St. John: "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John iii. 2). And that this resemblance between Christ and his redeemed refers to the inner man, as the former passage refers to the outward, is evident from what follows: "And every man that hath this hope in him purifieth himself, even as he is pure." St. Paul likewise teaches the same lesson, when he says, "Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 5).

And here let me ask, Is not the comparison between what is required of us, and what we do, particularly distressing? If there are happy seasons in the Christian's life, when, through the grace of God, the evil nature within him is laid asleep, when a coal from the altar has kindled a flame of piety in his breast, and when God permits us to feel by an approving conscience that our prayers are heard, that he dwelleth in us, and that our bodies are "temples of the Holy Ghost," are there not also gloomy seasons, when, in the struggles between the spirit and the flesh, the spirit is overcome? But, when we are summoned to meet our Saviour, this struggling state shall be at an end. Love shall dwell continually within us. Soul and body, being both improved, shall unite in doing service, without abatement or alloy. And, consequently, it may well be a test of Christian character to be "looking for the Saviour, the Lord Jesus Christ."

Now, to gain these benefits, we must have "our conversation in heaven." But do not misunderstand the word "conversation," which, if taken in its common acceptation, badly expresses the apostle's meaning. He wished the believer to know that he ought to regard heaven in the same light in which a patriotic subject regards his native land; such a man being deeply interested for its honour, attentive to its customs, and, if absent, very anxious to return. What a forcible expression is this to show the follower of Jesus how he ought to feel with respect to his future home!

What, then, does this expression imply? First, that we should delight in heavenly things; and, secondly, that we should walk according to heavenly rules.

If we delight in heavenly things, in what way shall we be affected? We shall contemplate habitually and deeply the glories of our future home. The men of this world think chiefly of the things of the world: the miser, for example, dreams of his gold; the soldier meditates on the glories of the fight; the statesman lays his ambitious schemes; and the merchant thinks of the improvement and success of trade. Let the Christian be as zealous in spiritual matters. But how differently do professors of Christianity generally act! Many, who readily acknowledge the vast importance of religion and its requirements, would doubtless, upon a review of what passes in their minds, be surprised

and ashamed to discover how very little of it has engaged their thoughts. There are seasons, indeed, when even the most careless give or try to give themselves to spiritual considerations; and who has not had, at some time or other forebodings of the judgment after death? But mark the difference between those who always, and those who merely sometimes, think on these things. They who chiefly "mind earthly things" attend to spiritual matters as a task that must be done: it is with them a service of restraint; and the heart is not in it. But widely different is the state of the Christian. With him this solemn occupation is not desultory, but systematic; not an irksome duty, but a voluntary and cheerful engagement. His delight being "in the law of the Lord," he takes refuge from worldly cares in the contemplation of eternity; or, as the inspired writer of Psalm cxix. expresses it, God's statutes are his "songs in the house of his pilgrimage".

If this be the state of your minds, what must be the result? Is it not plain that, if such meditations be your delight, you will be desirous of attaining those things upon which your wishes are so deeply fixed? Because you love them, they are so much in your thoughts; while, on the other hand, if you do not think upon them, it is because you do not appreciate their worth. If your ideas of heaven are not the cold ideas of a man who assents to doctrines because he cannot deny them, but the warm feelings of captives who know not only that they are free, but by whom, and from whose fiery dungeons they have been freed; if such, I say, be your ideas of heaven, you can comprehend the full force of our Saviour's question, "What shall a man give in exchange for his soul?" (Matt. xvi. 26)? and you can enter into the feelings of St. Paul when he wrote to his faithful Philippians, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. iii. 8).

Moreover, if such be your thoughts, and these thoughts have engendered desires, is it not plain that these thoughts and desires will be followed by a corresponding exertion? In reference to this, let us carefully bear in mind the words of St. Paul (already quoted), "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before (*i. e.*, most anxious to be made a partaker of those precious gifts, I do not rest satisfied with mere meditation and desire), I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14). And the apostle has added in the following verse (what would to God we all observed as fully as we ought and might!), "Let us, therefore, as many as be perfect (*i. e.*, as many as profess to seek this perfection), be thus minded." Truly, indeed, shall every one be "thus minded" who is duly impressed with the magnitude of the blessings reserved in heavenly places: "thus minded" are they whose "conversation is in heaven." And, consequently, in proportion as we find that this earnestness is not in our hearts, not abiding and increasing within us, we have need to distrust our state, and to examine closely whether we be in the faith.

I have thus endeavoured to explain in what manner the expression, "Our conversation is in heaven," implies that we delight in heavenly things; and I have shown, I hope, how feeling this pleasure leads the Christian to meditation, anxious desire, and active exertion. It remains for me to show that, if our minds are thus affected, we shall walk according to heavenly rules. Now, this will at once appear if we make use of the glimpses which are given of the conversation or citizenship existing in heaven.

1. Every intimation we have received of the society of the redeemed exhibits them as influenced by a spirit of deep and sanctified devotion. For example see Rev. iv. 8, where they are described as unceasingly adoring God, acknowledging him day and night to be "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Similar, in our humble measure, should be the devotion of those who fear God on earth; for, if this occupation does not please us here, how shall we endure it throughout eternity?

2. A spirit of concord prevails among the inhabitants of heaven: there are no jealousies, no differences of judgment, no clashing of interests. But in this present life, where so much ignorance and imperfection prevail, it would be idle to expect the same agreement. Perfection, however, like every other virtue, is to be our aim: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. xii. 18). And, if more of the peaceable spirit of heaven influenced mankind, how happy would be their condition even in the world! For how comes it that men so often and so widely disagree? "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (James iv. 1). O when will Christians become alive to the parting admonition of their Saviour: "This is my commandment, That ye love one another, as I have loved you" (John xv. 12)?

3. Another mark of citizenship in heaven is a desire to promote the glory of God.

We have here, too, the bright example of those glorified hosts before the throne of God. For, though far removed from human sin and sorrow, behold how gladly they appeared at the Redeemer's birth to sing, "Glory to God in the highest" (Luke ii. 14); and mark also the tender interest they feel in the advancement of the church of Christ (Heb. i. 14). If we are in a state of training for their conversation, must not our hearts be enlarged for the welfare of mankind? Then let us, one and all, ask ourselves, as a test of our heavenly citizenship, whether we are striving, as far as in us lies (for more is not required), to promote God's glory; and whether the return of each wanderer to the true fold imparts a feeling of thankful joy, that others are sharers of that light which God vouchsafes to ourselves. This is a searching test; and many a soul must shrink before it.

4. Once more. Let us be examples of a strict and holy life, if we would wish to rank hereafter among the hosts of heaven. In reference to heaven, we learn from Rev. xxi. 27, that "there shall in no wise enter into it any thing that defileth." And we have this express charge from the apostle, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. xii. 14). May this lead us to cultivate habits of holiness, in humble reliance upon God's assistance! May the sense of our own sinfulness urge us to look speedily and completely for righteousness to Jesus, whose blood "cleanseth us from all sin" (1 John i. 7).

In conclusion, let me address you, my dear friends, as divided into two classes—those who look for the coming of the Lord Jesus; and those who think not of his coming, being absorbed in worldly pursuits.

To those of the latter class I would say, Consider the nothingness of what you are labouring to possess. The fashion of this world passeth away: every thing that now pleases must perish in the using. Your present sources of happiness may seem glittering and gay; but they cannot satisfy. Like the bow in the cloud, which attracts the eye but never can be touched, is every thing of this world: it may dazzle for the moment, and then disappears. But how differently circumstanced are they whose treasure is in heaven! When the sun has ceased to shine, and worldly comforts fail, faith sustains them and leads them into his presence, where is fulness of joy for evermore. "If," says the apostle, "ye live after the flesh, ye shall die; but, if ye through the Spirit do mortify the deeds of the body, ye shall live. For, as many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 13, 14).

And to you who believe yourselves to be truly members of the church of Christ, I would say, How do you bear the tests I have laid down of his character, whose citizenship is not of this world? Do you delight in heavenly things? are you walking strictly after heavenly rules? The apostle urges you to take him as your guide (1 Cor. xi. 1); but perhaps your imperfections discourage you. Remember, however, for your comfort, that these imperfections cannot always impede you. Christ is coming to change your vile bodies, and to make them like his own. Then meet him on the way by acts of lively faith and sincere devotion. So far as concerns you, salvation may be near, much nearer than you suppose: the gate of glory may be opening! Let your conversation, I beseech you, be now in heaven. Be looking anxiously for the coming of your Lord, be prepared, be mindful of your high vocation, be stedfast, be faithful; and, through the merits of Christ Jesus, and of him alone, you shall be happy.

GREENWICH HOSPITAL*.

A DESCRIPTION OF THE BUILDING.

'THE edifice was founded, not on the ruins of a royal palace, but has by gradual steps grown out of one, till it has eclipsed, both in extent and actual magnificence, many of those at present existing, and which are now occupied by royal or imperial tenants'†. No fewer than four of our English sovereigns were born in the palace which stood on its site, viz., Henry VIII., Edward VI., Mary, and Elizabeth. It was the favourite abode of the first and last of these monarchs. From about the year 1300 for nearly 400 years, it was the scene of royal magnificence and courtly splendour. The last of our kings who inhabited Greenwich was Charles I. It was subsequently occasionally visited by the Protector, and after him by Charles II., who resolved to restore it from the decay into which it had then fallen, with superior grandeur, and who completed the restoration of one wing of the palace. No further progress was made in its restoration till the reign of William III., whose queen, Mary, is said to have suggested to him the idea of making it an asylum for the aged and disabled seamen of the royal navy; and it was at length determined, upon the recommendation of sir Christopher Wren, that the unfinished palace should be enlarged and adapted to this charitable purpose. The property was forthwith vested in the hands of trustees, and commissioners appointed. The king contri-

* From "The Million-peopled City;" by John Garwood. London: Wertheim and Co. 1853. We have already noticed this book. We now extract an instructive portion from it.—ED.

† Hunter's "History of London and its Environs," 4to, vol. ii. p. 156.

buted the sum of £2,000, the commissioners nearly £8,000, and sir Christopher engaged to superintend the work without pecuniary emolument. The foundation of the present hospital was laid A.D. 1696, and an act of parliament was passed in the same year by which 6d. per month of the wages of all seamen belonging to the royal navy is appropriated to the benefit of the institution. Since that time large sums have been contributed to the hospital by benevolent individuals, and forfeited estates transferred to it, of which the estate of the unfortunate earl of Derwentwater is the most considerable. The buildings have been successively enlarged and improved, and the present annual income of the hospital is about £90,000. Hunter has well observed, "The idea of lodging the veterans of the British navy in a palace seems worthy of the dignity of the first maritime power in the world; and the whole establishment, by the rank and number of its officers and directors, fills the mind with an appropriate greatness of character." To this, however, he was led to add, probably with some measure of truth, "Yet it may be questioned whether the real comfort of the persons to whose use it is devoted might not have been better consulted by a greater attention to convenience and accommodation, and a less regard to splendour."

THE PENSIONERS.

The pensioners who are the objects of this charity must be seamen or marines, disabled by age, or maimed in the queen's service. Foreigners, who have served two years in the British navy, are also admitted; as also merchant seamen who have received wounds in defending or taking any ship, or in fight against a pirate. The widows of seamen are also provided for in the establishment, and enjoy exclusively the privilege of being appointed nurses.

Probably few of our readers will be prepared to hear of the large number of pensioners who are now in Greenwich hospital. Every Saturday night all are expected to sleep within the building, and the gates then close on very nearly 4,000 individuals, "as many," as an officer remarked to one of our missionaries, "as would people a town, and yet enclosed, as you see, as it were, in a nut-shell." There are about 2,700 pensioners, 800 boys, 103 nurses, 100 officers; and wives, families, and servants of officers, nearly make up the remaining 297.

THEIR AGES.

A large number of the pensioners have been hard drinkers, and lived irregular lives; but, nevertheless, many of them live to a great age. They are all of them old men. None are admitted under 60, except they are maimed, and obtain a special order from the board. A lieutenant of the institution was writing down the age of one man when our missionary entered: it was 70 years. On our missionary remarking that it was a good old age, he remarked, "We do not consider that old here." A man of 70 is almost a junior. Most of the pensioners are older than this: many are between 80 and 90; and one has arrived at the astonishing age of 103. Between Feb. 14 and Nov. 19 of this year 202 pensioners have died, of whom 100 were above 70 and under 80 years of age, 23 above 80 and under 85, 5 above 85 and under 90, 1 above 90 and under 95, and 2 above 95 and under 100.

THEIR PRESENT NUMBER.

Since that period the number of in-pensioners has somewhat decreased. In January, 1853, there were 2,350 pensioners within the hospital. Of these the oldest man then was 98.

THE YEARLY DEATHS.

About 300 of the pensioners die annually. During the last 19 years 5,755 have died, being an average of 302 each year. At particularly trying seasons the mortality is especially great. All who die are interred within 48 hours.

Whether, therefore, we consider the age and physical condition of these men, or the national debt we owe them, as having exposed their lives for the safety of their country, they have, we had almost said, a stronger claim on our Christian sympathy than any other body of individuals. Very soon they will all be in eternity.

Last year was a year of less mortality than usual in the hospital. Yet 291 pensioners died at Greenwich in 1852, and the average of deaths there for the last 10 years is 308, which exceeds the previous average by 6. The following is the exact record:—

	Pensioners.
Died in 1843 . .	316
Died in 1844 . .	307
Died in 1845 . .	277
Died in 1846 . .	286
Died in 1847 . .	369
Died in 1848 . .	270
Died in 1849 . .	355
Died in 1850 . .	301
Died in 1851 . .	311
Died in 1852 . .	291
	3,083

In one of these years (1847), therefore, it will be seen there was actually more than one death of a pensioner occurring every day throughout the year.

THE INFIRMARY FOR THE SICK AND DYING.

The infirmary is connected with the hospital. It was erected A.D. 1763, and it contains 64 rooms, each capable of accommodating 4 patients. It will, therefore, accommodate 256 patients.

Adjoining the infirmary there is also a flat-roofed building, called the "helpless ward," for the accommodation of 117 helpless pensioners and their nurses.

RELIGIOUS AND MORAL CHARACTER OF THE PENSIONERS, AND PROVISION MADE FOR THEIR INSTRUCTION.

The pensioners have two chaplains; and there is a chapel in the hospital, which accommodates 1,400 persons, and which is always quite filled with them on Sundays, as they are under obligation to attend there, or at their own place of worship, except ill. Other persons are not admitted to the service at this chapel. There are about 200 Roman catholics among the pensioners, for whose benefit there is a priest, to whom the hospital pays a certain amount per annum, and who attends to those of his own persuasion in the different wards. Besides the 1,400 pensioners who attend their own chapel, there are about 350 who attend elsewhere. The rest are prevented attending by old age, in-

firmity, or sickness. Bibles are placed in the wards; but there is too much reason to fear that they are not much read. The pensioners have also an excellent library. It contains, at the present time, 1,584 volumes of a standard character, and consists of biography, naval history, &c., &c., some of the better class of novels and tales, and many excellent works on divinity. Our missionary especially happened to observe Scott's Commentary. The books are not allowed to be taken out, but the pensioners come into the library to read them—18 were present when our missionary visited it. Periodical literature, and three daily newspapers are taken in for their use. Prayers are said in the hospital chapel every morning during the week, except Monday and Saturday. From 40 to 50 pensioners attend; and on sacrament Sundays about 60 of the pensioners receive the holy communion. Eighty-three pensioners (so far as we could learn) are communicants at dissenting chapels in the town. In one of the churches seats have also been appropriated to the pensioners. Immoralities are punished with some strictness of discipline, when discovered, by the college authorities.

In spite, however, of all these efforts for their good, the pensioners are generally discontented and unhappy, probably for want of employment, and through the great change in their circumstances; and a large proportion of them are depraved in their characters, associations, and habits. To the extent of their means, they lead lives of drunkenness and profligacy. Only twelve of the pensioners belong to the Greenwich Teetotal Society. While our missionaries were in Greenwich, a pensioner, aged 95, was confined for drunkenness. They beheld many sad scenes of drunkenness in the streets. As an example, in passing a public-house, they saw a grey-headed pensioner come out in a state of intoxication, and without provocation begin to strike a woman about her head with his stick. Such cases are sadly frequent.

A narration of particular cases of usefulness which had occurred during the year:

First, an old pensioner is referred to, who during the year had become a communicant at the college chapel. He had been long entirely ignorant of spiritual things. An attendance at the missionary's meeting three years before had first opened his understanding. The consistency of his conduct in the interim testifies to the impression made on his mind.

Then comes the case of a man who had been at sea seven years, and in several skirmishes, although in no general engagement. At New Orleans he had been laid up with yellow fever, which carried off thousands. To use his own words, "If I had died then, I should have gone direct to hell; for a greater drunkard could not have been." He had been in the hospital ten years, and had then attended the meetings of the missionary a year and a-half. Up to that time his habits of drinking had been continued; and he had generally a heavy score against him at the public-house. He is now a sober man, and the old scores have been long since cleared off. Nor is evidence wanting of the heart as well as the life having experienced a great change.

A narrative succeeds of a man of colour from America, who had been 35 years at sea, and was in the battle of Navarino, as well as in other engagements, but had never thought of the mercy of God in preserving him in the midst of so many and imminent dangers, both in the days of battle and while crossing the mighty deep. At China, shortly after an engagement, although he escaped the enemy's hands, he was smitten by an unseen power with a paralytic stroke, which deprived him of the use of one side. He was then sent home as unfit for further service, and, after entering the hospital, although so afflicted, he remained a rebel against God for nearly six months, and was frequently the worse for liquor. At length one of his cabin mates invited him to attend the meeting, when what he heard came home with divine power to his heart. He at once abandoned his former companions, and for two years at that time he had been an altered man. He was to be constantly seen in the ward with his bible before him, which before he never thought of reading. He subscribed his penny a-week towards the support of the missionary. He would put his hand on his breast, and say, in his own peculiar and characteristic phraseology, "The promises come in here with sweetness. It was the best day's work I ever did, when I came into Greenwich. I had been overboard all my life before; but now, thank God, he has taken me into the life-boat."

Next comes the case of a very aged pensioner of 84, who, until he attended the meetings two and-a-half years before, considered that he was a very good man, who had never injured any one, and against whose character no one could bring a charge. He always attended his church, when able, and was wrapt up in his own self-righteousness. He has now long been convinced that he is a very wicked sinner. For some period he was quite cast down with the conviction, and could scarcely be brought to entertain the belief that there was hope in the gospel even for him. Having, however, first deeply humbled him, God in his mercy has now filled him with "joy and peace in believing." Confinement in the infirmary had at length prevented his attendance at the meeting; but he had for a long time sent his shilling a month for the benefit of the London City Mission, in gratitude for its efforts on his behalf.

Passing over the next two cases, that the reader may not be wearied, although they possess interest, we come to the case of a pensioner, who had been a marine for about 17 years, and had, on his discharge, worked on different railways as a navvy, but had at length entered the hospital. The very day after his admission, the missionary met him by the Thames, and presented him with a tract, entitled, "Religious Conversation." He received it with almost the expression of a fiend, and began to pour forth a volley of abuse on the bishops, the clergy, and all ministers of the gospel, calling them "a set of villains," "oppressors of the poor," &c., &c. All that the missionary said was treated with contempt. Eight months passed on before the missionary again spoke to him. He was then seated by the fire in his ward, with about twenty of his cabin mates. He was equally abusive as before, and told the missionary that he would not thus go about if he was not well paid for it. "The parsons," said he, "are all alike

in this. It is nothing more than a money-getting system." The missionary immediately admitted that he was paid; appealed to him, if he would work without being paid for it; and asked him how it was possible for a missionary or a minister to live without food any more than himself. The missionary then proceeded to expose to him the folly of his course, and to assure him that, if he continued in it, it would certainly end in his eternal ruin. He only sneered at these remarks. On the following morning the missionary, while on his way to the meeting, happened, however, to meet him again, and invited the old man to accompany him, telling him that it was the best thing he could do with himself. He refused, but without abuse; and, to the missionary's surprise, he saw him enter the room soon after he had himself arrived. He listened with apparent attention to the word of God and its exposition. And, notwithstanding the great ridicule to which an attendance at these meetings exposes the pensioners from their comrades, he has ever since daily attended them with regularity, both morning and evening. He stands firm against the laugh which is directed to him. He also daily studies the bible for himself. He has left off both drunkenness and swearing, to both of which he was previously greatly addicted; and he has himself become a subscriber to the missionary's support. This case, as well as several others here referred to, has been carefully inquired into by parties well competent to form a judgment, and it appears most genuine and unmistakeable.

Again, passing over a case which, from the grossness of the sins described, would render it scarcely suitable to be here recorded, although this very circumstance renders the alteration effected the more remarkable, the report concludes with the case of a pensioner, much younger than usual. He went to sea very young, and had been in the service only a year and a-half when he lost his leg. He was then discharged with a pension of £12 a-year, and worked at his trade as a tailor. After having been foreman in a tailoring establishment for some time, he was taken ill, and admitted into the infirmary of the hospital. Here he had been three years, and it is not likely that he will ever leave. He is to be seen now with the bible continually before him. How different this is to what it was, will appear from his own observation to the missionary: "Before I came here, I would as soon have taken a serpent into my hand as the word of God; but now it is all my delight. I can now say, with David, 'Lord, how love I thy law! therein do I meditate day and night.' He is in the habit of receiving the Lord's supper monthly from one of the college clergy, and appears to understand the nature of that sacrament, and to be a suitable person to partake of it.

DECLENSION IN FAITH*.

I. The causes of declension in faith.

II. The symptoms by which it is discerned.

III. The means of recovery.

I. The causes are numerous, and sometimes probably beyond our reach or even our perception; so little do we know of the hidden mysteries of our own hearts. The most frequent, however, are sufficiently obvious; as, for instance,

1. The encroachments of the world.

Faith is altogether removed from the world in its sphere of action, and soars very far above it, relying not on what is seen, but on what has been revealed. In one sense, therefore, it may be said to be independent of the world. Faith, however, is an exercise of the mind, and has its own objects on which it is engaged; and, like other mental exercises, it requires room and liberty. When the world enters and occupies the heart, faith cannot act. We cannot walk by faith and by sight at the same time. These two are utterly inconsistent with one another, their principles at variance, their motives hostile. Moreover, the very breath and atmosphere of the world, when that reigns within, is fatal to the energies and life of faith. As some climates are fatal to the human constitution, and man fades and languishes beneath their influence, so the lust of the flesh, and the lust of the eye, and the pride of life, sap the very principle of holy trust: its powers decay: its eye becomes too dim to behold the brightness of the heavenly realities, its arm too feeble to lay hold upon the riches contained in the promises it believes. Thus, worldly society, habitual participation in, and enjoyment of worldly pleasures, too engrossing business, employment of any kind carried on without reference to God, any absorbing passion, feeling, or desire, not being spiritual in its character—these, as the handmaids and instruments of the world, all tend to the weakening of faith.

2. So also does the neglect of those means by which faith is kept in exercise and vigour.

As faith comes from God, and God and the promises of God are its only object, it is plain it can only grow and strengthen on daily and hourly communion with God. If that sun suffers an eclipse, its own orb is darkened, and pines in shadow and killing frost. On the other hand, when those beams are bright and radiant, it not only rejoices in them, but lives and grows in them. Hence the word of God, and prayer, alone and in the assemblies of the saints, spiritual intercourse with holy men, meditation on the ways of God, the tracing of his providence, and the communing with our own hearts, inasmuch as they bring God near to us, and set him before our face, and make us sensible of his presence, all contribute to keep our faith vigorous and fresh. The eye undimmed and the heart right, with him before us, we behold face to face the very Power in which we trust, and feel our confidence growing as we gaze. But the neglect of those means which keep us near to God, inasmuch as it is sure to be followed by, and in fact is itself a departure from God, will have a precisely opposite effect. How can

* From "Sermons, by the rev. Henry Hughes, M.A., late p. c. of All Saints, Gordon-square, &c. London: Shaw. 1853. We have before favourably noticed this book.—Ed.

faith thrive, then? How can we feel trust in a God whom we have placed so far from us, and between whom and us the gulf of separation is fast widening? The beams of his goodness struggle to us at best from a far-distant world; and the voice of his mercy is an echo from the past, more like a thing that has been, than a living index of his present love.

3. But, more than anything else, the admission of sin into the heart leads to declension in faith.

The effect is invariable and certain, and almost immediate. Ignorance and presumption may take the place of faith, and for a time inspire a seeming confidence; but faith itself utterly disappears. If a believer yields to sin, and cherishes it in his heart, how can he draw near God, to trust in him who hates sin? What an instinctive shrinking of the mind there is from God, from his anger and his love, from his threatenings and his mercies all alike, when the heart is led captive by its own appetites and lusts! Nor is it, necessarily, a breach of God's law of any apparent magnitude, that is thus injurious to the exercise of faith. It may be something to which the world readily extends its pardon, if not its favour—ambition, the love of human praise, proud and unchastened tempers, unchristian personal enmities, bitter thoughts, evil speaking, and the like. Nor need it be anything which is known and marked by others. The sin may just be between God and ourselves, detected only by his eye and our own consciousness. But the fruit of it will be the same. Faith descends from her bright eminence; and it will be found, in the hour of trial, that, even if the desire remains, there is no longer the ability to trust in God.

II. But we are arrived now at a very important point of our subject, namely, the symptoms by which declension in faith is discerned.

1. The earliest of these, or at least as early as any, is the loss of peace.

When faith is on the decline, there is usually a breaking up of the serenity of the heart. The well-spring of its inner blessings is fast drying up; and the soul, dissatisfied and anxious, looks out a hundred ways for something wherewith to content itself. There is a craving, restless feeling. Holy ordinances are deprived of their power to refresh and comfort, religious employments of their zest. Past happiness is thought on with regret, and perhaps with as much surprise at its absence as longing for its return. The unhappy sufferer exclaims, in the language of the Christian poet,

> "Where is the blessedness I knew
> When first I saw the Lord?
> Where is the soul-refreshing view
> Of Jesus and his word?"

Now, this state of mind, when it prevails—unless, indeed, as is sometimes the case, it can be traced to physical causes—is a sure sign of a declining faith. A strong and healthy faith is altogether incompatible with such feelings. For there is "joy and peace in believing" (Rom. xv. 13). And surely, if faith is on the wane, it is better far it should be known. Nay, it is a lesson we should be willing to learn at any cost, seeing that life and eternity are imperilled. Pain is a wise provision when it is viewed as the detector of disease. It is the mortified limb that has lost all sensation; and the capability of pain ceases only when health and vitality are for ever fled.

2. But, again, a declining faith may be discerned by undue eagerness after the acquisition of some earthly object.

It is not merely that the mind is vehemently set on that which it is unworthy of a Christian to care about, but this is accompanied by a feeling that the coveted object is absolutely needed for our comfort; as if God could provide for us in no other way, and, if we missed that, the sources of happiness and contentment were for ever closed. As far as God is concerned, this evidently implies distrust: there is a putting him aside, and leaning upon earthly things.

3. Again, we may be sure there is declension when there is an easy yielding to temptation.

In fact, as faith becomes weaker, the great support against temptation is gradually removed. God, who alone can enable him to bear it, or make a way for him to escape, is but farther and farther from him. He is like a tree trained against supports; if these are removed, it falls before the slightest blast; and so the man with weakened faith, losing his accustomed props, is ready to sink under the shock of temptation, whether from within or from without. His grasp is relaxed upon the sustaining arm of God. He stands on the very verge of a precipice, over which he may fall at any moment. And his weakness and danger are conspicuous in many ways. For, in the first place, he is generally entirely ignorant of it, confident and proud. Then he will often go in his conduct to the very verge of Christian propriety. He is no longer solicitous about "avoiding even the appearance of evil," and shows, by his needless exposure of his principles, that he is tempting God rather than trusting him. He will think and speak lightly of ungodly opinions and practices, and listen with something like complacency to suggestions and arguments against which at one time he would have closed his ears with abhorrence. The tempter is every day improving his advantage over him. He takes more and more the tone of the world; while diminished holiness and multiplying inconsistencies betray the grievous inner loss he has sustained.

4. Let us add, once more, renewed strength in our carnal will and appetites.

Without faith, the only power that can restrain them ceases to act; and as, when states are feeble and in decay, the forces of evil within them wax stronger and stronger till they set law and government at defiance, so, when faith fails in man, the whole fabric of the Christian character is endangered by the assaults of the lusts and passions of our own hearts. Then we are tormented by appetites which were once subdued; sinful habits resume their sway; our wills oppose themselves to God's will; we give way to selfish tempers, with or without provocation; we cherish and entertain uncharitable thoughts; pride and self-accusation alternately occupy the mind; and well is it for us if we are led to exclaim, with earnest desire for deliverance, "O wretched man that I am, who shall deliver me from the body of this death" (Rom. vii. 24)?

III. But the question now occurs, Are there any means of recovery from this decline?

Undoubtedly there are such means. And, to a

truly sincere and anxious mind, what has been already said about the causes of declension will readily and forcibly suggest them.

1. What, indeed, can be more obvious than that the causes must be removed.

If it is caused by the encroachments of the world, the world must be forcibly shut out, and the heart pre-occupied by God. The eager pursuit of its objects must be relaxed, its intercourse avoided, its pleasures shunned. In all employments there must be a reference to God, a prayer for his blessing, a leaning on his guidance; whilst, with all our diligence and interest in earthly duties, the affections must be set not on things on the earth, but on things above (Col. iii. 2).

If, again, we have neglected the means by which faith is kept strong and vigorous, why, that neglect must be repaired. The word of God must be once more our study, the spirit of prayer must occupy our hearts, and the time given to devotion must no longer be abridged. Intercourse with good men must be diligently sought. Every opportunity of gaining instruction must be thankfully made use of, every occasion on which religious affections may be enlivened and refreshed. In a word, we must draw near to God; and he will restore that which by our own foolish omissions has been decayed. "Wait on the Lord; be of good courage; and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. xxvii. 14).

But, if we have given admission to any sin, and are living under its control, there is no hope for us until it is repented of, and utterly abandoned. As long as that remains within, our course will be a downward one. No chosen means of grace, nor outward renunciation of the world, can interrupt its certain progress. We know not how to impress on you sufficiently the fatal consequences of cherished sin. It destroys everything holy, everything hopeful within the soul. There is nothing left for us but to renounce it. If we would cry with sincerity,

> "Return, O holy Dove, return!
> Sweet Messenger of rest!"

we must be prepared to add,

> "I hate the sins that made thee mourn,
> And drove thee from my breast."

Nor must we forget, in our efforts at recovery, that faith is revived and strengthened by its exercise. The more we act upon what trust in God we do possess, the more we shall be enabled to trust him, and that not only because we shall have personal experience of his faithfulness, but because all Christian graces, like mental and bodily endowments, flourish by their use. Faith, as in Abraham, and that great apostle, who, in whatever state he was, had learned therewith to be content (Phil. iv. 11), becomes a habit, and proof against ordinary temptations which arise from the uncertainties and vicissitudes of a changing world. Nor shall we be at any loss for opportunities to exercise our faith. The worldly man, who only talks of faith, may not perceive them; but the Christian, who walks by it, does. Nor need we wait for great occasions. Abraham was not always called upon to sacrifice his only son, but he had daily need of dependence on the love and promises of God in the land of his pilgrimage. And so also have we. And, if we will but take his commandments as our law, and regulate our hopes and desires by what is promised rather than by what we see, or are able to compass for ourselves, our whole life will be so much a life of faith that its powers can never fall into disuse.

But, after all, brethren, though an apostle may lay upon us his command to hold faith, and scripture instruct us how the command may be fulfilled, it is only the Spirit of God that can move our hearts to obedience, and guide us in that path of holy trust where faith waxes daily stronger, and, laying hold more firmly on the promise, becomes more and more "the substance of things hoped for," as well as "the evidence of things things not seen" (Heb. xi. 1). To this great fact all other teaching is subdordinate; and we are nothing, and can do nothing, without the prayer, "Lord, increase our faith" (Luke xvii. 5): "Lord, I believe: help thou mine unbelief" (Mark ix. 24).

Poetry.

(For the Church of England Magazine.)

"Watchman, what of the night?"—Isa. xxi. 11.
"The night is far spent: the day is at hand."—Rom. xiii. 12.

WHAT of the night? 'Tis waning fast—
The midnight hour long since has pass'd;
Still it is darkness round earth's broad belt,
A darkness grievous to be felt.

What of the night? 'Tis well-nigh spent:
Night's thickest clouds e'en now are rent;
No longer all around is gloom,
Black as a mantle of the tomb.

What of the night? 'Tis gone, 'tis fled;
The orient sky is tinged with red:
Ask not of night—the day is dawning,
Lo! yonder are the streaks of morning.

What of the morn then, watchman, say:
'Tis hastening to a glorious day:
Lo! while I speak, 'tis breaking, brightening,
Creation's beauteous scenes enlightening.

How speeds the day next, watchman, tell:
By grace of heaven exceeding well:
It shines, it waxes, it will soon
Present an all-resplendent noon.

But comes there evening? comes there night?
O no! 'tis everlasting light:
This is the day which God will bless—
Its sun the Sun of righteousness.

That Sun shall ne'er again go down,
Nor night resume her murky crown,
Nor evening shades o'ercloud the ray,
Of God's all bright and endless day.

C. I.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JULY 9, 1853.

MISSIONARY RECORDS.

No. XCVI.

The heathen perish; day by day
Thousands on thousands pass away!
O Christians! to the rescue fly,
Preach Jesus to them ere they die.

Wealth, labour, talent, freely give,
Yea, life itself, that they may live;
What hath your Saviour done for you?
And what for him will ye not do?

Thou, Spirit of the Lord, go forth,
Call in the south, wake up the north;
Of every clime from sun to sun,
Gather God's children into one!

J. MONTGOMERY'S "ORIGINAL HYMNS." 1852.

FRANCE.—The Romish clergy consist of 15 archbishops, 65 bishops, 175 vicars-general, 661 canons, 3,388 parochial incumbents, 29,587 incumbents of chapels, 6 chaplains of cemeteries, and 7,190 curates (called vicars). The protestants have 756 places of worship, of which 507 are for flocks of the reformed persuasion, and 249 for those of the Lutheran. The ministrants of the Jewish church are 53 rabbies, and 61 officiating priests.

THE ENGLISH BIBLE.—"The first well authenticated translation of the complete bible into English was by John Wycliffe; it was from the Latin Vulgate, and was completed in 1380. Translations from the Hebrew and Greek were made a century and a half later; William Tyndale being the first and principal of those engaged in the work. It has been stated that there were published in the last 22 years of the reign of Henry VIII., 39 editions of the New Testament, and 15 of the bible; in the six years and a half of Edward VI. reign, 35 editions of the first, and 14 of the whole bible; in the five years of queen Mary, only one edition of the New Testament; in the 44 years of queen Elizabeth's reign, 48 editions of the New Testament, and 94 of the bible; and in the first eight years of James I., 4 editions of the New Testament, and 24 of the bible. In the year 1611, the eighth of king James's reign, the version now in use was completed and published. The translators were the most learned divines in the country; and a certain number of them was assigned to each of the four portions of the bible, into which it was for that pupose divided. They laboured for about four years at their respective portions; and their translations were then submitted to a re-examination by twelve, two from each of the above classes, who completed the re-examination in nine months. Two years more were occupied in passing the sheets of the new translation through the press, under the supervision of Dr. Miles Smith, afterwards bishop of Gloucester, and Dr. Thomas Bilson, bishop of Winchester" (Occasional papers of the Prayer Book and Homily Society).

HOLLAND.—The pope, by his aggressive bull of the 4th March last, has, independently of concurrence or communication with the sovereign, renovated the papal hierarchy in this country, and re-established the archbishopric of Utrecht, as the metropolitan see; and the bishoprics of Haarlem, Bois-le-duc, Breda, and Roermond. The monastic establishments already consist of two monasteries of the cross, two Capuchin, one Dominican, two Carmelite, three Franciscan, four Brigittine, two Augustinian, one Clarissine, one Norbertinian, two Redemptionist, one of nuns of Jesus' heart, three Tertiarine, and four Ursuline; of these, twelve are nunneries. "Sisters of mercy" are planted in all the larger towns. The Jesuits have their main establishment at Ravensteen, and colleges at Kuilenberg, Katwyk, and Maestricht. The Jansenist catholics, only 5,427 in number, have an archbishop at Utrecht, and a bishop severally at Haarlem and Deventer. They do not acknowledge the autocracy of the pope; but their prelates, upon the occurrence of a vacancy, elect a new bishop, and intimate the appointment to the bishop of Rome, whose regular answer is a

bull of excommunication against the newly-elected diocesan. These Jansenist bishops and their few clergy are supported at the public expense.

THE CAPE MISSIONS.—"'War, horrid war!' has prevailed without cessation; and on some of the stations the results have been in all respects most disastrous. In the greater number of instances, the removal of members from the stations, their employment in military service, the destruction of public and private property, and the vindictive feeling engendered by the treachery and cruelty of the enemy, have entailed on the cause of religion an amount of damage which it is not easy to over-estimate. .... Two facts call loudly for gratitude to God. The first is, that there has been no loss of missionary life, nor any desertion of duty on the part of the missionaries. Amid many alarms and much real danger, every man has stood to his post as long as possible; and, in the one or two instances in which the brethren have removed, it has been clearly shown that the interests of the work required them to do so. Our missionary brethren have shown a zeal and a courage worthy of the sacred cause to which they are devoted. Another subject for sincere congratulation is the universal and unwavering loyalty of the societies. As in the last war, so in the present, there is not an instance on record in which a member of any of our mission churches, or even a resident on any of our mission stations, has taken up arms against the British government; while in some instances the fidelity and bravery of these persons have deserved and received commendation" (Letter from a missionary).

NINGPO, CHINA.—"Our chapels continue to be well attended; and latterly, I am glad to observe, by a larger proportion of regular attendants than heretofore—induced to come, in some instances at least, I trust, not from curiousity as before, but from a sincere desire to know the truth. I feel satisfied that already a very large amount of general truth has been disseminated amongst the people of this city, by constantly preaching in our little chapels; and I believe the effects of it, too, are much more generally felt than we missionaries, in our impatience to see 'the full corn in the ear,' are disposed to think. Latterly, statements have been made to me, by our converts and teachers, which I am inclined to credit, to the effect, that very many are already persuaded in their minds and consciences that the truth is with us; but that want of resolution to brave the cross, which they are sure to meet with here in no ordinary degree, prevents them from boldly acknowledging and openly confessing their convictions before the world. .... The work in our schools is, too, I trust, prospering. The progress which the boys make in the acquisition of Christian knowledge is indeed very satisfactory and gratifying; and in some cases, I trust, this acquaintance with truth is not only enlightening the mind, but is also reaching the heart, producing a conviction of sin there, and a sense of need of the Saviour: it is producing in all a conviction of the utter folly of idolatry, and the vanity of their own superstitions. The indirect effect of these little day-schools upon the parents and friends of the children is also becoming apparent: most of the regular attendants at our chapels referred to above are either the parents or relatives of the boys in our schools—brought, I have no doubt, to inquire after the truth through the instrumentality of these children. In this way, the father of one of our most advanced boys has been led, I believe, to attend to our preaching; and at length to offer himself a candidate for baptism, in which I have much hope he is sincere; and now look forward, after a fair time for instruction and trial, to his admission into the fold of the Good Shepherd through his own appointed ordinance. The converts have, upon the whole, been going on well, we trust. The tailor, Yüoh Yi, has had exceeding great difficulty in obtaining a house, and we thought it must be given up as hopeless. The difficulty arose from his refusing to perform the usual idolatrous rites, performed at entrance. In some cases, the unwillingness was grounded upon the belief that he belonged to the Roman catholics. Since he obtained a house, he has been subject to a great deal of abuse and annoyance. The first night he, with his wife and two little daughters, slept in the house, the neighbours persisted in loud abuse during a great part of the night. He is a great comfort to us. A good deal of his time now is given to the study, especially, of scripture; and we hope the Lord has chosen him, not only to believe on him, but also to be a witness to his countrymen" (The rev. W. A. Russell's report to the Church Missionary Society).

SINDE.—The rev. A. Machett writes from Kurachi: "If God will only bless our labours, I see no reason why Sinde should be a barren spot in the Lord's vineyard. It is true, the people, as regards civilization, are almost savages; and they are as much lacking in morality as in civilization. Like the Cretians, one of their besetting sins is lying: so notorious have they become for this vice, that the Persians have a proverb, "Let a serpent escape, but kill a Sindhi." Yet the Sindhis are a noble looking race; and, if one may judge from their fine open countenances, there is reason to believe that, when they are converted, they will be as great an honour to the Christian name, and as great a comfort to the Christian missionary, as were the Philippians in Paul's time. They are more vigorous, more spirited, and less compliant, than their neighbours of India. They have the credit of being greater liars than the Hindus; but this arises from the fact, not that their lies are more monstrous or more numerous, but that they tell falsehoods less cleverly than the Hindus. A Hindu's lie is clever and specious, and often truth-looking; a Sindhi's lie, on the other hand, is so barefaced, that you cannot be deceived. I am satisfied that the savageness and immorality of Sinde may, in a great measure, be fairly attributed to the wicked and unjust government of the tyrannical Amirs. If the rulers were oppressive, extorting, and overbearing, was it not natural that the subjects should become savage and immoral? and, where they were not able to oppose force to force, that they should seek to outwit by lies those whom they could not by physical force overpower? God has now blessed the Sindhis with a good government and righteous laws, under which they may possess their property without fear of plunder; and may we not hope, that, when to the blessings of his providence he adds the riches of his grace, we

shall see this barren and thirsty land become, in every sense, a garden of the Lord?" (Correspondence with the Church Missionary Society).

IRELAND.—(Extract of letter from a convert in Doon).—"My dear husband, Michael Ryan, was a convert since the 20th of April, 1850, and I was still holding out against him, as I then believed I would be damned if I was a convert. My dear husband departed this life on the 20th of March, 1851. On the evening previous to his death I noticed something unusual in his countenance: I told him he seemed unwell, and in the course of the evening it was apparent that he was very ill. I told him that I would send for the priest for him: he refused, stating that he had 'a better priest in heaven, the Lord Jesus Christ.' and that he alone could save him from his sins; adding, that the old man (meaning an old man who was then in the house) could do as much for him as priest Ryan. On the morning after, he departed this life, rejoicing in the Lord Jesus Christ, and begged of me to bring up my children in the faith in which he was now dying, as he was perfectly conscious of death. When his friends, as well as mine, discovered that he died so obstinate or stedfast in the protestant faith, they were very outrageously vexed at it. Although he was not attended by any protestant clergyman, there then existed such a fearful persecution that to have one sent for would involve me in great danger. My friends then wrote a letter to father Ryan, to pray for his soul on the Sunday following. I accordingly went to the chapel of Cappamore, and took with me two mould candles, as was customary, to light them on the altar for the repose of his soul. When I went into the sacristy I was met there by father Ryan. I gave him the note: he at once replied, very angrily, that 'he should speak of my husband at the altar to-day,' and took the candles and lit them for the altar, and said, 'I will speak of your husband before the congregation; but I know you to be a very good character.' After this I went out to the middle of the chapel, and remained there till he commenced the sermon, when he (the priest) said in a very loud tone, 'that the soul of my dear departed husband flew to the bosom of the devil.' At this astounding announcement before the congregation I fell into a swoon, fainting at every interval when he declared this fearful judgment several times through his sermon. As soon as I recovered I immediately left the chapel, as well as others who were equally disgusted with the language of father Ryan on the altar. I considered this language not the language of one that ought or could be the servant of God, and I never went to mass after; and I said in my own mind, how could he know where it pleased the Lord to send the soul of my dear departed husband? I remained as I was, an infidel, not believing in any doctrine, and always meditating on the conduct of the priest, and at the same time not having the remotest idea of becoming a convert up to the 10th of October, 1851. On the Sunday before my conversion I was informed that father Ryan had cursed any one who would speak to Mrs. Bray, who then became a convert. I then took it into consideration, that most assuredly father Ryan could not be the follower of the Lord, as his catechism taught to do good to your enemies, and to love them though differing in religion; and, of course, that the Lord taught quite the same; and why should priest Ryan teach a different doctrine? therefore I took the resolution of abandoning his church for ever; and I often remembered what my dear husband used to say, 'that money was the priest in the church of Rome.' I said that the church which taught or allowed its priests to curse its members, or even any fellow-creature, could not be the church of God. On this Sunday night already referred to, I fervently prayed to the Lord not to allow me to become a convert to the protestant church if it was injurious to my soul; and if it was the true religion of the Lord Jesus Christ to bring me to it at once. The Lord answered my humble prayer, by myself saying, 'Sure the protestant believes in the Lord Jesus Christ, and how could it follow that he or she could be damned?' On this belief I went on Monday morning to Doon Glebe, to the rev. Wm. Fitzpatrick, for a ticket of admission to school for my children. I was then obliged to remain for four weeks before I could be admitted as a convert, or get any kind of protection. I was obliged to sell my furniture and several articles of clothing for about a fourth of their value, to support myself and six children; and stood the persecutions of friends, as well as neighbours, for a length of time, till all were convinced it was useless to try to bring me back to the fearful teaching of the church of Rome. I now thank the Lord for his great mercy in plucking me, a poor sinful brand, out of the fire that never quencheth, or where the worm never dieth, by bringing me to the knowledge of the Saviour of the world, what I never knew while I was a member of the church of Rome, but only to go to mass and to confession, and to pay the priest's dues regularly, which is the faith of Roman catholics; and, further, I was sure, previous to my conversion, that, if I disobliged the priests, I could not expect salvation. I now, thank God, am free from the tyrannical yoke of those men whom I now believe to be only 'wolves in sheep's clothing'.—I am, rev. sir, with great respect, your very obedient servant, JUDY RYAN." The preceding is but one instance among the thousands with which the Lord is enriching the annals of his church in our beloved sister-country. If, in spiritual respects, the hand of protestant England be the means chosen for the salvation of Ireland, in a political sense the evangelizing of Ireland is the salvation of England. And what encouragement have we not to persevere in this blessed work with holy ardour, when we hear the great organ of our adversary exclaim: "The Irish nation is fast dissolving, as the Jewish nation dissolved before the curse of God; as the Carthaginian nation dissolved before the sword of Rome; as the red Indian race silently dissolves before the face of the white man. Ireland is ceasing to be a Roman catholic nation" (Nation, Irish newspaper, Nov., 1852). Still, there remain millions to be yet rescued out of the grasp of antichrist, millions, whose souls are yet to be "saved alive." Let us, then, while blessing Christ for what he has done for Ireland, not forget the injunction he gives us by the mouth of his chosen apostle to the Gentiles, "forgetting those things which are behind," reach "forth unto those things which are before."

SCRIPTURE READERS' SOCIETY.—The object sought by this association is "the accomplishment," as our Gallic neighbours would say, "of a fact; and this fact, one of highest moment to the individual benefited as well as to society at large, may be thus illustrated. I quote one of the opening passages of the report: "Where readers are located, entire districts are regularly and systematically visited, and the great saving truths of the gospel carried to every house and every room; the wants of the inmates, temporal and spiritual, are inquired into, and reported to the incumbent or the curate, and as far as possible supplied; the sick, the blind, the infirm, the aged, and the bed-ridden are spoken with, and read and ministered to; adults are urged to attend the house of God, parents to bring their children to baptism; and, in a word, that complete communication effected between the shepherd and the flock, which is the great desideratum of the parochial system." The testimonies, which are given in the report, of the blessing with which its operations have been already attended, are numerous, and very encouraging. But I cannot spare the space at present for more than the following sketch of progress made by the rector of a metropolitan parish containing 18,000 souls: "Many true conversions to God. Many children brought to school, and the establishment directly of three additional schools, indirectly of seven. Many communicants constantly brought in. An accurate oversight of the districts, and knowledge of individual character. Greatly increased attendance, especially on a service held once a month for the parents of the children attending our various schools, at which 1,200 people are present in the chapel schools." We must rejoice to observe that the measure of support which has been given to the society has enabled it to increase its grants from 33 in 1844, to 125 in the present year. Of those 125 grants, 91 are to incumbents of parishes and districts in the diocese of London, having a population of upwards of 772,314 souls; and 34 to parishes or districts in the diocese of Winchester, having a population of more than 269,736.

RAGGED CHURCHES.—The rev. A. Sperling, in his appeal for the formation and extension of these churches, observes: "We would disturb no prejudices, nor affect any rivalry, except it be to provoke good works. We wish our ragged population to be stirred up to exert themselves to rise to a higher position in the social scale, to be encouraged to look forward, and prepared, if by God's grace it may be so, to join a congregation of maturer Christians. So making room for a fresh succession of destitute poor, and for those whom George Whitfield called 'the devil's castaways', who may by the Holy Spirit's power on the preaching of the word be made 'rich in faith and heirs of the kingdom'" (Ragged School Magazine, March 1853, p. 87). This is no visionary scheme, the dream of no mere enthusiast. Ragged churches have been tried, and are succeeding, I thank God, at Aberdeen and at Northampton; and in the metropolis there are symptoms of attention to this momentous subject; in Spitalfields a ragged church is about to be erected under the auspices of the rev. W. Tyler and a local committee. "... teachers will be chosen with the same anxious care with which the city missionaries are selected. And the neighbouring clergy and ministers will be invited to give lectures and addresses. Reading-rooms and classes may also be opened in furtherance of the object. The plan of operation of the "Ragged Church Union" is, to form a central fund in the metropolis for general purposes. Out of this fund the society will, on application made to, and approved by the committee, make grants for local purposes. This will be done on a principle very similar to that of the Society for Building Churches. The society will only be at the expense of erecting buildings in districts where no suitable buildings or rooms already exist. The ragged churches will be built, when necessary, in the plainest and most simple style, at the smallest possible cost."

OPERATIVE JEWISH CONVERTS' INSTITUTION, PALESTINE PLACE, HACKNEY.—The industrial system here followed out has proved eminently successful in securing the comfort, respectability, general welfare, and establishment in the faith of the Redeemer, of a very numerous class of Jewish converts. The inmates are supplied with lodging, board, clothing, continual Christian instruction, &c., and are taught the trade of printing, or of book-binding, in all their branches. The work which they turn out will be found by any of my readers who may think fit to employ them quite equal to that of any regular operatives. During a period of twenty-two years the institution has supplied a shelter and a home to hundreds of Abraham's descendants; and the committee are thankful to state that a large number are well-known witnesses to the success of its objects, and are giving evidence of the value of the privileges it confers, by maintaining a respectable situation in society, and by exhibiting a stedfast adherence to their baptismal engagements. Those who are at the present time in the institution are manifesting a spirit of orderly and obedient attention to their duties, and to the secular and religious instruction imparted to them; and the committee trust that, through the grace and mercy of their now recognized Messiah, they will be united to the remnant of the true Israelites, and exhibit more and more the fruits of his Spirit in their daily walk and conversation. They are likewise, considering the limited time they have been so occupied, making satisfactory progress in learning one or other of the trades. Their number being fourteen, and the number of those employed as journeymen or otherwise being nine, it follows that the institution is at the present time affording employment and support to no less than twenty-three believing Israelites; and the wages paid to the Jewish journeymen, exclusive of the inmates, have amounted to the sum of £671 0s. 7d. during the last year. Since its establishment, 324 members of the house of Israel have participated, more or less, in the benefits of the institution; and the committee rejoice to add that it now occupies a position of increased usefulness, with the prospect, they trust, of still wider operations and more extended success. "Not unto us, O Lord, not unto us, but unto thy name be the praise."

H. S.

(Rev. James Hervey.)

DEATHS OF EMINENT CHRISTIANS.

No. LV.

REV. JAMES HERVEY.*

(Died 1758, aged 44.)

He was rector of Weston Favel and Collingtree, and the well known author of "Meditations among the Tombs," and "Reflections in a Flower Garden," &c.

Mr. Hervey had for many years struggled with much weakness and languor, and was frequently confined by severe fits of sickness; but in the latter end of the year 1758 he grew worse. On the first Sunday in December, after family prayers in the evening, he was seized so extremely ill, that his dissolution was apprehended to be very near: with great difficulty he was got up stairs, and after that never left his room. He was grievously affected with a hectic cough in the night, that obliged him to rise very early. He was sensible of his danger, yet was willing to use proper means to mitigate the pain and prolong life. Mr. Maddock, his curate, was much with him, to whom he pathetically spoke of his assurance of faith, and of the great love of God in Christ: "How much," said he, "has Christ done for me, and how little have I done for so loving a Saviour! If I have preached even once a week, it was at last a burden to me. I have not visited the people of my parish as I ought to have done; and I have not thus preached from house to house. I have not taken every opportunity of speaking for Christ."

These expressions were accompanied with tears. "But," said he, "do not think I am afraid to die—I assure you I am not. I know what my Saviour hath done for me, and I want to be gone; but I wonder and lament to think of the love of Christ in doing so much for me, and how little I have done for him." And in another conversation, speaking of his approaching dissolution, and our ignorance of the sacred word, he observed, "How many precious texts there are, great with the richest truths of Christ, which we cannot comprehend, of which we know nothing; and, of those we do know, how few do we remember! A good textuary is a good divine—that is the armour: the word of God is the sword. They are the weapons I must use when that subtle spirit, the arch-adversary of mankind, comes to tempt and sift me in my last conflict. Surely I had need be well provided with these weapons; I had need have my quiver full of them, to answer Satan with texts out of the word of God when he assaults me."

On the 19th, the pains of his body abated, but he grew drowsy and lethargic; and in the night his dissolution was expected.

The next day he was visited by his worthy friend, Dr. Stonehouse, who declared his opinion, that Mr. Hervey could not survive above two or three days; and, speaking of the consolation which a good man enjoys in the prospect of death, Mr. Hervey replied, "True, doctor, true—the only valuable treasures are in heaven."

When Dr. Stonehouse was going away, Mr. Hervey reminded him of a dangerous fall from his horse, which he had met with not long before, by which he had been much bruised; and observing that he looked pale, said, "He hoped he would think upon such narrow escapes, so often fatal to others, as a warning to him from God, and remember them as such;" adding, "How careful ought we to be to improve those years which remain, at a time of life when but few remain to us."

The day before his death, Mr. Hervey attempting to walk a few steps in his room, his strength failing him he must have fallen if not supported: a fainting fit ensued, and it was some time before he recovered. When he came to himself, his brother William, who was come from London to see him, said, "We were afraid you were gone." He answered, "I wish I had." On the 25th, his curate, paying him his morning's visit, Mr. Hervey, sitting down—for he was unable to lie in bed—said, "Sir, I cannot talk with you to-day." He complained much of a great inward conflict which he had, and, laying his hand on his breast, said, "O, you know not how great a conflict I have." During this time his eyes were almost constantly elevated to heaven, and his hands clasped in prayer. He frequently said, "When this great conflict is over, then"—but added no more, though it was understood he meant that then he should be at rest.

Dr. Stonehouse came to him about three hours before he expired, to whom he strongly urged the importance of his everlasting concerns, as here is no abiding place, and entreated him not to be overcharged with the cares of this life, but in the multiplicity of his business to attend to the one thing needful.

Dr. Stonehouse, observing the difficulty with which he spoke, and, finding by his languid pulse that his dissolution was near, desired that he would spare himself. "No, no," was his reply, "you tell me that I have but few moments to live. O let me spend them in adoring our great Redeemer!" He then said, "Though my heart and flesh fail me, yet God is the strength of my heart, and my portion for ever." He expatiated also on those words, "All things are yours, life and death, for ye are Christ's." "Here," said he, "is the treasure of a Christian. Death is reckoned among his inventory, and a noble treasure it is. How thankful am I for death, as it is the passage through which I pass to the Lord and Giver of eternal life; and as it frees from all this misery you now see me endure, and which I am willing to endure as long as God sees fit; for I know he will, in his own good time, dismiss me from the

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

body. These light afflictions are but for a moment, and then comes an eternal weight of glory. O, welcome, welcome, death! Thou mayest well be reckoned among the treasures of the Christian. 'To live is Christ; but to die is gain.'"

When Dr. Stonehouse was taking his final leave, Mr. Hervey expressed great gratitude for his visits, though medicine had been unable to relieve him. He then paused a little, and with great composure, although the pangs of death were upon him, said, "'Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word; for mine eyes have seen thy most precious salvation.' Here, Dr. Stonehouse, is my cordial: what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ? This, this supports me." About three o'clock he said, "The great conflict is over: now all is done." After which he scarce spoke any words intelligibly, excepting now and then, "Precious salvation!" During the last hour he said nothing, but leaned his head against the side of the chair, and, without the least struggle, expired, between four and five o'clock in the afternoon, on Christmas day, 1758, in the 45th year of his age.

Reflection: No Christian ought to refuse the divine dispensations of sickness and pain, or even death itself, since he is enabled to say, "Death is to me the gate of heaven."

The following is sir James Stonehouse's account of the "Conversation of a late eminent Christian in London, with some of his relations, on their taking leave of him to go into the country."

"Our health is no more at our command than length of days: mine seems drawing fast towards a conclusion. But I am content with every allotment of Providence; for they are all in wisdom—unerring wisdom.

"There is one thing needful, which is an arm underneath: this bears up and supports me; and, though the rolling tempestuous billows surround me, yet my head is kept above them, and my feet are firmly established. O seek it, press after it, lay hold of this one, this main thing. Though painful my nights, and wearisome my days, yet I am preserved in patience and resignation. Death has no terrors, nor will the grave have any victory. My soul triumphs over death, hell, and the grave.

"Husbands and wives, parents and children, health and riches must all go. Disappointment is another name for them. I should have been thankful, had I been able to have attended where I have been so often refreshed with the conversation of pious men; but it is otherwise allotted. The Lord knows best what is best for us. I am content and resigned to his will. I feel a foretaste of the joy which is to come; and who would wish to change such a state of mind? As I have lived, so shall I die, with the most unshaken assurance that I have not followed cunningly devised fables, but the pure living eternal substance. Let the aged be strong, the middle-aged be animated; and the youth encouraged; for the Lord is with Zion, the Lord will bless Zion.

"If I am now to be removed (as I apprehend I soon shall) out of Christ's church militant, where I have endeavoured, in some measure, to fill up my duty, I have an evidence that I shall gain admittance into his glorious church triumphant, far above in the heavens. My dear love to all them who love our Lord Jesus Christ in sincerity. Farewell"*.

Reflection: When we see so many Christians blessed at the hour of departure with such a foretaste of heavenly joys, we cannot consider it otherwise than as a pledge of the approaching realization of the words, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant" (Heb. xii. 22-24).

WHAT SHALL THE SOLDIERS DO†.

CHERISH a sense of your dependence upon God.

This is a duty which all men should fulfil, but more especially should soldiers. It would indeed be a happy thing, were every man in the British ranks to bear about the habitual feeling, and to make that assurance his boast: "The Lord our God, he it is that fighteth our battles for us!"

One of the bravest hearts that ever beat in a British bosom was that of the great Nelson. He had, it is true, great faults: his great glory was sadly tarnished with private guilt; and, though in this respect he is an awful beacon and warning, rather than an example, yet, when he is truly greatest, it is striking to observe how he began and ended his victories—it was with God!

Before the battle of Trafalgar, when the enemy were around him, and when the motto "England expects that every man will do his duty" was proudly floating on the breeze, Nelson was found in the cabin of the Victory, writing a prayer!

At the battle of the Nile, when the British men-of-war were riding triumphant in Aboukir bay, and the shouts of victory re-echoed on the shore, the same great hero ordered a thanksgiving to the God of battles on board every ship; and all combine in testifying how prisoners of the enemy, as well as the gallant British seamen, were awed by the impressive solemnity.

One day, the minister of St. George's, Hanover-square, London, got the following note handed to him: "An officer desires to return thanks to Almighty God for his perfect recovery from a severe wound, and also for the many mercies bestowed on him." Once more, this was from the then sir Horatio Nelson!

If the greatest naval commander that ever lived was not ashamed thus to acknowledge the presence and power of God, neither may you. Reader, I know not whether you may ever be employed in active service. If so, engage in no conflict and no victory without the acknowledgment made by a conqueror three thousand years ago: "For they gat not the land in possession by their own sword,

* Sick Man's Friend, by sir J. Stonehouse, p. 98, ed. 1835.

† From "A Tract for Soldiers." By the Author of the "Faithful Promiser." Edinburgh: Paton and Ritchie. We are informed that the late duke of Wellington recommended this tract to be circulated in the army. It contains valuable truth in small compass.—ED.

neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance!"

Good king Hezekiah, when the mailed hosts of Sennacherib were encamped outside the walls of Jerusalem, hurling their messages of defiance against Israel's God, marched his troops up to the temple, and, after supplicating the aid and blessing of Jehovah, we see the brave band descending the steeps of Zion, confident of victory, chanting the noblest battle-song that ever pen wrote or warrior sung: "God is our refuge and strength, a very present help in trouble: therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. .... The Lord of hosts is with us; the God of Jacob is our refuge" (Ps. xlvi).

PUBLIC WORSHIP.

THE following address, lately printed and circulated in a particular locality, is here inserted, as it might perhaps be made equally useful in many other quarters:—

"An habitually late attendance upon public worship intimates something wrong in the person's own mind, and is the occasion of much annoyance to others. It necessarily interrupts the minister, whose mind should be composed, and steadily fixed upon the solemn work in which he is engaged. And it is an interruption to the congregation at large, whose eyes and ears cannot but exert an influence upon their hearts. Under such circumstances it is scarcely practicable, it is at least very difficult, for even the most zealous worshipper to pursue his devotions without distraction.

"Let each worshipper, then, seriously ask himself, Was I present before the commencement of the service, with my thoughts prepared for the solemn duty, to discharge which I went to church? And, have I thereby proved my sense of what is due to the honour of God, and to myself? Or, by a late attendance, have I dishonoured God, disturbed my fellow-worshippers, and voluntarily deprived myself of a portion of my religious advantages?

"The arrangement of our liturgy is admirable; and yet many persons in almost every congregation, by an habitually late attendance, seem to say that prayer and praise and reading of God's word are not matters of very great importance. Let us bear in mind that God not only commands us to worship him in the assembly of his saints, but that he most closely inspects the manner in which our duty is discharged."

B. H. B.

Weekly Almanac.

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God."—1 THESS. ii. 13.

"GRANT unto us, O merciful God, we most heartily beseech thee, knowledge and true understanding of thy word; that, all ignorance being expelled, we may know what thy will and pleasure is in all things, and how to do our duties, and truly to walk in our vocation; and that also we may express in our living those things that we do know; that we be not only knowers of thy word, good Lord, but also be workers of the same, by our Saviour and Lord, Jesus Christ. Amen" (Godly Prayers).

JULY.	MORN. LESSONS.	EVEN. LESSONS.
10. Seventh Sunday after Trinity	2 Sam xxi. Luke xxii.	2 Sam. xxiv. 1 Thess. ii.
11. Monday	Eccles i. Luke xxiii.	Eccles. ii. 1 Thess. iii.
12. Tuesday	Eccles. iii. Luke xxiv.	Eccles. iv. 1 Thess. iv.
13. Wednesday	Eccles. v. John i.	Eccles. vi. 1 Thess. v.
14. Thursday	Eccles vii. John ii.	Eccles. viii. 2 Thess. i.
15. Friday (Swithun, Bp. Winch. Tran.)	Eccles. ix. John iii.	Eccles x. 2 Thess. ii.
16. Saturday	Eccles. xi. John iv.	Eccles. xii. 2 Thess. iii.

"What piety without truth? What truth, what saving truth, without the word of God? What word of God, whereof we may be sure, without the scripture? The scriptures we are commanded to search (John v. 39; Isa. viii. 20). They are reproved that were unskilful in them, or slow to believe them (Matt. xxii. 29; Luke xxiv. 25). They can make us wise unto salvation (2 Tim. iii. 15). If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. 'Tolle, lege; tolle, lege': Take up and read, take up and read the scriptures (for unto them was the direction), was said unto St. Augustine by a supernatural voice. 'Whatever is in the scriptures, believe me,' saith the same St. Augustine, 'is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a pious and devout mind, as true religion requireth.' Thus St. Augustine. And St. Jerome: 'Love the scriptures, and wisdom will love thee.' .... The scripture 'is not only an armour, but also a whole armoury of weapons, both offensive and defensive, whereby we may save ourselves, and put the enemy to flight; .... a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life. And what marvel, the original being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the apostles or prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, &c.; the effect, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance, immortal, undefiled,

and that never shall fade away. Happy is the man that delighteth in the scripture, and thrice happy that meditateth in it day and night" (Preface to the holy bible; according to the editions 1611, 1613 (probably), and 1614. Published by the Prayer Book and Homily Society. 1852).

H. S.

THE COMFORT AND SECURITY OF REDEMPTION:

A Sermon,

BY THE REV. R. H. DAVIES, B.A.,

Curate of St. Luke's, Chelsea.

Ps. xxxiv. 22.

"The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."

OFTEN when the Christian would seek peculiar strength and comfort from that unfailing source, the word of God, he will find them presented to him in a specially forcible way in the book of Psalms—those sweet outpourings of real piety, as the servants of God thus gave utterance to the results of their experience in that path which was so early described as walking with God.

This thirty-fourth Psalm, from which we have chosen our text, is one which well illustrates our remark. The king is praising and thanking God for the numerous mercies he had received from his heavenly Father. How cheering and instructive are its contents! You have the testimony of his experience (ver. 4-6): you have the assurance of the faithfulness of God (ver. 7-10): you have the admonition of a father (ver. 11-14): you have the ground of faith in prayer (ver. 16, 17): you have the promise of God's presence (ver. 18): you have the promise of temporal and eternal deliverance (ver. 19-22). Then, with adoration and thanksgiving for such a supply as this, let us proceed to consider the selected verse of this psalm, which as it were forms a summary of the preceding verses. And may that Holy Spirit, who moved this "holy man of old" to write these things for our learning, patience, and comfort, be with us, to enable us rightly to discern them, comprehensively to understand, fervently to love them, implicitly to believe them, and diligently to obey them!

I. We will first meditate on the verse as it instructs us concerning the affairs of this world: "The Lord redeemeth the soul (or life) of his servants" from temporal evil. It is one of the many ways in which God manifests his watchful providence, to remove from such as wait upon him in faith those ills which sometimes so heavily press upon them. They are in the body, and therefore in bonds, and must know their participation in the general effects of sin's curse; and good it is for them, and oftentimes necessary, that they should keenly feel these chastenings which God permits, and frequently sends, to exhibit his love, and to promote their spiritual advantage: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; furthermore, we have had fathers after the flesh who corrected us; and we gave them reverence. They, verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." But the believer rests assured that the chastening rod will only be inflicted as long as there is a "needs be." Generally speaking, the fit of illness does not long continue: the broken bones are healed: the sorrows of the heart are softened.

You know that "the ears of the Lord are open to your prayers," and you pray in faith; feeling assured that, if it be good for you, the answer will be given to you in accordance with your petition; and, if it be good for you to "endure chastening" longer, the answer will be made to you, even by withholding your request. But look back, and see how many times you have experienced the fulfilment of the promise made in our text. How many of God's people, of our own generation, have been brought as we say to death's door, sometimes by sickness, sometimes by sudden accident, sometimes by famine and distress and starvation; yet they are alive now to sing God's mercies: they may have experienced the bitterest of earth's trials, and the most poignant of human afflictions; yet the Lord has delivered them out of all their trouble: the "night of weeping" has been changed to joys of morning. And, if we ever stop a moment to consider the every-day occurrences of our life, how manifestly must we see the care of Almighty God in this kind of redemption! How seldom do we stay on this reflection! People so frequently go to rest at night, rise in the morning, go through the business and pleasures of the day, without once asking the question, How am I able to do this? Many go into the midst of dangers, heedless of the consequences; and, though preserved, are quite forgetful of the hand which has guided and upheld them. Perhaps, none of us sufficiently dwell upon this providential care of our heavenly Father. Perhaps, we do not enough remember that, though in our homes, and in our goings out and comings in, we use all common precautions against danger; still we are all the

while on the very border of dangers which would quickly injure or destroy us, were it not for the restraining mercy and power of God. It is that God is our keeper, the Lord who never slumbereth nor sleepeth, who is our shade on our right hand, who preserves us from all evil, and has promised, "The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore." And, while most of us, as we look back, call to mind many occasions when we have known ourselves to be in peril, we know not how many many times we have been on the verge of the greatest danger, but have been ignorant of it; when, but for unseen and unrecognized goodness of the Almighty, we might have been deeply injured or perhaps destroyed.

O let us not be slow to see this goodness every day, every hour, every moment of our lives. Let us most gratefully acknowledge the hand of power and protection, the guiding pillar and cloud, which have brought us thus safely on our way, confirming to us the broad truth of our text: "The Lord redeemeth the soul of his servants."

II. We will now go on to notice, secondly, the text as it relates to the affairs of eternity.

We are thus brought at once into the gospel field; and, passing on from the subject of mortality and all its ills, the "ills that flesh is heir to," we come to the consideration of a great work finished, by which "the Lord redeemeth the souls of his servants," the never-dying souls, and brings them back to himself. What then, we may ask, are the nature and extent of this redemption? There are present and future effects. To understand them, we must remember the state in which the gospel finds us, "children of wrath," "afar off from God," "alienated in our minds by wicked works," and under condemnation, the just sentence of God's broken law.

The gospel message may be divided into two distinct parts. The first part, that which declares that "there is none righteous, no, not one;" which tells us that we are "carnal, sold under sin;" that the scripture "hath concluded all under sin." Thus no escape is afforded for any, there being "no respect of persons with God?" "The whole world is guilty," "every mouth stopped;" not a plea of justification can be offered. All in truth (if they can see the truth, and will confess it)—all must say, "we are guilty of death"—the just and proper punishment for sin. Therefore, if the second part of the gospel message did not remain to be told, there would be no hope of life for any. Generations would have succeeded, and would go on succeeding each other—only to turn earth into almost a hell, and then pass away to hell itself for ever.

But see how the truth of our text is illumined with glorious light, and how it shines in the display brighter than the colours of the covenant bow, inscribing its letters of remembered mercy from the one horizon to the other, that all may read, when we put before you the other part of the gospel message: "So God loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The lost sinner, having wandered far from God, was to be found again, to be ransomed with a price, and the remedy provided for his complete restoration and salvation. But where will you find a price sufficient? It can only be found in heaven. It can only be paid on earth. The Son of God lowers himself from his throne of majesty, attires himself in the robes of deepest humility, and was made man; that, with the spotless sacrifice of his body, and the pure offering of his own blood, he might at one and the same time satisfy divine justice, and open the way for the free, full, unfettered exercise of divine mercy; and that thus the promise might be given, "The Lord redeemeth the soul of his servants."

Then let us consider briefly what this redemption is, as to the present time.

1. It is redemption, or purchased freedom for all believers, from the curse of the law: "Christ hath redeemed us from the curse of the law; being made a curse for us." So speaks the apostle Paul as he explains this redemption. By the curse of the law is meant the penalty which is due to all those whose sins are unpardoned; who are yet impenitent; who have not yet been brought into a state of reconciliation with God by the blood of Christ; who have not yet been brought into a state of justification before God by faith in Jesus. All who die in this condition perish eternally, and so receive the effects of that curse or condemnation or penalty or punishment for sin, which our first parents introduced and entailed on the whole race. The curse of the law is simply the award of justice for the violation of God's holy commandments. But this law is perfect in its holiness and purity; it must therefore be kept entire: (for "whosoever breaks one point is guilty of all," the scriptures declare); and, when broken, when sin is in any way committed (which is the transgression of the law), "the wages of sin is death." But "there is therefore now no condemnation to them that are in Christ Jesus." The be-

liever is redeemed from this curse by Jesus, who died for us ("having been made a curse for us"), who bore the penalty in our stead, who "bore our sins in his own body on the tree."

2. Then, secondly, gospel redemption is from the bondage of the law, and is further a translation or bringing over from this bondage to a state of the highest and most ennobling privilege, viz., adoption; as the apostle again says: "Even so we, when we were children, were in bondage under the elements of the world. But, when the fulness of time was come, God sent forth his Son, made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of sons; and, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and, if a son, then an heir of God through Christ." Whoever is beneath the curse of the law must likewise be galled beneath the yoke of the law. Its requirements are upon them in all force; and how vain indeed their efforts to attain happiness and peace while they are thus endeavouring to do for themselves that which only Jesus can do, and which he died to perform for all who will trust themselves entirely to him!

3. But, thirdly, as regards the present time, the redemption of which we speak is redemption from the power of sin. St. Paul says, "Sin shall not have dominion over you; for ye are not under the law, but under grace." Where Christ is not, there sin is with all its malignancy. They who despise or doubt the gospel doctrines are under the power of sin completely; sometimes without knowing it. Sin is altogether their master; sin sometimes in one shape, sometimes in another; sometimes open, sometimes concealed; sometimes plainly coming from its author while in his transformation to the angel of light; at other times as evidently coming from him while in his proper character of the prince of deepest, darkest, and most abominable iniquity.

Let it not be doubted or denied that all who are not in Christ (to use the scripture phraseology) are under the power of sin; but those redeemed with the redemption of Jesus are able to overcome this power, instead of being overcome by it.

Take the world. Did not Jesus give himself for our sins, that he might deliver us from this present evil world? And has he not commanded it to be recorded in his word (that the blessed truth might thus reach us before it is taught us by the experience of grace), "This is the victory that overcometh the world, even our faith"?

Take the flesh. Look at the redemption from the power of sin in this particular: "They that are Christ's have crucified the flesh with the affections and lusts," says St. Paul. Who also speaks still more strongly and fervently on the matter, as he reminds the Ephesians of their and his own great change; when he writes, "among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind. But God, who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ."

Take the power of sin as respects its originator, Satan: "They overcame him by the blood of the Lamb." So that let it be always acknowledged to the glory of God's grace that they, who know the redemption of the gospel of our Lord and Saviour Jesus Christ, are redeemed here from the power of sin, though certainly not from its presence and discomforting and dangerous influence; for the "infection of our nature doth remain, yea, even in them that are regenerate." "The flesh yet lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." But, since the believer has on his side a stronger than the strong man, who sets in motion and fans into flame the mischief of sin in our hearts, the result must ultimately be complete victory, and must glory triumphant.

But now we look further. We go on to view this redemption as it concerns the great apparent future. And first it is a redemption from death. In this sense the redemption is indeed universal; for Jesus died to overcome death so entirely that the whole race of mankind will rise from the dead on the great day of resurrection. "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." But had Jesus never come, and had he not himself risen from the dead, the scriptures assure us there would be no resurrection for us, *i. e.*, no redemption from the power of death over this body; no redemption from the corruption and dust and dishonour of the grave. The never-dying soul would have passed away to some abode of perpetual misery; and all hope of resurrection glory for fallen man, every hope of restoration to the forfeited happiness, would have been abolished; nay, could it ever have entered into man's heart at all? If Jesus had not come to "bruise the serpent's head," there could have been no

gospel, and all mankind (instead of a part) would have continued to live as they did before the flood—the gross animal slaves of him who brought his blight upon their existence. And, as generations continued to perish without hope of resurrection and restoration, the undying principle of man's nature, which we are taught to call soul, would have passed away to the world of evil spirits; no doubt closely resembling them in utter apostacy from God, and in that wickedness which that dark world only knows. Alas! is it not so with numbers of Satan's slaves even now, even though the glorious light of Christ's gospel breaks over the earth, and in so great a measure disperses the gloom and darkness of sin's curse? O, then, what would this earth have been, if no such light had ever beamed! and what the malignant triumph of the evil one as he should see his victory over the whole race, over all the successive tribes of mankind! But, glory and praise be to the mercy and grace of Jehovah our God, it is not so. The gospel sun profusely pours its relieving light around us; so that even the wicked and they who despise it, the unthankful and the evil, share its present blessings. And the believer admires with awe and humility and praise and rejoicing the fundamental truth of the redemption it heralds forth, that death shall not triumph over him, but that the victory shall be his own. You turn to such a promise as this: "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction." You say with David, "But God will redeem my soul from the power of the grave; for he shall receive me." You exult in the Saviour with St. Paul: "O death, where is thy sting? O grave, where is thy victory? Now, thanks be to God, which giveth us the victory through our Lord Jesus Christ."

But we have more to say on this point. The redemption, of which we speak, will not only release from the power of death; but those who really are redeemed by the blood of Christ, those who here, through grace, receive effectually the gospel truth in its "power of God unto salvation," will be redeemed from destruction also.

Now, behold the contrast. We have just told you that the redemption from death will be universal; that, in consequence of Christ's finished work, his triumph over "him that has the power of death" will be complete and consummate in its might and universality. Then Satan shall not be able to hold within that power which he now has one of the whole race of mankind; not the body even of the infant who may have sighed away its life as soon as it was brought into the world; not the body hidden and buried in the most remote recess of earth, or laid in the tomb of the lowest ocean. All must and will rise as soon as ever the Lord Jesus Christ issues the command. But then will be seen the responsibility of man, placed on earth under the covenant and conditions of the gospel, instructed in its requirements, and invited by its gracious terms. All who shall have passed through earthly life, careless, thoughtless, in any way disregarding, despising, perverting this gospel, neglecting, refusing it; all who shall have died impenitent and unconverted, will rise from the dead, will be redeemed from death, called to judgment, but not redeemed from destruction. They will be condemned out of their own mouths. They will be destroyed. The destruction will be dreadful and eternal; for they will find that they were never redeemed from the curse of sin, because they despised and refused the provision made for that redemption; and, therefore, they will see how just the sentence, eternal banishment from God, eternal dwelling with him whom they served upon earth.

But now hear our text, "The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate."

Whatever peace, whatever enjoyments of God's presence, whatever extent of release from the desolation which sin must more or less cause now, they may know these are but the beginnings of that large bestowal of the Holy Spirit's power and grace, which they will receive when fully redeemed. They will be redeemed entirely from that desolation of destruction, that inconceivable desolation of despair, which will take possession of the lost—the servants of Satan. They will be called to be "ever with the Lord"; so that it will be impossible for them to know the veriest shadow of that pain and weariness and anguish of soul which forms the dreary desolation of those who continually cry, "The harvest is past, the summer is ended; and we are not saved." What a picture of this desolation does our Lord give us when he describes the eternal future of the lost, as their dwelling in the fire which is not quenched, where the worm dies not; and that, therefore, hell resounds with "weeping and wailing and gnashing of teeth"!

But his own are to be redeemed entirely from this, and translated to his kingdom, where all is holiness and purity and bliss and delightful communion between the "spirits of just men made perfect" and their God; sweet intercourse, sweet interchanging of heavenly communion amongst themselves; and all this

increasing, magnifying, for ever and ever. "None of them that trust in him shall be desolate." There will be no blank in the souls of the redeemed in heaven, none of the weariness of mind which sometimes oppresses us in this world of sin; none of the disappointment which arises from desiring that which is not granted to us because not good for us to have; none of that dreadful vexation of spirit which will weary the lost soul as he finds his unholy appetites gnawing him like eagles and vultures, and yet no possibility of ever gratifying them. No: the redeemed soul in heaven will be filled to overflowing with heavenly feelings and emotions. He will be dwelling in the immediate presence of his God; and how can the breath of desolation ever pass over him? His mansion will be in the atmosphere that can never breed a storm. His rest will be that which remaineth for ever, because no toil can disturb it. His home will be the heavenly Jerusalem, within whose gates of pearl and precious stone nothing unheavenly can by possibility enter. So that the spirit of desolation, even in its very feeblest and faintest influences, can never approach him; his redemption will be complete, as it will be eternal in its glory and its happiness.

Then, how wonderful that all do not seek after this redemption as the first and, comparatively speaking, the only object of their life! How more wonderful that any turn away from it, and deliberately choose the path, the broad way, which you know leadeth to destruction—withering desolation! Indeed you may safely believe the reverse of our text, that, if the servants of the Lord—those who trust in him—shall not be desolate, the servants of Satan shall always be desolate; desolate here, as "having no help, and being without God in the world"; and, if they die thus, destroyed for ever in that desolation which we have described as the destruction of the unredeemed.

O why be so wantonly rash as to trample under foot the precious blood of the covenant, and so purchase for yourselves shame and misery instead of glory and happiness? Turn at the Lord's bidding, hear the Lord's voice of mercy and love, inviting you to turn and repent of your sins. Seek Jesus, who will welcome you to his heart, "though you have rebelled against him"; seek the Holy Spirit, who will come to you, though you have done despite unto him, and grieved him. If you will hear and obey, then shall you taste of this glorious redemption, which was wrought out for you at Calvary, when Jesus died to save the chief of sinners. But, if you go on refusing, woe be unto you; your blood be on your own heads. Threaten you I must. You will perish, you will die the death, the death of eternal wrath, perdition, desolation. O may the Lord, in mercy, prevent this!

And may such of you as live now possessors of the "good hope through grace" be stirred up, like David, to praise the Redeemer, "not only with your lips, but in your lives"; and to live every day in the discovery of increasing might from his Spirit in the inner man, and be larger partakers of those blessings, vast and multiplied, which arise from the condition of being rescued from bondage, the world, sin, and Satan, and translated into the kingdom of God's dear Son!

Arise, my dear brethren, to increasing activity in the service of such a Master as you have, and seek to make it more and more your delight to yield all unto him. There is no occupation, no vocation, so fruitful in real and solid satisfaction as that of giving ourselves up unreservedly unto our Lord and Master Jesus Christ, and so serving him, that we strive to "bring into captivity every thought to the obedience of him"; that all our business and all our pleasures are entered upon in the fear and love of his name, and hallowed by the reflection that they are permitted by him, because "sanctified by the word of God and prayer." O may he give us grace thus to love and follow him! Blessed Saviour, redeem thy servants from all evil, from sin, from Satan, from ourselves, unto thyself, now, from death and destruction; unto thyself hereafter, to be thine, to be with thee, for evermore!

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street, London.

No. LXXXII.

THE LAWYER; OR DEPARTED WORTH.

"A soul sheathed in a crystal shrine,
Through which all her bright features shine."
CRASHAW.

It is interesting to notice the striking contrast which in some instances is observable between the private character, so to speak, of an individual, and his public character. The private or personal character is sometimes, indeed, the very opposite to what we should have expected. It is not very uncommon to find the man of great and commanding talents in public life, the man who by his uncommon energy and force of character and by his resistless eloquence commands the attention of a senate, or of the highest courts of judicature, and by his acute reasoning powers bears down

all opposition, or rends to pieces the most ingenious web of sophistry of the most wily disputant—it is not uncommon to see the same individual in private life a man of singularly mild, and amiable, and even modest and unassuming deportment; kind, good-natured, and indulgent to the weaknesses and infirmities of others, and the most free of all others from anything bordering upon pride, ostentation, or dogmatism. This is a contrast that has often been observed between the public and private character of men of eminent talents. Some of the most gifted men in past times have certainly been men of this kind; and I believe the same remark holds true of some very distinguished men of the present time. They surprise and delight those who meet them for the first time by the singular contrast between the part which they are sustaining in the eyes of the public, and the plainness and modesty and gentleness of their deportment in private. Indeed, this is a result which would seem to follow almost in the necessity of things. Real talent is generally found to be singularly free from every thing like pretence or pride or self-conceit: it is the shallow for the most part, it is the pretenders or charlatans, who are ambitious to carry into private life the part they are enacting in public. The truth is that the difficult, the most trying and difficult part which the distinguished public character has to sustain, the high expectation he has to meet, the envious and uncharitable eyes that are bent upon him, the wear and tear of mind he has to undergo, the anxieties and agitations which are attendant on the difficult and trying and responsible position he occupies, the strifes and conflicts of public—especially of political—life, are enough of themselves to divest most men of all affectation and self-complacency and self-conceit, to make them sober-minded men, of a subdued and chastened spirit. Peace, as the ancient lyric poet beautifully expressed it, is what men of this kind mostly look for in society, some little respite and quiet from the strifes and tumults and tempest-tossings of public life.

But of all the contrasts of this kind, between the public and professional character of the individual and his personal one, the most interesting is that which is afforded when the distinguished public man adds to his other gifts and qualities that highest and best of all endowments, the adornment of real piety; when the public character, whether lawyer, statesman, or other, is led by his preference, and by his high sense of duty, to choose as his friends and companions men of professed piety, to identify himself with them, to participate in their feelings, hopes, aspirations, and prayers, and gives to them—whom the world is too prone to stigmatize as enthusiasts—the best of his thoughts and regards: it is in a case of this kind that the most interesting of all contrasts is presented between the public and the private character, so to speak, of the individual. For, when one only thinks of the stormy and turbulent atmosphere the public man is called to move in; when one thinks of that arena of strife and contention and rivalry which he must daily enter—that arena where wit and talent and ingenuity and mental power are carried to their greatest height; when one reflects how much there is in scenes like this to engross the mind, and to make this world and its interests paramount in its view, and to blind it to the realities of another; when one thinks, moreover, of the collisions into which such a one is brought with the sharpest and most powerful, the hardiest, the most practical minds of the age, and of the unwearied industry required to enable one to keep abreast with such rivals, then what an interest does it give to a character to think of the Christian frame of spirit, so alien to all this, being uniformly maintained by him in such scenes of strife and debate! O with what additional interest have I regarded some eminent public character, whether an acute lawyer or an enlightened statesman, when, after listening to his eloquent periods, his luminous statements, his unrivalled reasoning, by which he carried every point, and grappled with and overthrew the most subtle, acute, and worldly-wise of his opponents, I have heard it afterwards whispered of him "that such a man is a good man—a truly religious man, a man of simple, sincere, unaffected piety, and that when he retired from the scene of his forensic labours and forensic triumphs, the greatest pleasure he knew was to join the circles of the wise, the good, the devout, and to discourse on those topics dear alike to them all." These considerations gave, as it were, an added dignity and a weight to the scene before me, and to the very courts of justice themselves where such men pleaded. A careless and ungodly world may be of a different judgment, and regard as a weakness and almost a blemish what I regarded as their truest ornament. But they who see things in this just point of view—in the same light in which they are regarded by infinite Wisdom—will ever look upon such men as the truest ornaments of their profession, the best supports of it; for true piety is the best ornament of the advocate and minister of justice; and it is a cause for thankfulness that such men are to be found in those almost sacred courts where justice, awful judge! presides.

A contrast of the kind already named, we have seen strikingly exemplified in one* who has recently, to the grief of many, quitted this scene of earthly strife; one whose name will be long affectionately cherished in the hearts of good men. His best encomium—he himself aspired no higher—was to say of him that he was a religious man. In him we at least saw an instance of one who could pass through the most trying and exciting and feverish of all public scenes, and yet preserve amidst them all the calm, chastened, gentle, subdued spirit of the true Christian. What he was professionally, what were his learning, talents, acuteness, and eloquence as a lawyer, is best known to the high-minded, and honourable and talented men who were so often called either to try their strength with him in argument, or to take him as an ally. The writer cannot speak on this point from personal knowledge. The sphere in which the writer's lot is cast is far from those scenes of forensic debate. He knew of them but by rumour and distant sound; but what he was in the circle of men professing godliness, sincere, devout, and religious men, to this he can bear his willing

* The above is a tribute to the memory of E. H. Fitzherbert, esq., of the Inner Temple, and of Torrington-square, who died after a very short illness, in the month of March last, 1853. He was a very active and zealous member of the committee of the Pastoral Aid Society.

witness. Amongst them he was the object of their mingled respect and love and admiration—their strength, their ornament, their most judicious adviser. Amongst them he exhibited himself the man of plain, earnest, sincere, unostentatious piety, the man of high, unbending Christian principle, of fervent charity, of self-denying zeal, of active benevolence. Though able to grapple with and foil the most astute and subtle and unscrupulous opponents, yet a man of meek and gentle spirit, and harmless as a child. Though called by his professional avocations to mingle in the tumultuous arena of public life, yet that busy, bustling scene, with its strifes and rivalries, seemed to produce no other effect on his spirit than to endear to him the more "the good part" which he had chosen, and the society of those with whom he had cast in his lot. For with him religion was not profession only, but principle. He adopted it as the result of deep conviction: he was one that "counted the cost beforehand:" he knew well the sacrifices he was called to make, when he identified himself with men professing godliness: he took his stand boldly yet calmly and meekly; and nothing could induce him to shrink back from it. There was no compromise about him, no concession, no complaisance, no inconsistencies about him, no shrinking from the reproach of religion, or the charge of singularity. He was the grave, serious, zealous, open, honest, fearless Christian; not such a one as you are compelled "to stand in doubt of," who would evade the reproach or inconvenience which attaches to a profession of religion under the garb of a privileged character—one alike welcome to all parties—the witty, or at least the jocular advocate of this course of religion, while he is a friend to no man that espouses it. Not so: he was the grave, sober-minded, earnest man, who adorned the profession he made by the Christian consistency of his conduct, by his true charity, and his unbending principle. For everything like compromise or concession was foreign to his nature. In one act alone was he unskilful—he could not assume a part: this he could not do. His whole strength lay in his sincerity, his singleness of purpose, his conscientiousness, his straight-forwardness; and, though accustomed, by professional habits and successes, to cope with and expose all the subtleties and subterfuges and tortuous evasions of men, he was "himself an Israelite indeed, in whom there was no guile."

Alas! when such men are prematurely cut off! it is a great grief to the good: they can scarce believe in the reality of the loss they have sustained. Ah, uncertain life! Who, that saw thee but as the other day, that fine clear eye beaming with intelligence, that tongue so fluent and eloquent, that deportment, in which was stamped at once such meekness and such boldness—so much of gentleness and tenderness, and yet such unflinching firmness — would have imagined that "the place which knew thee would so soon know thee no more?" But the appointed time was come: thy Master had need of thee, and sent for thee. A thoughtless world looks upon events like these as accidents; but "they that are wise and consider the thing," they that were thy chosen companions see these matters differently: they see now that the spirit was being moulded and fashioned by an Almighty hand for another and higher state of being than this. They, who knew thee best, perceived that even that scene of professional toil and anxiety (uncongenial to thy mind) was only chastening the spirit, and fitting it for a better sphere. How often is this the case! how often do we find them, who live in this very focus of worldly excitement and rivalry, to be men who are most "dead to the world"—weary and sick of its cares, its pomps and vanities! So it seemed to be with him. He, in whose hands are the issues of life and death, took thee away, as we humbly believe, from this harassing scene of toil and earthly care, to the land of rest and peace, to mingle with the "spirits of just men made perfect"; for thy happiness was to associate with the servants of the Redeemer here. Thy work was done: thy appointed time was come; and he sent for thee. "The righteous perisheth; and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness;" "where the wicked cease from troubling and the weary are at rest."

Juvenile Reading.

THE THIRD COMMANDMENT.

No. I.

In a conversation which I had, last Sunday, with my class of girls at the village school, some answers were made to the questions I gave, which pleased me much: one or two relating to the third commandment seemed to me particularly good; and I thought I would write them down when I got home, that some day they might be read by other little boys and girls, to the end that they might understand, better perhaps than they before had done, the commandment of which I am speaking. Well, last Sunday was the Sunday after Ascension Day—a joyful day in our church's year; for in the collect and in the portions of scripture chosen to be read in God's house, "remembrance is made again" of the glorious, and for us happy event, commemorated or kept in our minds by the service appointed to keep holy the Thursday in the past week, namely, the ascension, or going up to heaven, of Jesus Christ our Lord and Master. When, therefore, the children and teachers were all assembled in the school-room, we sang the hymn for Holy Thursday, or Ascension Day:—

"God is gone up with a merry noise
Of saints that sing on high:
With his own right hand and his holy arm
He hath won the victory.

"Now, empty are thy courts, O death!
And crush'd thy sting, despair,
And roses bloom in the desert tomb;
For Jesus hath been there.

"And he hath tamed the strength of hell,
And dragged him through the sky;
And captive behind his chariot wheel
He hath bound captivity.

"God is gone up with a merry noise
Of saints that sing on high:
With his own right hand and his holy arm
He hath won the victory."

It is a pretty hymn, and it was sung to a pretty tune; and as all our voices rose, masters, mistresses, and children joining in the triumphant strain, I felt that it was "good to be there;" and I thought, as I looked through the pleasant porch at the bright green fields and the bright blue sky above them, that our hearts had good cause to be as joyful as nature itself looked on that gay spring day; and I prayed in spirit that God of his mercy would grant that we, who were then singing the Saviour's praise together on earth, might one day sing "glory to the Lamb" together in that heaven, of which he is the light and life.

Our hymn sung and our usual prayers said, the children arranged themselves into their different classes, and my own familiar little band collected with cheerful readiness around my chair. The first thing we always do together is to read the psalms for the evening: then the children say the collect for the day; and I try and make plain to them its meaning: then I read a chapter, or part of a chapter, from the New Testament, explaining and asking questions as I go: next some portion of the catechism is repeated in the same way; and then the remaining time of school hours is given to learning some hymn. Verse after verse I repeat aloud, as many times as may be necessary to enable the children to get them by heart; and this they like very much: it is considered a pleasure and a privilege which only those are allowed to enjoy who have said what they had been given to commit to memory correctly and well. It is only with one part, however, of our afternoon's exercises which you and I have to do just now, young reader; so I will suppose at once that I am opening the prayer-book at the church catechism, just as I did last Sunday; and you can, if you like, fancy you are standing by my side, and all around us are young healthy-looking girls in new lilac print frocks and white tippets and aprons, and most of their faces, I am happy to see, are turned towards me with an attentive, eager expression, which looks as if they were ready and anxious to hear all I have to say to them.

"Well, Warden," I asked, "can you tell me what part of the catechism you said last Sunday?"

"Please, sir, I was not here."

"And why were you not here, Susan?"

"Because, sir, I had'nt got no shoes to come in."

"No shoes, Susan! Why, surely, I saw you at market as I rode through L——— on Saturday?"

Susan Warden hung her head and said nothing, so I repeated my question: "Did'nt you go to the town on Saturday for your mother's straws, tell me?"

"Yes, sir."

"And why did you go?"

"Please, sir, mother bid me."

"Your mother bid you go to market, you say, and you went: quite right: now, Susan, God bid you go to church, and conscience bid you come to school; and you did neither: I am sure you know as well as I do that that was quite wrong. Your shoes were good enough to walk in to L——— (though to get there you had to pass by the church) on Saturday, but they were not good enough to walk in to church on Sunday. O, my dear child—my dear children, all of you," I added, "the devil and our own wicked hearts are always ready to find us some excuse for not doing our duty: let us, therefore, watch against them, and pray against them. Let us turn to God, and beg of him, for Jesu's sake, to give us power to shut our ears to their evil promptings; so that we may not be influenced or led by them. It is a great deal of strength and grace which we shall want to make us able to 'resist the devil;' so that we must pray a great deal, and very often, for more and more grace, and more and more power, to withstand all the attempts he makes to lead us into temptation, by putting into our hearts bad reasons for not doing what we know to be our duty. Now, I will give you a rule by which to try and examine yourselves, and to find out whether any reason you may think you have for staying away from church or school be a good reason or a bad one. And don't think I wish to make you believe that going to church and coming to school are the only important duties you have to perform, and that, if you are regular at one, or even both you may consider that you are therefore of necessity God's dear children, doing his will: far from this is my meaning. Your attendance at church and school I only take as an example of the many other duties you have to perform (young as you are), if you would indeed begin to tread the narrow way which leadeth to the heavenly life, at the beginning of your earthly life. .. Well, girls, suppose you think, or suppose one of you thinks, 'I cannot go to school or to church, my shoes are so bad, or my clothes are too old, or the roads are too dirty, or it rains too hard': now, before you quite make up your minds to stay at home, I wish you to ask yourself these questions: 'Could I go out if it were market-day, instead of church-day or school-day? If mother wanted straws, could I walk in my old shoes to fetch them? If Mr. Relton had told me he had something to give me, should'nt I go to the parsonage in my shabby clothes? And should I mind the rain if it was one of the days I go up to the hall for soup?' You just ask yourself, I say, these questions the next time either of you thinks you have an excuse, or a reason, for stopping away from church or school; and, if you answer them sincerely and truthfully, I feel sure you will not so often be absent, as you hitherto have been. But now we must go back to the catechism. Jane Wright," I said, turning to the girl who stood next to Susan Warden, "can you tell me what part we said last Sunday? You were at school, I think?"

"Yes, sir; and, please, we only said the first and the second commandment, because you was called away to see widow Wainford, as was in the fit."

"So I was, Jane: poor Mrs. Wainford! I suppose you have all heard that she died yesterday? She got up as well as any of you girls last Sunday morning, and went to the early service; but, just as she was getting ready to go the second time, she fell down in a fit, with a shawl over her arm, and her bonnet in her hand. I went to see her, as you know, and found her quite insensible; and, though she did not die till last evening, she never spoke again; nor I believe was she again sensible even for a moment: so you

the pauperized drunkard, degraded and diseased, that tempts the sober and thrifty to intemperance: no one follows of choice the man whose excess has made him shoeless and shameless: it is the prosperous, the healthy, the sociable man, sitting in the parlour or in the bar of an inn, and quaffing his cups with laugh and song and anecdote, that allures the inexperienced to begin to drink, and the practised tippler to persevere*. All society is as much in danger from drink, as all inflammable materials are from fire; and it as genuine philanthropy which warns the sober of the first cup, as it is genuine prudence which guards combustibles from the first spark. Believing that it is their duty to use every means to restrain, at least, the increase of an acknowledged public evil, the undersigned proceed to enumerate some of the main points of that evil which they deeply deplore.

They will mention, therefore—

1. Such results of drinking habits as relate to property. The practice of intemperance is most wasteful of time, labour, money, and every description of property. Men will do anything to obtain drink: some men will give half a day's work for a pint of ale. In London, multitudes pawn their Sunday clothes again and again on Mondays, to have money for drink. On a sabbath morning in Glasgow, a person saw fifty people go into a pawn shop in one hour; and, in an entry near by, were men, women, and children, stripping off their coats, gowns, jackets, and shoes, to sell or pawn. Just opposite was a spirit store, which caught nearly all those people, and wrung out of them the last farthing. The value of the time alone lost in drinking has been long since estimated at far above £20,000 a year; and this, independently of the waste of time resulting from the more or less habitual incapacity of intemperate persons for conducting trade and business†.

The families of drunkards, defrauded of adequate support, become destitute, degraded, and pauperized; and it has been observed by one of our ablest judges, that more property has been dissipated by this one vice than by all other causes taken together*.

2. Next in order may be noticed such evils as relate to the duration of life. The habit of drinking fatally undermines good health, favours constitutional disease, and hastens death, as well as entails weakness of mind and body upon the drunkard's unhappy offspring. The inspectors of

* "The chairman of the most notorious drinking-club that perhaps ever existed in London, was a ruddy old man of 84. His allowance consisted of one pint of brandy a day and six glasses of Madeira after dinner. This man was called by vendors of liquor a 'decoy,' and emphatically so called. I was curious to inquire how many of his companions—for it was a notorious club—were living: there was not one living: he had buried three sets of them. Was that man, do you suppose, in the pay of the publican? No: he was a gentleman. The liquor merchant called him one of the devil's decoys" (Evidence of Dr. Farre, before parliamentary committee on drunkenness, p. 103).

† Among consequences of drunkenness to individual character, the parliamentary committee in their report mention this of incapacity for business, in the following terms:—"Destruction of mental capacity and vigour, and extinction of aptitude for learning, as well as of disposition for practising any useful art or industrious occupation" (p. 4). And, among the consequences of this vice to national welfare, the same report reckons—"The loss of productive labour in every department of occupation, to the extent of at least one day in six throughout the kingdom (as testified by witnesses engaged in various manufacturing operations), by which the wealth of the country, created as it is chiefly by labour, is retarded or suppressed to the extent of one million out of every six that are produced; to say nothing of the constant derangement, imperfection, and destruction in every agricultural and manufacturing process, occasioned by the intemperance and consequent unskilfulness, inattention, and neglect of those affected by intoxication, producing great injury to our domestic and foreign trade" (Report, p. 5).

"Whenever a person, formerly opulent and respectable, is brought before the magistrates in the altered character of a culprit or a mendicant (an occurrence by no means unfrequent), the ready answer of the peace-officer is, 'O, sir, he took to drink'" (Report of police magistrates of Dublin, quoted in parl. report, p. 441).

"Crockford's gambling-house, in St. James's-street, London, cost in erection nearly £60,000. The furnishing of this establishment cost in addition £35,000. Its cellar contained wines suited to every diversity of taste, and was valued at £70,000! 'With regard to those who enter the hazard-room, I saw at once,' observes Crockford, 'the policy of plying them with the choicest wines, and with a sufficient quantity of them, because when the wine is in, the wit, according to the proverb, is sure to be out; and men are then, of course, in the best of all possible conditions to risk their money, and to play in such a way as is most likely to result in their losing it'" (Vanderkiste's Notes, pp. 222, 223).

* "The extensive loss of property by sea, from shipwreck, founderings, fires, and innumerable other accidents, many of which, according to the evidence of the most experienced shipowners and nautical men, and others, are clearly traceable to drunkenness, &c, is among the national evils of this vice" (Parl. report, p. 5). "Of the American ships entering the port of Liverpool, nine out of ten are navigated on what are denominated temperance principles. Such ships obtain freights in preference to English vessels not navigated on those principles, in consequence of the public conviction of their greater safety, from the sobriety of those on board" (Report, p. 10).

"The money loss, however, occasioned by this vice is the least of its evils, for we, in addition, suffer losses that no stretch of arithmetical calculations can estimate, that no figures can set down. We cannot tell in money the loss occasioned by the corruption of the virtue of our daughters, the degraded manliness of our sons, the invaded sanctity of our homes, and the pernicious influence of the evil example we set before our children. Drunkenness destroys the virtue and intelligence which must be the foundation of all national greatness, and no building can be raised until the foundation is laid. A drunken people cannot be a free people; for it is not laws alone, but a noble spirit that constitutes a people free: it is in the order of God that noble things can only be properly used when placed in the hands of noble men" (Benjamin Glover).

"In a heavily-taxed country, the voluntary tax for the purchase of noxious beverages, exceeds the sum of all the taxes paid into the exchequer. So large is this item of social expenditure, that the saving involved in a general adoption of the principle of total abstinence would be equivalent to an entire repeal of taxation, or the extinction in sixteen years of the national debt. The people of England maintain more than 100,000 houses for the sale of intoxicating liquors, and spend an average of £600 annually in the support of each. Every thirty families support their beer-shop—every three hundred their place of worship" (The Glory and the Shame of Britain, c. 1, pp. 20, 21).

"I do not know whether you have seen a treatise published some time ago by my friend Mr. Porter, of the Board of Trade, called 'Self-imposed Taxation,' in which he showed that the working classes, spend annually on beer, spirits, and tobacco, no less a sum than £59,000,000 sterling. Just imagine if the half of this 50 millions were used by the working classes for the improvement of their worldly condition, the improvement of their dwellings, the education of their children, in elevating amusements, and in making a store for an evil day—would not that go far to place the working classes in a position very different in the social scale to that now occupied by that body?" (Lord Shaftesbury at Manchester, Nov. 24, 1851, at a meeting for establishing a society for the better regulation of public houses, &c., reported in the "Record," Nov. 27, 1851).

lunatic asylums have reported the large average proportion of cases of insanity induced by drinking*; while our public hospitals bear too abundant and melancholy witness to the wreck of health and life which drunkenness produces. Some of the worst patients brought into the metropolitan hospitals are confirmed beer-drinkers. Dr. Gordon, physician to the London hospital, has recorded the fact that out of some thousands of cases admitted into that institution, 75 per cent. of diseases were the fruit of ardent spirits. Serious accidents, acute diseases, and surgical operations, commonly terminate with such men in death. Both in the army and navy fever is found to prove fatal to the intemperate in the majority of cases. The same fatality attends the same class of persons when attacked by cholera†. In the first week of the year 1849, a rapid extension of that disease in Scotland was accounted for by the general intemperance indulged in on new year's day. Looking at the town or rural districts, how few church-yards can be visited in which the graves of men cut off in the midst of life by disease induced by drinking, or by fatal accidents under intoxication, do not form a marked proportion of the parochial interments? Among measures of public health, to which attention has been of late so steadily and wisely directed by the government, none could be deemed more politic than such as should steadily discourage intemperance. The cleansing of sewers, the due ventilation of dwelling-houses, the provision of baths and wash-houses, as well as the peculiar regulations and precautions required in the case of epidemic or contagious disease, are essential and laudable provisions for the public welfare; but so long as every facility exists by which a numerous body of tradesmen supply the intemperate with the means of destroying (as proves to be the melancholy result) the stomach, liver, and kidneys, three of the prime springs of health and life; and so long as the mortality ensuing from this means in this country amounts annually to not less than 20,000, and has been even computed at 60,000 lives, it is evident that intemperance to a great degree frustrates all public regulations for the defence and preservation of human life. Dr. Willan has recorded his conviction that considerably more than one-eighth of all the deaths in London, of persons above 20 years old, happen prematurely, through excess in drinking, and the proportion of deaths from the same cause in the country is not less. Mr. Neison, actuary of a leading life-office, has proved the fatal effects of drinking habits, by showing that more people die who drink, than die by any general causes; that people who drink die as three to one of those who die by other causes. Suppose a young man of 20 drink, he will probably live about 15 years; but such of the same age as do not drink are likely to live 44 years longer; and as a man grows older, drinking, he dies sooner than men of the same age who are sober. Life-offices will not insure an habitual drunkard at a sound man's price: they know that he is drinking his life out daily. Mr. Neison has found that, short as the life of the beer-drinker becomes, when his habit is confirmed, the spirit-drinker's is shorter still; and such as drink both beer and spirits are shorter lived than the rest.

3. Thirdly, such results of drinking as relate to public morality may be mentioned. Upon this head it is almost needless to speak particularly. A vice, which wastes property, destroys character, blights the health, and deadens the conscience, will ever be found fruitful in crime*. And it is notorious that poaching, robbery, and debt, fighting, bloodshed, and manslaughter, looseness of speech, filthiness of manner, and wanton behaviour, the corruption of virgins, fornication, and adultery, prostitution with all its hideous results of disease, early death, and final woe—such evils are inseparable from intemperance, and especially seductive of youth; demanding, consequently, the most vigilant restraint and the most uncompromising discouragement. More than half, perhaps, of the abandoned women who throng the streets and drinking-houses of our larger towns, were betrayed in the first place by intoxicating liquors, and pursue a life of shame under the influence of them†. Such, too, will be found

* "Destruction of health; disease in every form and shape; stunted growth, and general debility and decay in the young; loss of life by paroxysms, apoplexies, drownings, burnings, and accidents of various kinds; delirium tremens, one of the most awful afflictions of humanity; paralysis, idiotcy, madness, and violent death, are proved by numerous medical witnesses, to be the baneful consequences of drunkenness" (Parl. report, p. 10). "Do you observe any difference in the health of those who become insane from drinking, and those who become insane from other causes? The health of those who are insane from drunkenness is worse than of those from other other causes. And as to the greater proportion of deaths—are they among that class? Much more so" (Report—evidence of Dr. Ellis, physician at the Middlesex county lunatic asylum, p. 47). "From a weekly attendance for about 30 years in Bethlehem hospital, I would say that at least half of those who come into the committee room (as lunatic patients), have become so from drinking" (Report—evidence of John Poynder, esq.). The second annual report of the Worcester asylum, Massachusetts, gives a per centage of causes of insanity, as follows:—Intemperance 56, ill health, 18, family troubles 11. In a recent American report on idiotcy, one-half of these unfortunate beings have been proved to be the children of drunken parents (Elementary Anatomy and Physiology—Lovett, p. 144, and see Ev. parl. report on Drunkenness, No. 2624, 27). Of the causes of sickness and death among our troops in the West Indies, 50 per cent. of delirium tremens, brought on by drinking, are given. In British Guiana, among the same class, the proportion of cases of that dreadful disease exceeds 50 per cent.

† Cholera generally attacked and carried off, in the first instance, those whose constitutions were debilitated by habitual intoxication (Dublin police report, in parl. report, p. 441).

* "We cannot name a virtue to which the vice of drinking is not an enemy, nor an evil of which it is not a patron."—(Rev. T. Hutton).

† "Mr. Bentley, in his work on Education and Crime, states that more than three-fourths of the cases of unfortunate females examined, from whom authentic answers could be elicited, were led into the commission of their first transgression by the aid or under the influence of intoxicating drink." The rev. David Ruell, in his evidence before the parliamentary committee, 1829, observed, "I do not think that the mass of prostitution which exists has arisen, at first, from drunkenness in the females themselves, but from drunkenness and other bad habits on the part of parents, neglecting to exercise proper care in the education and training of their children, who easily fall the victims of prostitution, and by drunkenness and hopelessness of recovery are confirmed in the habit" (Enquiry into the Extent and Causes of Juvenile Depravity, by Thomas Beggs).

The same writer gives an extract from a table prepared for an Edinburgh magistrate, and containing the ages, offences, and cause of first crime of eighteen females who were in prison, and were questioned for the purpose of the return. Seventeen of them were confined for theft, one for disorderly

to be the case in the more scattered instances of prostitution afforded by the rural districts; the unprincipled seller of strong drink too frequently fostering such characters as an attraction to his house. The judges of the land have repeatedly borne witness to the fact that 9-10ths of the crime tried in all our courts of justice originate in intemperance. Mr. Wontner, the governor, affirmed that, of every 100 prisoners committed to Newgate gaol, 99 attributed their crimes and ruin to this vice; and, in the parliamentary report upon this subject, the high-sheriff of Dublin has stated that, of 22 persons whose public executions he attended officially, every one declared that drunkenness and the breach of the sabbath had brought them to that end*. It appears, indeed, to the undersigned that of measures for the prevention of crime the prevention of intemperance ought to hold the first place; drinking being, in most cases, the last and crowning preparation for crime. It brutalizes the feelings, excites the passions, deadens conscience, and destroys self-control; the strongest resolutions of virtue yield to it, as the hardest iron to the furnace-blast; and it is a matter of general observation that many of the worst deeds are perpetrated by men, under the influence of strong drink, who, in their ordinary and sober state, were known to be humane and honest†.

conduct. Of the eighteen, seventeen confessed that drink was the first cause of their falling into error (See p. 168 and No. 3,243 of the report of the parliamentary committee on drunkenness).

* The low scenes of dancing, wantonness, and fighting which close the majority of club-feast days in ale-houses, and which are so generally characteristic of the nights of Christmas week, independently of the corrupting influence of ordinary access to such houses at market and elsewhere, must be considered as main causes of the improvidence and depravity which prevail among one of the most important portions of society, the farm servants.

† "Drunkenness is the most fertile source of crime; and, if it could be removed, the assizes of the country would be rendered mere nullities" (Baron Alderson; see also parliamentary report on drunkenness, col. Rowan's evidence, No. 290, p. 28, and ditto, evidence of rev. D. Ruell, chaplain of the New Prison, Clerkenwell, No. 3687—3691.

"Does not the same code which forbids theft command man to love his neighbour as himself? Yes. And, for fulfilling that law, must not man withhold from his neighbour that which he knows to be evil? I think so. Of the two practices, thieving on the one hand, and drunkenness on the other, which do you think is productive of the greatest amount of evil in the kingdom? Drunkenness" (Evidence of Mr. Samuel Capper, before parliamentary committee, 1834, p. 157.

"The evil of drinking is at the root of all other evils in London, and elsewhere. I have long been in the habit of hearing criminals refer all their misery to this source, so that I now almost cease to ask them the cause of their ruin" (J. Poynder, esq., under-sheriff for Middlesex, in evidence before committee on police of the metropolis, 1817).

"Of the 28,752 prisoners tried at assizes and sessions in England, in the year 1851, 10,000 may be put down, without fear of exaggeration, as having been brought to prison, directly or indirectly, by the publichouse; whilst of 90,963 summary convictions, 50,000, I fear not to state, were the result of the drinking habits of the individuals or of their parents" (Rev. Joseph Kingsmill, Chapters on Prisoners, &c., p. 68.

The opinions of forty-seven chaplains of gaols on the beer bill, given in evidence before lord Harrowby's committee, unanimously attribute from one half to four-fifths of offences committed to beer and public houses. One of these, the rev. R. S. Cooper, chaplain of Gloucester gaol, observes, that he has been informed by prisoners that much of the seduction and corruption in early life among females is to be traced to their being entrapped into beer houses. And the rev. John Davis, chaplain of Newgate, states, that many such houses are the resort of youths who subsist upon articles stolen and converted into money. Another, the rev. Henry Hales, chaplain of Ipswich gaol, gives it as his conclusion from experience, that crimes commonly originate in the habit of frequenting beer houses, and, as a proof, he adds that 15 out of 20 men have so confessed during imprisonment.

The superintendent of the House of Refuge for Juvenile Delinquents, New York, gives a summary of the character of the parents of youth received into that institution, which shows the influence of drinking in the parent upon the moral habits of the child. He states that, of 690 children received, the parents of 401 were drunkards! Parental discipline is impossible in such cases, and the children are thus left to themselves and to such habits and companionships as the street affords. In the island of Jersey a law exists by which an habitually intemperate parent may, on sufficient evidence being adduced, be deprived of the guardianship of his children. Mr. Nicholas Antoine, clerk to the import office in that island, was, by that law, at the prosecution of the attorney-general, pronounced unfit to control his own children, he being intemperate, and a guardian was appointed to manage his family in his stead. The destruction of discipline in the army by the paralysing influence of strong drink, was never more concisely and powerfully stated than by the duke of Wellington, in answer to the question of one of the commissioners on military punishments. "Is drunkenness, in your opinion," asked lord Wharncliffe, "the great parent of all crime in the British army?" "Invariably," was the duke's reply.

Convrosier, the murderer of lord William Russell, confessed, "I was at the time considerably elated from the quantity of wine and ale I had drunk."

"Thieves," relates Mr. Ward, of Calcutta, "meet together at night under a tree, and bring spirituous liquors and offerings to the goddess Kalee. After reading an incantation to the instrument with which they break into houses, they sit down to eat and drink; and, when nearly drunk, gird their garments firmly round their loins, proceed to the house marked out, plunder it, and sometimes murder the inhabitants."

These facts and considerations upon the fruitfulness of intemperance in crime, fully warrant judge Wightman's conclusion upon the same subject. "I find in every calendar that comes before me one unfailing source, direct or indirect, of most of the crimes that are committed—intemperance."

* From the "Christian Guardian." September, 1852.

THOUGHTS ON THE CATACOMBS IN THE MOUNT OF OLIVES*.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley. .... It shall be one day which shall be known to the Lord. .... And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—Zech. xiv. 4, 7, 9.

It is impossible for the student of holy scripture to visit Palestine, without being struck with the forcible illustrations of which it furnishes, at almost every step, of God's written word; and among the many passages thus brought home to the imagination with all the power of reality is that which has been quoted above.

On a fine bright day during that season of the year which in Jerusalem is most favourable for exploring (viz., the winter or rainy season), I was invited, early in 1846, by a friend well acquainted with the environs, to visit the catacombs in the Mount of Olives. So few travellers mention them, that my curiosity was excited; and, accompanied by a party of young people, I started in search of these almost unknown caverns. We were each provided with twisted English tapers, and our friend, who acted as guide with a small ball of twine.

The dignified beauty of the scenery, the abun-

dance of association which it supplied, and the glorious anticipations of its coming destiny, seemed to inspire some of us with emotions of deep and mysterious pleasure, while the freshness of the atmosphere, and the rich display of wild flowers, imparted elasticity and gladness to the junior members of the party, who, some mounted, and some on foot, hurried forward with joyous laugh as they rivalled each other in the pursuit or possession of some new plant. When we had ascended the mount about half-way, our guide requested us to help him in his search of a hole in the ground, as such was the entrance to the mysterious caverns. While thus employed, he amused himself in exciting our alarm by saying that some time previously, three Jews had entered the catacombs, and having been watched by a Mussulman, their egress had been rendered impossible by his placing a large stone to exclude the daylight; so that only after many days was their horrible position discovered, when they were found dead not far within the entrance.

This narrative, being true, produced a sudden change of feeling in the party. The younger ones turned pale, and declined the undertaking, preferring to remain with the armed native servant, who, as a guard, was to wait outside with the animals. Thus, when the aperture was found, only our guide and two others ventured in. This aperture is a natural opening formed by the decay and falling in of a part of the roof, and is just large enough to easily admit one adventurer at a time, while the crumbled wall and large stones formed a rude kind of staircase by which, clinging with hands and feet, we descended into the darkness below.

Feeling ourselves on firm ground, we lit our tapers, and looked around: we were in a circular chamber, out of which there appeared at first no means of egress except by the roof again; but, as our sight adapted itself to the obscurity, we observed that all round the floor of this chamber were low arched passages, so low and so narrow as only just to admit us singly, as one after the other we crept through the one selected, on hands and knees, holding our tapers as well as we could. Happily the passage was only a few feet long; and, soon emerging thence, we stood upright in a long narrow winding corridor, the low ceiling of which we could mark with the smoke of our tapers. Old dates and strange characters were there in great variety, but the only smoke-written autograph which I can now recall to mind was that of "John Clarke, 1794."

On either wall of this corridor, on the floor, were low arched recesses, quite near together, which once had contained the dead, long since returned to dust. From this corridor branched others; we selected one, and from it again branched others, all apparently alike, all appropriated to the long forgotten dead. Thus on we went till our twine failed, then, remembering the sad stories told of the catacombs of Rome, we did not proceed; but, silent and thoughtful through this wilderness of sepulchres we retraced our steps to the round chamber.

Here for a few moments we paused to think on the mysteries of this remarkable mountain. We had only explored one path, and that not to a great distance, where did the others lead? all perhaps to similar scenes, and through groves of sleeping dust, awaiting that day when he shall appear again in like manner as he ascended from that said Mount Olivet (Acts i. 11, 12), who shall cleave the mount asunder and shall reveal to its awakened inmates the dawn of the resurrection. Imagination attempts to picture these corridors suddenly filled to overflowing with mortals who have put on immortality. The mountain breaks with its burden (Zech. xiv. 4), groans and bursts asunder, while myriads rise to meet their Lord! But then, by what age or people have these caverns been filled? The answer may produce a sad reverse to the solemn picture. Alas, that question cannot be satisfactorily answered, for most travellers have assigned them originally to the worship of Ashtaroth in the days of Solomon, while they were probably afterwards used by repentant Israel, and converted into a burying-place for their dead*. Whatever may be their history, they furnish much profitable reflection, and much illustration of scripture; and, to my own mind, as I have hinted, they furnished a literal interpretation to the passage quoted above, standing as it does in connexion with the events of the latter days.

3rd Sept. 1852. R. S. J. D.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street, London.

No. LXXXIII.

OBLIVION.

"From thee is all that soothes the life of man—
His strength to suffer, and his will to serve."
COWPER.

We sometimes see instances, in this life, where the virtue that was ascribed to the fabled waters of oblivion seems to be realized; so that, in their case, the fable as it were becomes fact. We perceive the same effect produced upon the mind and spirits of some persons as would have followed if they had taken a draught of those fancied waters of oblivion, which had the power of effacing from the mind the bitter remembrances of the past. This happens more especially in the case of the afflicted servants of the Almighty, when they are called to endure those trials and calamities which are of God's own immediate infliction, and to which they have been (so to speak) in no way accessory themselves. And, in contemplating the many and various indications of benevolent purpose towards our fallen race which are discernible in the course of God's providential government of this world, we must not overlook this. For it is one of the great balms provided for grief in this state of probation; one which, when other remedies fail, comes in to the rescue of the sufferer, and saves him from the consequences of feelings which, if they survived in their first intensity, would wear out a frame of iron, or break the

* This of course was in order to desecrate the place in the eyes of the Jews.

firmest heart. We often see, in this world of "changes and chances," afflictive visitations befal even the best of men, of so peculiarly distressing, of so agonizing a character, that they seem to be beyond all human endurance. There are calamities, losses, domestic bereavements, which so awe us by their "tremendousness," if I may use such an expression, that we feel as if we dared not offer consolation to the sufferer. Our lips are sealed. We tremble at the infliction, and can only say, "Shall not the Judge of all the earth do right?" "It is the Lord: let him do what seemeth him good." We scarcely see how it can be endured by the sufferer. All that the heart lived for is dashed in pieces. His happiness is a wreck. Nothing but darkness and desolation is left behind. We feel that, if the emotions of grief, occasioned by such calamities, survived in their first bitterness, no mind could stand them. Now, perhaps, of all blessings, the one that we should most desire for one in those circumstances would be a kind of oblivion of the past. It would be that those remembrances might fade from the mind, which are now so insupportable.

An oblivion of this kind we feel would mercifully interpose, as it were, between them and the very crushing of their spirit. Yet, strange to say, this is the very kind of relief that, in the dispensations of Providence, is often sent them. The sweet oblivious antidote comes in to heal the heart that would else be consumed and withered with grief. It is by means of this that images, on which the mind gazes spell-bound, are made insensibly to fade away. The lines are, as it were, gradually blotted out from the tablets of the memory. After a little time the tortured fancy is disarmed of its terrible power of tormenting the spirit. The object begins to be seen, as it were, through a softened medium, a sort of haze or mist, so that it is dimmed and obscured. It loses its vividness, the terrible vividness which it had at first. There is an analogy between the wounds inflicted on mind, and those of the body. Just as the most frightful bodily wound—the gash that lays open the nerves and tendons and muscles, and makes the flesh quiver with agony—is in process of time healed, and a scar, a painless scar or cicatrice, is now all that is left to mark it; so is it with the wounds inflicted on the spirit. The mental sufferings, which were at first insupportable, are in time healed; the paroxysms of grief are subdued, and the memory, which was at first like the bleeding gash, in time becomes like the wound which has been healed, and leaves but the scar to declare its existence. This is an effect which I have seen to take place in hundreds of instances. It is a balm of this kind, sent in mercy (I shut not out higher considerations and motives), which causes many to bear afflictions meekly, which would else have been insupportable. It is this which makes hundreds now to ponder with comparative calmness and composure on afflictions and calamities which were at one time thought to be such as no heart of man could possibly sustain.

It becomes, then, a point for inquiry, ought not this balm for sorrow, this oblivious antidote, to be regarded as one of the most gracious boons which the God of all consolations bestows upon us, in this vale of misery, designed by him to save the mind from consequences which would else be most fatal to it—prostrate, paralyze its powers and energies? Is it not, then, a legitimate view to take of it? and, if so, is it not fit and proper to pray for it as for a great blessing? Is it not lawful for them, who have recollections connected with the past too bitter to be endured, to pray to the Almighty to send them the sweet balm of oblivion, which may soften and disarm those recollections of somewhat of their extreme bitterness? What would not some give to be able to forget the past, to escape the torture of the unendurable recollections which sometimes rush upon the heart? Who can live long in this world of bereavements and losses and disasters without having them? And what would they not give for a power of effacing them? Is not, then, an oblivious power of this kind a legitimate object of prayer? May we not do that which I believe is seldom done—may we not implore the Almighty to blot out from the tablets of memory thoughts and recollections which, if they survived in their first vividness and intensity, would paralyze our faculties, and unfit us for the active duties of life, embitter all our comforts, make solitude misery, and make the bosom the seat of continual agitations and sorrows? Is it improper to ask this of God as a blessing? or is it presumptuous to hope that it will be granted to us? I feel persuaded, myself, that this blessing, this balm for affliction, is in great mercy sent to many of God's suffering people. Upon a subject like this an illustration will best explain one's meaning. It is taken from a case known to all—that of Cowper, the Christian poet. They who best knew his affectionate nature and his extreme sensibility feared greatly on his account as the time drew near when the final separation must take place between him and that high-minded and devoted being who had so long acted the part of the truest friend to him during his sad earthly pilgrimage, and whom he had loved with an affection so pure and exalted, so sincere, so filial. They naturally enough dreaded that the consequences of a separation (which he never could endure to think of) would be dreadful to a broken, tempest-tossed, shattered spirit like his. But, "by the singular mercy of God," adds his biographer, he was spared these sufferings. By some strange but most benign influence, memory of the being whom he had lived for and so loved seemed to have faded from his mind; and he scarce ever made an allusion to her afterwards. The image which, if dwelt on, would have goaded such a mind to the gulf of destruction, was by the mercy of God removed, as though a guardian angel had secretly blotted it out of the book of remembrance.

How far this may be one of the ordained means of obliterating from the minds of God's people in this world, or even in another state of existence, a number of recollections which, if they remained fresh and vivid, would disturb the peace and embitter the enjoyment of heaven itself (where we may well believe feelings and sensibility are most acute), it is beyond our power to determine. But, that some means of this kind are actually employed for this purpose, there appear good grounds for believing. Indeed this would seem to be required, from the necessity of the case. For what recollections have some of the

dearest of God's children in this world to revert to in their own history, or the history of some who were nearest to them, when they look into the volume of the past! What thoughts, what associations, are linked with some of them, who were bound to them by ties of kindred or of blood, who had been the objects of deepest interest and of warmest affection to them of any perhaps upon earth! O, with what feelings must a David (with his exalted piety) have remembered an Absalom, once the idol of his heart, his joy, his pride, his glory! What must have been his feelings, how excruciating, when he remembered such an end as his! What must have been the feelings of an Aaron (the high priest of God) when he thought of his sons cut off by a visitation so dark, so dreadful, with such wonderful marks of the divine displeasure, so hopelessly to all human apprehension! And what, we may add, must be the feelings of hundreds in this world, who have had afflictions to endure, in their own circles perhaps, not very dissimilar to those!

In cases like these, when to think is agony, what must be the solace—one chief solace, at least—of a sufferer? It is that God will, in his compassion, send to them the balm of oblivion; so that these remembrances may be effaced, which cannot now bear to be dwelt upon. And, O, must we not always regard it as a special proof of the unspeakable mercy of God that we are empowered to offer a balm of this kind to those who are writhing under sufferings which, they think, are as irremediable as they are unendurable. This oblivion will, at last, come to their aid. The Lord has mercifully ordained that the grief of his people shall not last in all its first intensity. A mitigation is provided. This remedy will, without doubt, be sent to them. This will soothe and heal the wound which they now conceive to be incurable. This has healed worse griefs than any they are now enduring. This remedy, we expect, will come; and then no other trace of the affliction will remain except the salutary effect which it has produced on the spirit, leaving it subdued, softened, chastened, more weaned from the world and from earthly ideas, better fitted for God's service. The sufferer comes out of the "furnace of affliction" a wiser and a better, if a sadder man; feeling more the blessing of real, vital, heartfelt religion, and fixing his heart there where alone true joys are to be found. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of this, that thou mayest give him rest from the days of adversity." "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

Weekly Almanac.

"I have commanded the ravens to feed thee."—1 KINGS xvii. 4.

O GOD, how unwilling are our souls to take thee for the greatest treasure! We say and speak glorious things of thee now and then; but we feel them not: O touch our hearts, and warm them with the fire of thy sanctuary, that they may be always bent towards thee, and that our whole delight may be in thy service! May we never be weary or faint until we have our eternal rest in in thy bosom, through Jesus Christ our Lord. Amen.

JULY.	MORN. LESSONS.	EVEN. LESSONS.
17. Eighth Sunday after Trinity	1 Kings xiii. John v.	1 Kings xvii. 1 Tim. i.
18. Monday	Jer. iii. John vi.	Jer. iv. 1 Tim. ii. iii.
19. Tuesday	Jer. v. John vii.	Jer. vi. 1 Tim. iv.
20. Wednesday	Jer. vii. John viii.	Jer. viii. 1 Tim. v.
21. Thursday	Jer. ix. John ix.	Jer. x. 1 Tim. vi.
22. Friday (St. Mary Magdalene.)	Jer. xi. John x.	Jer. xii. 2 Tim. i.
23. Saturday (Vigil. Fast)	Jer. xiii. John xi.	Jer. xiv. 2 Tim. ii.

"God forbid that God's own life and nature here in the world should be forlorn, forsaken, and abandoned of God himself. Certainly, wherever it is, though never so little, like a sweet, young, tender babe, once born in every heart, when it crieth unto God the Father of it, with pitiful and bemoaning looks, invoking his compassion, it cannot chuse but move his fatherly bowels, and make them yearn, and turn towards it, and by strong sympathy draw his compassionate arm to help and relieve it. Never was any tender infant so dear to them that begat it as an infant new-born in Christ, formed in the heart of any true believer to God, the Father of it. ..

"God cannot draw a curtain between himself and holiness, which is nothing but the splendour and showing of himself. He cannot hide his face from it: he cannot desert it in the world. He that is born of God shall overcome the world, and the prince of this world too, by the power of God in him. Holiness is no solitary, neglected thing: it hath stronger confederacies, greater alliances, than sin and wickedness. It is in league with God, and the universe: the whole creation smiles upon it: there is something of God in it, and therefore it must needs be a triumphant and victorious thing" (Cudworth).

"Engage in your Saviour's service: you have angels and all saints sharers with you in the undertaking, and Christ at the head of this royal company. .. If you live to him, you shall ever live with him" (D. Williams).

"O thou, the God of peace,
Thy blessing we entreat;
Our every grace do thou increase,
Our holiness complete.

"Thy holy nature, Lord, impart:
Come quickly from above;
Write thy new name upon my heart,
Thy new, best name of love."

H. S.

THE DISOBEDIENT PROPHET:

A Sermon,

(For the Eighth Sunday after Trinity),

BY THE REV. T. GRANTHAM,

Rector of Bramber-with-Botolph, Sussex.

1 KINGS xiii. 18.

"He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water; but he lied unto him."

THESE words are part of one of the portions of scripture which have been read in your ears this day; and, in order that we may derive from it the instruction it is calculated to convey, I will first briefly detail the circumstances connected with the events there recorded, then direct your attention to an important truth here brought before us, and, lastly, point out a few lessons of instruction derivable from this portion of holy writ.

First, then, I am to detail the circumstances connected with the events recorded in the chapter from which the text is taken. Rehoboam, the son of Solomon, having by neglecting the advice of his older counsellors, and following that of persons of his own age, alienated the affections of a large number of his subjects, ten of the tribes revolted from him, and chose for their king Jeroboam, the son of Nebat. And Jeroboam, fearing that these tribes should soon return to their ancient allegiance, if, according to God's command by Moses, they went up to Jerusalem to worship, set up two calves of gold; one at the northern end, the other at the southern extremity of his kingdom, and said unto the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan; and he offered upon the altar, and burnt incense." But, however worldly wise this conduct of Jeroboam might be, it was altogether offensive to the Most High: had he been content to wait the Lord's time, and to walk in his ways, he would, no doubt, according to his word by the prophet Ahijah (1 Kings xi. 29), have built him a sure house; but, as he thus chose to follow his own devices, and to take himself as it were out of God's hands, a man of God was sent from Judah to him, whilst standing by the altar and burning incense; and he cried against the altar in the word of the Lord, and said: "O altar, altar! thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee; and men's bones shall be burnt upon thee." The king, enraged that any one should thus venture to denounce the vengeance of heaven against the altar and priests of his appointment, stretched out his hand to lay hold on the offender. But the Lord bore witness to the mission of his servant, not only by rending the altar, and pouring out the ashes from it, but by paralyzing the king's hand, so that he could not draw it in again, and likewise by restoring it at the man of God's intercession. Jeroboam, alarmed by the immediately-inflicted judgment, and softened by the ready entreaty of the man of God for his restoration, besought him to come home with him, and refresh himself. But, God having given a positive command neither to eat bread nor to drink water in this place, he steadily resisted the king's invitation, and, as he had been commanded, went out of the city by a different way from that by which he had come to Bethel. But an old prophet who lived there, having heard from his sons the events that had taken place, determined, if possible, to induce the man of God to return: accordingly, ascertaining from his sons the way he had taken, he speedily overtook him, and falsely representing himself to have received a message from God to that effect, persuaded him to come back with him, and eat bread at his house. But, whilst they were yet at table, the word of the Lord came to him, and obliged him to declare to his deceived guest that, inasmuch as he had disobeyed the command of the Lord, his carcase should not come into the sepulchre of his fathers. And soon was the prediction fulfilled; for a lion met him by the way, and slew him. The old prophet, receiving intelligence of this his fate, brought the body into the city, and buried it with becoming honours in his own tomb, saying to his sons: "When I am dead, then bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones; for the saying which he cried by the word of the Lord shall surely come to pass."

Such were the circumstances connected with the words of the text. Consider we next an important truth thus brought before us. We have in this account a very striking illustration of the truth enunciated by the apostle James, the Lord's brother, at the first council at Jerusalem, namely, that "known unto God are all his works from the beginning of the world" (Acts xv. 18). The prediction uttered by the man of God against the altar at Bethel was not fulfilled for the space of

300 years; and yet, when the time fixed in the counsels of Omnipotence arrived, not one thing failed of accomplishment of all that he had declared should come to pass; and, though many were the kings of Judah during that long period, no one received the name indicated by the man of God till the child was born who was to fulfil his prediction. And yet Amon, the father of this child, was of all men the least likely to have had any regard to a prophecy of the Lord, seeing that it is said of him "that he did evil in the sight of the Lord, served idols, and worshipped them, forsook the Lord God of his fathers, and walked not in his ways" (2 Kings xxi. 20).

Now, this truth may afford comfort and consolation to all who love and fear God. Many of God's people, when they hear of the overflowings of ungodliness and unbelief, and see mayhap hopeful and promising blossoms cut off by the baneful blight of Romish superstition, may be almost inclined to think that God hath forgotten his gracious promises, and that he will in truth shut up his loving-kindness in displeasure. But they may chide away their unbelieving fears as David did: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God" (Ps. xlii). "He is verily in the midst of his church: she shall not be moved: God shall help her, and that right early." "Be still, and know that I am God. I will be exalted among the heathen: I will be exalted in the earth. The Lord of hosts is with his people: the God of Jacob is their refuge." Satan is no doubt exerting his utmost endeavours (for his time is now short) to prevent the spreading of true religion; and some, of whom far better things might have been expected, having not received the love of the truth, have been given over to believe a lie. But, if any one will take a calm view of the state of the continent of Europe, of our own country, or of the world at large fifty years ago, and compare it with its state at this time, so far will he be from seeing reason for despondency, that it will cause him to thank God, and take courage. On the continent of Europe, popery is now indeed exercising an influence which at that time she could not have done; and infidelity has still too many votaries. But the seed of God's word has been sown in very many places where then there was nothing but formalism and indifference; and, though the chilling winds of persecution may retard its growth, it will not destroy it; but, watered by the dew of God's blessing, it will at length spring up, and bring forth abundant fruit. And as to our own land (to say nothing of Ireland, which is in a far more hopeful and promising state than it has been for many years), though popery and semi-popery have made proselytes where few could have expected them to do so, and all who love the truth as it is in Jesus may well be quickened to activity, in order to counteract their subtle devices; yet the regular and increasing support given to our Bible, Missionary, and Pastoral Aid Societies, and all others for the diffusion of the truth both at home and abroad, founded on a scriptural basis, may satisfy the least sanguine that the influence of true religion is not decreasing among us, but rather that the adverse winds by which it is assailed is causing it to take firmer and deeper root in the hearts of our people. And, looking to the world at large, how many extensive regions of the earth are now open to the preaching of the truth, which were then hermetically sealed against it? Scarcely had the protestant churches at that time any missions to the heathen: the Jew was altogether neglected; and throughout those countries where Islamism prevails, the religion of Jesus had none to set it forth in its true character. Africa was visited by Europeans, only to carry off its wretched inhabitants into slavery: New Zealand was a nation of ferocious cannibals; and our intercourse with China was confined to the factory at Canton. But how different are things now! The feet of those who preach the gospel of peace, and bring glad tidings of good things, are permitted to walk without let or hindrance throughout the whole of our vast Indian empire, and are no longer excluded even from China. Africa is beginning to receive some recompence for the injuries inflicted by white men upon her. New Zealand may be classed among Christian nations; and even the haughty Mohammedan has learned to look with respect upon the faith of the disciples of Jesus, and to acknowledge that they are not all worshippers of idols. And as to the Jew, whether we consider the feelings of that people, or the regard of Christians towards them, great indeed has been the change during the last fifty years. The Jew, instead of obstinately closing his ears against all instruction, is now generally ready to enter into argument on matters of religion, and even to allow his children to attend Christian schools. The Christian, instead of treating the Jew with contumely and scorn, and imposing upon him galling restrictions, is well-nigh inclined to extend his privileges beyond what either reason or justice can require.

Now, surely all these things put together may be considered as no uncertain intimations

that the time is drawing nigh when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. "The vision is for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come; it will not tarry" (Hab. ii. 3).

But I must, lastly, point out a few lessons of instruction which this portion of holy writ may furnish us with. And, first, it may teach us that, whenever God hath plainly declared his will, no grounds of supposed expediency, and no less fully authenticated declarations, however they may profess to proceed from him, should ever induce us to depart from it. This we may learn both from the conduct of Jeroboam, as well as from that of the man of God. Jehovah had explicitly commanded, by his servant Moses, that the tribes of Israel should go up to one place to make their offerings and their sacrifices; and, had Jeroboam had the faith of a true servant of God, he would not have doubted, but firmly believed, that, whatever temptations the people might have had to return to their old allegiance, he, who had promised to build him a sure house, and to give Israel unto him, would assuredly accomplish his word, and not have imagined that he could secure to himself a kingdom by transgressing the laws of him by whom alone kings reign. But he listened to the suggestions of carnal reason, forfeited the favour of the Most High, and not only did his family lose the throne of Israel, but he himself is seldom spoken of in the scriptures except with a striking mark of reprobation as "Jeroboam, the son of Nebat, who made Israel to sin." To turn, however, to the other example; the disobedience of the man of God was indeed altogether of a different kind from that of the king of Israel; but, seeing that the device which Satan used, to lead him into sin, is one which he has not unfrequently made use of, and too often successfully, it is well for all to be aware of it. The plea which the old prophet brought forward was that he was a prophet like unto himself, and that he was commissioned by God to reverse the previous order, though he gave no sufficient evidence of such a commission, and we know had none to give, seeing that he lied unto him; but he, who manfully resisted the solicitations of the king and all his tempting offers, falls an easy prey to the aged prophet pleading a counter-message from God—"so dangerous" (says the pious bishop Hall) "is a temptation which comes shrouded under a vail of holiness, and pretends to the authority of God himself." And, assuredly, we have abundant examples of its danger. We know that the Jews, who lived at the time when our Saviour was upon earth, are accused by him of making void the law of God by their traditions; and even to the present day, by listening to the same fallacious guide, though they nominally admit the divine authority of the Old Testament scriptures, they fritter away all their most important requirements. But how, it may be asked, does it arise that men can satisfy themselves to pay any attention to such a pretender? And the answer is, because, like the old prophet, it comes forward with a bold assertion of its divine authority, though with as little regard to truth as he displayed. Tradition, among the Jews, professes to be an interpretation of the law given by God to Moses, and transmitted through elders, prophets, and wise men, till finally it was embodied in their talmuds; and yet, in their case, the rebuke of the Saviour must convince all that its claim to speak with the authority of God is as false as it is presumptuous. And what, brethren, has caused the church of Rome to fall from that state which enabled an apostle to say of her that "her faith was spoken of throughout the world"? and to become, instead thereof, "the mother of abominations", so that God himself warns his people to come out of her, and not to be partakers of her sins, lest they should receive of her plagues? what, I say, has caused this her grievous departure from the true faith, but listening to this device of Satan, and thus being induced to do things which God clearly forbids in his word, and to leave undone things which with equal clearness he enjoins? To mention only one or two examples: God says, "Thou shalt worship the Lord thy God; and him only shalt thou serve" (Matt. iv. 10); and, with regard to images, "Thou shalt not bow down thyself to them" (Exod. xx. 5). And yet, in the church of Rome, the virgin Mary is universally worshipped, and they bow themselves down perpetually to crucifixes and images. God says, with regard to the cup, in the celebration of the Lord's supper, "Drink ye all of it" (Matt. xxvi. 27); and the church of Rome takes upon herself to deny the cup altogether to all but her clergy.

Another lesson to be learned from what is here recorded is that we cannot judge of a man's eternal state from the way in which he may be taken out of this world. A man of God sins; and within a few hours a lion slays him: the lying prophet that seduced him lives on, and goes to his grave in peace; yea, wicked Jeroboam continues his idolatrous worship, and treads upon the grave of his reprover. What shall

we make of this? Truly the judgments of God are unfathomable: "the deceived and the deceiver are his," and "he giveth not account of any of his matters." Doubtless such events teach us that there must be a judgment to come, when all these seeming inequalities will be corrected, and when rewards and punishments will be dispensed with impartial justice and unerring wisdom. At present God's people are chastened; but it is that they may not be condemned with the world; whereas the ungodly and the profane are in many instances unpunished. But then they are reserved unto the day of judgment to be punished; being left, in the mean time, to fill up the measure of their iniquities, and to treasure up wrath against the day of wrath. Well, then, does the apostle advise, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God" (1 Cor. iv. 5)?

A third lesson which may be learned from this narrative is, not to be induced heedlessly to follow any guide, whatever may be his pretensions, or whatever his apparent sanctity. The apostle John gives the following caution: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (1 John iv. 1). And, if such advice was needful in apostolic times, much more is it required now. Had those mistaken persons, who within the last few years have left the church of England for that of Rome, calmly examined the doctrines of the two churches by the light of God's word, instead of forsaking the church of their fathers, they would have seen abundant cause for cleaving to her with fuller purpose of heart, as being in truth "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone". But, when they should have had recourse "to the law and to the testimony," that they might see what the Lord required of them, one allowed himself to be deceived by the pretended unity of that false church, another by her pretended sanctity, and a third by her pretended infallibility; and yet not one of these claims, when examined, has more truth it than had the declaration of the old prophet. May God open the eyes of all such to see, their ears to hear, and their understandings to perceive the things which belong unto their peace; that they may not lie with a lie in their right hand, and "Let every one who thinketh he standeth take heed lest he fall" (1 Cor. x. 12).

The last lesson which I would point out to you as derivable from this passage of scripture is, that no command of God is to be lightly regarded, and that the nearer people are to God the more certainly will their transgressions be punished. Implicit, unquestioning obedience has been in all ages the characteristic of God's most eminent servants. As the Lord commanded them, so did they; and, would we be like them, we must take heed unto all God's commandments. The eating or not eating at Bethel might seem a thing of little importance; but in such cases, would we estimate things aright, we must not look at the thing commanded or forbidden, but at the authority from which the command emanates; and recollect those awful words of the Saviour: "Whosoever shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. v. 19). And that the favours God bestows upon any will be so far from exempting them from punishment for their sins, that it will rather be the cause of their more immediate chastisement, God's dealings with his ancient people sufficiently show: "You only have I known, of all the families of the earth" (says he by the mouth of the prophet Amos); "therefore I will punish you for all your iniquities" (Amos iii. 2). God's church in the world is a family dignified above all the families of the earth; but, if the distinguishing favours they enjoy do not restrain them from sin, so far will he be from sparing them, that he will the more surely, the more quickly, the more severely, reckon with them. "God will not" (says an old writer) "indulge his own children: his nearest people, who lie in his bosom, shall have stripes for their sins, and broken comforts for broken commandments." We see this exemplified in the case of the man of God, and still more strikingly in that of Moses, who was excluded from entering with the people into the promised land, because he spake unadvisedly with his lips, and did not sanctify the Lord God in the midst of the children of Israel. And, while we observe these generally holy persons thus punished for single transgressions, let us not dare to say of any sin that it is a light thing, and where can be the harm of it? but, rendered sensible that there is a malignity in sin which we are not aware of, and that, should God be extreme to mark what is done amiss, none of us could abide it, let us in humble and sincere penitence cast ourselves upon the pardoning mercy of God in Christ Jesus, and trust alone to his all-powerful advocacy, knowing that "if we confess our sins, he is faithful and just to forgive us our sins, and

to cleanse us from all unrighteousness" (1 John i. 9).

(Right hon. lord Lyttleton.)

DEATHS OF EMINENT CHRISTIANS.

No. LVI.

RIGHT HON. LORD LYTTELTON*.

(Died 1773, aged 64.)

GEORGE lord Lyttelton was the author of several valuable works. Among these, his "Observations on the Conversion and Apostleship of St. Paul" may be considered the most important and instructive.

An affecting account of his death has been given by his physician, Dr. Johnstone of Kidderminster. He says, "On Sunday evening the symptoms of his lordship's disorder, which for a week past had alarmed us, put on a fatal appearance; and his lordship believed himself to be a dying man. From this time he suffered by restlessness rather than pain, and, though his nerves were apparently much fluttered, his mental faculties never seemed stronger when he was thoroughly awake. Though he wished his approaching dissolution not to be lingering, he waited for it with resignation. On Sunday, about eleven in the forenoon, he sent for me. He then proceeded to open the fountain of that heart from whence goodness had so long flowed as from a copious spring. 'When I first set out in the world,' said he, 'I had friends who endeavoured to shake my belief in the Christian religion. I saw difficulties which staggered me, but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes.'

"When lord and lady Valentia† came to see him, he gave them his solemn benediction, and said, 'Be good, be virtuous, my lord; you must come to this.' Thus he continued giving his dying benediction to all around him. On Monday morning a lucid interval gave some small hopes, but these vanished in the evening; and he continued dying, though with very little uneasiness, till Tuesday morning, Aug. 22nd, when, between seven and eight o'clock, he expired without a groan."

Reflection.—Of all wise men, he is the wisest who is duly prepared for eternity.

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

† Viscount Valentia, afterwards earl of Mountnorris, married Lucy, lord Lyttelton's daughter.

LECTURES ON THE HISTORY OF THE BIBLE.

No. I.

THE subject of my present course of lectures is the history of the English bible. But, before we enter upon it, it may be well to glance at the history of the bible itself in the original language. We are always interested in the history of a friend. If there be any one from whom we have derived great benefits, and with whom we have taken sweet counsel, we feel a deep interest in all that relates to him. We long to know all the particulars of his early history, and, the more minute the details, the more intense is the interest we feel in them. And so it is with our bible, the cherished companion of our lonely hours, the written record of that "Friend that sticketh closer than a brother." How often have we longed to look upon the very letters that were just traced by the pen of inspiration! What a gratification would it be to us to learn from authentic sources all the particulars respecting the original manuscripts, and their collection into one volume!

And to a great extent this holy curiosity may be gratified; and, though we cannot learn all that we would, it is some satisfaction to know all that we can. In the nineteenth psalm, we read the glowing testimony of David to the excellences of God's word: The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether: more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. It may not have struck you that this impassioned tribute of praise to the perfection of God's word was uttered with respect to a very small portion of that full canon of inspiration with which we are blessed—the Pentateuch, or five books of Moses.

The first mention that is made of a written word, is in the account given by Moses of the delivery of the law: "The ten commandments were written with the finger of God himself on two tables of stone." What a glorious commencement of the written word! And how should it enhance the value and authority of these commandments in our eyes that they were thus written with the finger of God himself, and that they are written by the Holy Spirit in the fleshly tablet of every heart that he regenerates! Again: we read soon after, in the twenty-fourth chapter of Exodus, that Moses wrote all the words of the Lord, and took the book of the covenant, and read it in the audience

of the people. And, again, in the book of Deuteronomy, which appears to be a kind of repetition or abridgment of the three preceding books, "When Moses had made an end of writing the words of this law in a book until they were finished, Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, "Take this book of the law, and put it in the inside of the ark of the covenant of the Lord your God, that it may be there for a witness against thee" (Deut. xxxi. 24-26).

But this was not the only use for which the written law was designed. In the seventeenth chapter we read, respecting the future kings of Israel, "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law, in a book out of that which is before the priests, the Levites. And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them: That his heart be not lifted up above his brethren; and that he turn not aside from the commandment to the right hand or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel." And so with respect to all the people: "Hear, O Israel! the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. vi. 4-9). This was doubtless the use made of it by every pious Israelite. Let the sweet psalmist of Israel speak for the rest: "O, how I love thy law: it is my meditation all the day. I love thy commandments above gold, yea, above fine gold": "Thy statutes have I claimed as my heritage for ever. And why? They are the very joy of my heart" (Ps. cxix.). But, in spite of all the privileges they enjoyed, the people of Israel departed from the Lord their God, and his word was neglected, and sank into obscurity. So that no less than 800 years after it was first written, we read of its discovery in the temple occasioning as much surprise and alarm as if then for the first time it had been made known: "And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded, saying, Go ye, inquire of the Lord, for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that is written concerning us" (2 Kings xxii. 8-13). And, when the threatened judgment had been confirmed by an express message from God, with a promise that they should be averted till the death of Josiah, at the opening of the following chapter we read: "And the king sent, and they gathered unto him all the elders of Judah, and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant, which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of the covenant that were written in this book. And all the people stood to the covenant" (2 Kings xxiii. 1-3). This discovery of the word of God was the occasioning of a very extraordinary revival of religion; a most interesting account of it you will find in the remaining part of the chapter. This, however, only put off the evil day for a time; and in the days of Jehoiakim, his son, we find the suspended judgment inflicted. And mark, I pray you, the different reception given by the two monarchs and their people to the word of the Lord. Jeremiah wrote the words of his prophecy, as Moses had done, at the express command of God, or rather commissioned Baruch to write them, and to "read them in the ears of his people" (Jer. xxxvi.). And, when they had done so, the princes sent to him to read it to them. And, when he had done so, they asked him, saying, "Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them: He pronounced all these words unto me with his mouth; and I wrote them with ink in the book." And this is precisely the inquiry with which I set out, in reference to the whole word of God; and this is the answer: "All scripture is given by inspiration of God, and holy men of God spake as they were moved by the Holy Ghost." But how was the word received by the king, when it was brought to him? When he had read a few pages, he cut it with the penknife, and cast it into the fire; and it was burned. Yet were they not afraid, nor rent their garments; neither the king, nor any of his servants, that heard all these words.

And, now, hear the solemn conclusion in the words of scripture: "And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words and misused his prophets until the wrath of the Lord arose against his people till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man, or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the king, and of his princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with

fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia" (chap. ii. 36). In the general destruction that took place, it is probable that the original manuscripts of the books of Moses and the other books of scripture then extant were destroyed; but that faithful copies remained, we have proof in the fact that immediately after the restoration Ezra and Nehemiah assembled the people for the express purpose of hearing the law read and expounded. For this interesting account, I must refer you to the eighth chapter of Nehemiah, and only further observe that, from that time forward, Ezra's copies of the sacred scriptures were considered the standard.

Thus carefully was the word of God transmitted from generation to generation until the narrative of the New Testament commences. And what a scene of surpassing interest is opened before us in the fourth chapter of St. Luke's gospel! "And Jesus came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias: And, when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is the scripture fulfilled in your ears" (Luke iv. 16-21). Here is the connecting link between the Old Testament and the New; here we find the Lord Jesus Christ setting his seal to the law and the prophets; and what he is here represented as doing before our eyes he does more expressly in words in his sermon on the mount: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled" (Matt. v. 17, 18). And this was not a solitary testimony. Your ears are familiar with these words as falling from the lips of Jesus: "It is written": "What saith the scripture"? "How readest thou"? "All things must be fulfilled which were written in the law of Moses, and in the prophets and in the psalms concerning me." Thus the threefold division of the Old Testament, which was always made by the Jews, was adopted by our blessed Lord, and the genuineness and authenticity of the Old Testament is stamped with all the weight of his holy life, and his dying love. And now let me call a witness of a different description, to tell us that the books which our Lord thus endorsed were the very books which are now found in the Old Testament. Josephus, the learned Jew, who was contemporary with the apostles, wrote a book, called "Jewish Antiquities," for the express purpose of giving the Gentile nations information respecting the history and customs of the Jewish people. If we compare this book with the Old Testament history, we shall find it to agree in almost every point, showing that the one was taken from the other. And in another of his writings he makes this important statement: "We (the Jews) have two and twenty books which are to be believed as of divine authority, and which comprehend the history of all ages: five belong to Moses, which contain the origin of man, and the tradition of the succession of generations down to his death, which takes in a compass of about 3,000 years." Another strong proof of the fact that the scriptures which we now possess were those in the hands of the Jews, is that nearly 300 years before Christ a translation of them was made into Greek, called the Septuagint, which is almost as exact as our own English translation. When I say that the oldest Hebrew manuscript now in existence does not date much further than the eleventh century of the Christian era, it may seem wonderful that the integrity of the sacred scriptures should have been preserved as it evidently has in all material points. But the wonder will cease when it is known how careful the Jews were in taking copies. The following are a few of the principal regulations, which, though some of them seem absurdly particular, will serve to show the care that was taken: "The copies of the law must be transcribed from ancient manuscripts of approved character, only with pure ink, on parchment prepared from the hide of a clean animal, for this express purpose, by a Jew, and fastened together by the strings of clean animals. Every skin must contain a certain number of columns of prescribed length and breadth, each column comprising a given number of lines and words: no word must be written by heart, or with points, or without being first orally pronounced by the copyist: the name of God is not to be written but with the utmost devotion and attention; and, previous to writing it, he must wash his pen. The want of a single letter or the redundance of a single letter, the writing of prose as verse, or verse as prose respectively, vitiates a manuscript; and, when a copy has been completed, it must be examined and corrected within thirty days after the writing had been finished, in order to determine whether it is to be approved or rejected" (Horne's Introduction).

To complete our view of the Old Testament, it only remains that we should refer the different books to their proper authors. It may be assumed that the pentateuch consists of the writings of Moses, put together by Samuel, with a very few additions; that the books of Joshua and Judges were, in like manner, collected by him; and the book of Ruth, with the first part of the book of Samuel, written by him; that the latter part of the first book of Samuel, and the second book, were written by the prophets who succeeded Samuel—probably Nathan and Gad; that the books of Kings and Chronicles are extracts from the records of the succeeding prophets, concerning their own times, and from the public genealogical tables made by Ezra; that the books of Ezra and Nehemiah are collections of the like records, some written by Ezra and Nehemiah, and some by their predecessors; that the book of Esther was written by some eminent Jew in or near the times of the transactions there recorded—perhaps Mordecai,

some conjecture it was Ezra; the book of a Jew, probably by Moses; the Psalms by Asaph, Moses, and other pious persons; oka of Proverbs, and the Canticles, by n; the book of Ecclesiastes by Solomon, the close of his life, when distress and had reclaimed him from idolatry; the cies by the prophets whose name they and the books of the New Testament by ons to whom they are usually ascribed.

[FARIOUS CAPACITIES OF THE POPE*.

Bernard saith the pope is Abel, the pope is the pope is Abraham, the pope is Melchi- the pope is Aaron, the pope is Moses, the Samuel, the pope is Peter, the pope is I doubt not but your conscience will it is too much. Yet, of the two, that is deal more likely that others have said, as alleged before, the pope is antichrist; for aven and earth knoweth he is not Christ"†. ther place, "Touching the pope, wherein be known for Christ's vicar, it were hard unless it be that, wherever the pope is there Christ is away"‡. But, perhaps, the st combination of impudence and ingenuity found in the application of the words of Ge- as God made two great lights, the greater rule the day, and the lesser light to rule ht, even so did he make and ordain two powers, the papal and the royal. Now, he luminary that rules the day must be than that which rules the night, so the which presides over spiritual matters must ter than that which governs temporal and affairs. What, then, can be more obvious ne conclusion that the pope is the sun of itical firmament, while the emperor or the ust rest contented with the dignity and of the moon? We have found the pope o capacities. In one respect he is a man; ther respect, he is more than a man. In at his table, on horseback, or elsewhere, well mistrust him; for in these places he deceived as well as others. But in coun- consistory, and in place of judgment, he err; for in these places he hath the Holy I trow, at his commandment. His power l, his succession in authority, and infalli- f faith, his place, his chair, and his con- n, are sufficient for ever to preserve him 'ror. It is fit for the pope to have shift of Thus your doctors say, 'Veritas adhæret e papæ; papa sanctitatem recipit e cathe- 'he pope's truth is fastened to the pope's the pope from his chair receiveth his)."

The Cabinet.

ONLY SURE GUIDE TO THE SOUL.—Take d of God for your guide, and follow wherever you, bowing to the paramount authority of *Bishop Shirley*.

a "Life of Bishop Jewel." By C. Webb Le Bas.
Apol. pt. 4, c. xvii. div. 1.
Apol. pt. ii. c. ii. div. i.

Poetry.

EARLY PIETY:

A REPLY TO A PLEA TOO FREQUENTLY ADVANCED BY THE YOUNG, TO WHOM IT IS ADDRESSED.

By Colonel Blacker.

(For the Church of England Magazine.)

PLEAD not thy youth, nor think to say
"Too rugged is religion's way:
'Tis hard each barrier to surmount,
By one who years so few can count:
Not yet to me the strength is dent
To win that difficult ascent."
It may be rough, it may be steep,
That path, and hard for youth to keep—
Nay, manhood oft, in all its prime,
Has failed that toilsome height to climb;
Yet holy records tell of those
Who still in youth triumphant rose
Above each danger, spurned each threat
That may the heavenward path beset.

Torn from his weeping father's side,
To Egypt came old Jacob's pride,
The victim of fraternal hate,
A purchased slave his humble state.
From innocence the tempter strove
To win him by unhallowed love:
In vain—the youth a prison's gloom
Preferr'd, perhaps a felon's doom;
Yet still, though bondage was his lot,
The God he served forsook him not—
Though stern injustice had its will,
In sorrow's hour was with him still,
His soul with heavenly wisdom blest:
Let Egypt's annals tell the rest—
Tell how, when famine scourged the land,
Relief that prescient Wisdom plann'd;
And how through many an anxious day
The nation felt his saving sway;
Nor harboured he one vengeful thought,
'Gainst those who set his life at nought.

Behold the foundling of the Nile,
Unmoved by kingly threat or smile:
In Egypt's every science trained,
Its courtly honours he disdained,
And chose to share affliction's rod
Among the suffering flock of God*.

See from a child young Samuel feel
The future prophet's dawning zeal:
Early 'twas his, with wondering ear,
The Spirit's wakening call to hear—
The message of his God to bear,
Entrusted to his boyhood's care,
And to an erring line convey
The tidings of intense dismay†.

Confronted fierce, in hostile line,
Stand Israelite and Philistine:
Each on its own commanding height
Anxious awaits the coming fight.
A valley fair the hosts divides,
Through which a brooklet gently glides.
What towering form those hosts between,
In dazzling panoply, is seen?
'Tis he, the champion dread of Gath,
Shouting defiance in his wrath:
Rings through the vale "his clanking stride:"‡

* Heb. xi. 24. † 1 Sam. iii.
‡ Scott's Lay.

Who dares arrest his march of pride?
A swain unused to war's alarms,
A ruddy youth unskilled in arms,
More wont the shepherd's crook to wield
[illegible]
Yet now he ventures forth alone,
His only arms the sling and stone;
But, early taught his trust to place
In Israel's God, and danger face,
He thought on him whose guardian care
Sav'd him from lion and from bear:
And now in battle's trying hour
His hope is in that mighty Power.
Was it an earthquake shook the ground?
Heard ye that crash the hills resound?
He falls—behold the giant lie
Writhing in mortal agony:
What spear, what falchion's deadly thrust
Has bade that giant bite the dust?
A pebble from that flowing rill
Launch'd forth in faith, and aimed with skill,
Through the crashed forehead reached the brain,
And stretched Goliath on the plain*.
Thus nurtured in life's early spring
Was David, Israel's future king.

Scarce summers eight their rays had shed
On young Josiah's royal head,
When, wak'd his mind to pious thought,
The "way of David's God" he sought†.
Long had backsliding Judah trod
In error's path, estrang'd from God;
To Baal gave the reckless crew
The tribute to Jehovah due—
'Mid rites unhallowed rose on high
The incense of idolatry.
From this to purge the sinning land
The youthful monarch gave command;
And soon each idol prostrate laid
Bespoke the sovereign will obeyed,
And grove and altar swept away
In desecrated ruin lay,
While bones and ashes of the dead
O'er Baal's shrines defilement spread.
Too long in God's deserted fane
Unread his book of life had lain:
The youthful ruler's pious care
Brought forth again that treasure rare,
And bade the word, mid splendours bright,
Diffuse around its saving light.‡

By Babel's streams, a captive youth,
See, Daniel hail the God of truth,
And with his boy companions there
Refuse the royal food to share.
No charms had luxury for them,
Early they learnt it to contemn:
By chastening temperance they sought
To check the rise of sinful thought,
And braved the frowning tyrant's ire,
The furnace and the raging fire;
Nor bent the knee on Dura's plain,
Among the monarch's vassal train,
Who to the god their master made
In slavish dread their homage paid.

Nor pass we him whose infant mind
Imbued with holy truths we find:
'Twas love maternal wrought to store
That opening mind with sacred lore:
Beneath her care the scion grew,
Till an apostle's praise he drew—

Rejoicing Paul the stripling proved,
And hailed "Timotheus the beloved"*
Think thou on these, and many more beside,
Whose youthful courage in the conflict tried
[illegible]
And grasped with hand of faith the crown of life.

* 1 Sam. xvii. 49. † 2 Chron. xxxiv. 2. ‡ 2 Kings xxiii. 2.

Miscellaneous.

YORUBA PROVERBS.

He who shares his friend's prosperity, but will not move a hand to help him in his work, is selfish; for he who eats the sweet should be ready to eat the bitter also.

He who is sick should not be laughed at; for what happens to him to-day may happen to you to-morrow.

He who disappoints another is not worthy to be trusted.

The ungrateful returns evil for good.

A pig, which has wallowed in the mire, seeks a clean person to rub against.

The parasite has no root; it claims relationship with every tree.

An ungrateful guest is like the lower jaw, which, when the body dies in the morning, falls away from the upper by night-time.

Disobedience is the father of insolence.

He who strives to shake the trunk of a tree only shakes himself.

It is easy to cut a dead elephant to pieces; but none dares attack a live one.

Peace is the father of friendship.

If a strong man ill-treat you, smile at him.

When the spider intends to assault you, it envelopes you with its web.

He who sees another's fault talks about it, but covers his own with a potsherd.

He who claps hands for a fool to dance is no better than the fool himself.

All men are related to one another.

Beg for help, and you will meet refusals; ask for alms, and you will meet with misers.

The time may be very long, but a lie will be discovered at last.

The dust of the buffalo is lost in the dust of an elephant.

He who cannot take up an ant, yet tries to take up an elephant, will find out his folly.

A matter dealt with gently prospers; but a matter dealt with violently brings vexation to the author.

Strife never begets a gentle child.

When you are warned, warn yourself.

—*Collected by the rev. Samuel Crowther, native missionary to Abbeokuta from the Church Missionary Society.*

* 2 Tim. iii. 15.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JULY 23, 1853.

INTEMPERANCE IN DRINK; THE GREAT EVIL OF THE DAY.

ADDRESSED TO CHRISTIAN MAGISTRATES.

No. II.

4. FOURTHLY, the notice of such of the evils of intemperance as relate to public expense may be given here. This vice adds greatly to the county, parochial, and local charges upon temperate and peaceful men, by necessitating, 1, an increase of police, to control drunkenness and the disorders it produces; 2, of gaol accommodation and judicial expenses, to correct the crimes of the intemperate; and of penitentiaries for the reformation of female profligacy; and, 3, of rates for the support of paupers, incapacitated for labour through former intemperate habits*. The annual public cost of crime produced by drinking has been estimated at four millions; and of pauperism, due to the same cause, at above twelve millions*; to which must be added, in many cases, the expense of hospitals, lunatic and other asylums erected and maintained by the public, so far as such expense arises from intemperance (see parl. report, p. 472, 473); and that amount will exceed three millions a year. In the report of the select committee on drunkenness, it is calculated that the pecuniary loss to the nation entailed by the use of intoxicating drinks, amounts to fifty millions sterling per annum (report, p. 6). The revenue obtained by the duty on the manufacture of strong drink, as well as upon the drink itself, is no adequate compensation

* "If it be true that drinking is the high road to public crimes, and that the prosecution of such crimes, and their subsequent punishment, are a source of continual expense to the nation, then whatever reduces the quantum of crime must, of course, reduce the expense entailed by crime. The repeated confessions of prisoners prove that their acquaintance with vicious companions, and their instruction and progress in vice, almost invariably arise from drinking. Melancholy are the recitals I have heard from the old and young of both sexes, the illiterate housebreaker and the educated forger, the offender when first committed, and the criminal grown old in vice, all proving the sense entertained by them alike of the consequence of drinking. Let a due deduction be made from the revenue arising from spirits for the costs of our criminal prosecutions, the expenses attending the administration of justice, the expense of the hulks, of transportation, and of the whole colonial system; let the charges of the different gaols, houses of correction, and penitentiaries, both in their erection and annual support, have their proper weight, and none can deny that the amount of the spirit tax will be reduced by very large outgoings, in respect of the expenses attending the punishment of crime, originating in or aggravated by drinking."

"There were voted in a single year £33,675 for that year's expenses of convicts at home, £17,091 for the establishment in New South Wales, and £100,000 for bills drawn from thence for that one year, £3,000 for prosecutions relating to coin, £40,000 for new chapels, £80,000 for the building of the Middlesex penitentiary, and £26,000 for the year's maintenance of it."

"My general impression is that there is no such temptation to crime as is afforded—1st, by the drinking of spirituous liquors—and, 2nd, by beer drinking. Drunkenness is the greatest of all the causes of crime, and therefore of the expense of the prosecution and punishment of crime" (See evidence of John Poynder, esq., before committee on drunkenness. Report, p. 60, 61).

"Captain Watson, superintendent of the Glasgow police, has several times stated to me, that, if drunkenness could be abolished, he might almost shut up the police office, as the enormous sum required for its support was chiefly incurred for the suppression and punishment of drunkenness, and of the assaults, outrages, and crimes arising from it" (Evidence of Mr. W. Collins, parliamentary report on crime, No. 1654).

* At a meeting of the Edinburgh town council, Oct. 28, 1849, James Gray, esq., a member of the council, stated that there were thirty-four parishes in Scotland where there were, as yet, no public-houses, and in these parishes there was not a penny of poor's rates. In some parishes where, twenty years ago, there were no public-houses, the poor's rates, now that public-houses were introduced, had increased from 10d. to 2s. 6d. per pound (Temperance Cyclopædia, p. 229).

Of twenty-eight applicants for admission to an asylum for decayed old men, twenty acknowledged themselves to have been intemperate, seven had been moderate drinkers, and only one strictly sober. Of 27,347 objects relieved in one year by the Sick and Destitute Room-Keeper's Society, Edinburgh, the managers calculated that one-half had been reduced from comfortable circumstances to extreme want by the habit of drinking (Professor Edgar, report of committee on drunkenness. Appendix, p. 426).

for the public loss and expense which the consumption of such drinks entails. It matters not, indeed, what gain may be made by any parties through the sale of a commodity so prolific in the worst public and private evils. Large capital is invested in the manufacture and sale of strong drink; a large class of persons is pecuniarily interested in this trade; houses for the sale of it are rented higher than common houses; and the revenue derived by government from this traffic may be large and even increasing; but, if it be proved that the traffic in it commonly and throughout the world produces and multiplies a public evil of the first magnitude, obnoxious to the moral sense of all virtuous men, and branded by the stigma of a divine curse (Isa. v. 22; Hab. ii. 15; 1 Co. vi. 10), the duty of the Christian magistrate is manifestly to suppress and remove it; and it is a strong encouragement in such a righteous endeavour that public economy, no less than public morality and health, declare in favour of it. So early as the year 1744, bishop Berkeley observed, "Better by far the whole present set of distillers were pensioners of the public, and the trade abolished by law; since all the benefit thereof put together would not balance the hundredth part of the mischief." More recently the rev. J. H. Barker, chaplain of Hereford gaol, has affirmed the same sad truth: "However lucrative strong drinks may be to revenue in the way of excise duties, it is at the expense of the best interests of the labouring poor, and entails an enormous expense in the punishment of crimes" (Evidence before committee on the beer bill).

5. Fifthly, such evils of excess in drinking as relate to the interests of religion should be most seriously considered. Intemperance alone has been estimated as the destroyer of nine-tenths of the good done by all our religious ordinances, by our educational and other parochial and public institutions for the advancement of religion in the land. Our churches and schools, our sabbaths, the bible, special religious occasions, such as christenings, marriages, and funerals, as well as our religious seasons, Christmas, Whitsuntide, and Michaelmas, and in Scotland new year's day—all these are more or less robbed of the religious benefit they offer by this monster enemy of the fear of God, and of faith and hope in the Redeemer*.

Our magistrates, the faithful and responsible guardians of public order and morality, have a direct interest in promoting attendance on the public worship of God; because, by no other means can the warnings against waste, licence, and disorderly conduct, or the encouragements to do well, with which the bible abounds, be so effectually spread abroad among a people. The reading of the scriptures in our churches is a national blessing; it brings the truths of God in contact with the feelings and experience of men; and we are mainly indebted, under God, for that good order, honesty, and mercy to the poor, which so generally prevail in this country, to the public reading and the public preaching of the word of God. But it is on record, and all experience proves, that nearly one-half of the population of the land lives in the neglect of public worship; and, among the many causes* of this neglect, the habit of drinking, together with the poverty, degradation, and indifference to religion which drinking habits produce, is acknowledged to be the chief. Not only do multitudes in the land forfeit the birthright-blessing of public worship, Sunday after Sunday, for a draught of their favourite liquor, but to supply it children are deprived of decent clothing, and are denied the benefit of the Sunday-school, as well as sent out to labour during the week, being thus reared up in ignorance and moral neglect. Vast numbers, indeed, of our Sunday-scholars are destroyed by the snare of drinking, and now more generally than in years past. In one parish of London, containing nearly 3,000 children of an age for instruction, only 513 attended sabbath-schools; and, upon inquiry, it was proved that intemperance, and poverty produced by intemperance, were the principal causes of so deplorable neglect. Many a promising teacher has fallen the victim of drink; and, if Sunday-school advocates could only see the large amount of their labours which is utterly lost by means of strong drink, the same love that constrains them to teach the scholar would induce them to abandon for ever that beverage which wastes so much of their labour. The Rochdale Temperance Society inquired into the habits of sabbath-school children, and visited the singing saloons on a Saturday evening. In one of these, sixteen boys and girls were found smoking and drinking, fourteen of whom were members of Sunday-school bible classes. There they sat, listening to filthy songs and swallowing liquid fire. Now, observe; here is a habit begun, which, if continued, will not only shorten life, but time for repentance; and, while it shortens life, hardens feeling. The young man, who first falls drunk, feels ashamed, and fears consequences; but, by long habit, his heart gets hard and his feelings dead; he forgets the terrors of eternity; he loses the power to weep, to tremble, or to stop. His company sinks with his morals; he utterly abandons the means of grace, and strives to hide, under scorn and ridicule of religion, his remem-

* The great object of religious instruction, which is judiciously provided by the state, is presumed to be the moral improvement of its people, and the preservation of public peace and good order. Drinking, however, induces contempt of the law of God, especially of the appointment of the sabbath; hatred of the law of man, as imposing perpetual restraint upon crime; and neglect of the public institutions of religion, as hostile to a system of sensual indulgence. Drinking furnishes incessant temptation to the breach of the whole divine decalogue, and to the violation of all human laws. It is connected with and subsists by a system as opposite to the requirements of Christianity, as error is opposed to truth, or light to darkness. For the same authority, therefore, to countenance the two systems, appears a great contradiction, and is to pull down with one hand what is built up with the other (Evidence before committee on drunkenness, by J. Poynder, esq.)

The same writer mentions a fact concerning condemned criminals, singularly illustrative of the confessed deadening of conscience and feeling by strong drink, against the fear of death and the terrors of the world to come. He states that, after the warrant for execution had arrived, and even down to the fatal morning, such prisoners have been more or less under the influence of drink, given by mistaken friends with the view to render a service to the unfortunate criminal. Such is, indeed, the effect both of drink and of tobacco: the conscience is stupified, responsibility is lulled to sleep, and a man will totally abandon religion without one compunction that he is doing wrong.

* For example, 40,000 men are reported to be engaged in malting barley for brewers every Lord's-day.

brance of its early lessons and of its warning voice. His pleasures become low, his delights cruel; taverns, races, cards, dice, ruffles, bull-dogs, or fighting, war and violence, are his all. And in this state he dies, not only in sin, but heartily choosing and loving it. Dead to God, the drunkard perishes; to revive where the worm dieth not, and the fire is not quenched. And that man might have been healthy, useful, happy in his life, blessed in his death, and crowned with eternal glory. Sobriety could not have saved him; but strong drink has destroyed him: it made him while he lived the agent, and when he died the heir, of sin and of misery for ever.

The general effect of drinking-habits in preventing the people from deriving the full benefit of public worship, and in keeping multitudes in a grossly ignorant and vicious state, ready for any public disorder which events might occasion, is proved indirectly by the beneficial effects produced by closing public-houses during the early part of Sunday. The sabbath morning is in many places now passed in order and sobriety, where formerly scenes of disorder and guilty excess were common; and the amount of private drinking in the early part of the day is now small compared with that which takes place in the latter part of it. The extension of this public blessing, by the closing of houses for the sale of strong drink throughout the whole sabbath, is no less to be counted a duty on religious grounds, than an excellent policy on social considerations. In all businesses the rest and religious improvement of the sabbath-day are essential to the temporal welfare of man; how much the more necessary to those whose trade cannot be carried on without drawing to their houses the worst characters, and thus exposing them and their families daily to scenes of waste and riot and blasphemy which such characters everywhere produce. And surely no argument can be brought forward against sabbath traffic in strong drink in the morning, which does not apply with equal if not greater force against it in the evening. The closing of all houses in this trade throughout the sabbath would place the publican on a level with other tradesmen. With respect to idle and disorderly characters, such a measure would prove a cheap and efficient preventive police; not to speak of the relief from a public nuisance which the closing of such houses would give to all orderly and pious people on the Lord's-day*.

* Among the immediate remedies proposed by the committee of the house of commons on drunkenness, stands prominent the following: "The first and second class of houses in which beer only is sold, to be closed on the sabbath-day, except for one hour in the afternoon and one hour in the evening, to admit of families being supplied with beer at those periods; the third class of houses, where spirits only are sold, to be entirely closed during the sabbath-day; and the fourth class, as inns or hotels, to be closed to all visitors on that day, excepting only to travellers and inmates of the dwelling" (Report, p. 7, No. 29).

THE SAVING POWER OF FAITH IN CHRIST*.

"AND at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And, when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts xvi. 25-34). Where, think you, were Paul and Silas, when they gave themselves to prayer, and then broke out into such loud songs of praise and thanksgiving to God? They were in a dungeon, with their feet made fast in the stocks, and their backs sore from the severe scourging they had received a few hours before! But all this had been inflicted upon them for conscience' sake. They were drinking the same cup of which their Master had drunk largely, and were undergoing the like baptism with which he had been baptized. And, therefore, all these afflictions seemed light; and they were able to rejoice at being counted worthy to suffer shame and pain in the cause of that Holy One, who had poured out his soul for their redemption.

It must be owned that in the proceeding here recorded there was something great and noble; something more than human nature can attain to, without divine help. Look at these two good men, and think within yourselves, whether people in so piteous a condition, and probably expecting to be shortly put to death, were likely to be in such a happy state of mind as they could only give vent to by singing. And mark the religious temper which mingles with their joy. Here is nothing of the boisterous mirth of people who try to drown their sorrows, or their fears, by violent excitement. No; their voices are employed in hymns of praise and blessing to God. It is the Holy Spirit that actuates them. He gives them songs in this dismal season; and, however dark their prison might be, there was a heavenly light in their bosoms. God grant that, when troubles overtake us, we may have the consolation of feeling that, if they have not fallen upon precisely for righteousness' sake, still they have met us walking in the path of righteousness and duty. We cannot bless God with a cheerful heart, when distress, which is the fruit of our own sin and folly, compasses us about: but we may, and ought to, rejoice in the midst of those tribulations which we have had the courage to encounter,

* From rev. J. N. Pearson's "Sunday Readings."

rather than turn aside from what conscience and religion bade us do.

But you shall see that God does not forget his servants in trying circumstances. The other prisoners heard Paul and Silas, and wondered, no doubt, that men in such a situation should carry themselves as if some remarkable good fortune had just been announced to them. And the Lord heard also, and answered them by a signal miracle. All at once, an earthquake shook the prison to its foundations. Every door was thrown open, and the chains of those confined in it were unlocked. It was manifest now that, whatever power earthly magistrates might have to oppress the Lord's people, they themselves were under a stronger power, and could go no further in their unrighteous doings than should be "given them from above." So Jesus said to Pilate, when that haughty governor urged him to consider that he held in his hands the power of life and death. And the Christian gathers a delightful peace, in the midst of dangers and troubles that would otherwise overwhelm him, from the reflection that his times are in God's hands, and that not even a hair can fall from his head without the permission of his heavenly Father. He is not afraid of what man can do to him, because he is conscious of God's presence in his soul, and knows that Almighty love, the love that cannot forsake the faithful servants of the cross, is on his side.

We now come to a very remarkable part of this history.

The gaoler, who seems to have been a man of stern character, and not to have thrown any kindness into the execution of his duties, not at any rate towards the Christian prisoners, is waked by the earthquake. He perceives that the prison doors are open; and, not doubting but that all the prisoners have taken the opportunity to escape, draws his sword, with the intention of taking his own life. For he knew that the offence of letting those committed to his custody get away would be visited with capital punishment. At this critical moment, however, just as he is preparing to give himself the fatal blow, he is stopped by the voice of Paul assuring him that not one of them had fled. Either there had been no time as yet for those whose limbs were miraculously unshackled to take advantage of their position; or, which I think more probable, a supernatural awe was poured upon them, which kept them motionless, notwithstanding that now was the moment of escape, most probably never to return. Astonished at the whole transaction, and convinced (we cannot doubt it) of the sacred character of the two apostles, on whose account he clearly perceives the strange interposition had taken place, this bold bad man is suddenly changed. Divine grace has made him a new creature. He falls trembling at those feet, which he had so lately thrust into the stocks with a cruelty that exceeded his orders, and cries out with intense earnestness, "Sirs, what must I do to be saved?"

Now I do assure you that a great change has already taken place in the sinner's heart, when he is brought to ask this question with sincerity of purpose. He is not far off from the kingdom of God, when he has arrived at a conviction that he is in a state of imminent danger; that he is under a sentence of death; that in himself there is no help; that he cannot, without spiritual teaching, discover any way of salvation; and when he is ready to take the way pointed out to him by trustworthy guides, be it ever so contrary to what his reason or inclination would prefer. My friends, have you got thus far?

And what does the great apostle answer? Does he enjoin him to perform a series of bodily penances, bearing some proportion, it might seem, to the iniquities of his heart and life? Nothing of the kind. He calls upon him to believe at once in Christ Jesus, and then he shall be saved. O great and glorious truth! O secret of salvation, not less admirable for simplicity than for power! The philosopher and the child, the most and the least impure and sinful of mankind, all are to obtain pardon of sin, and acceptance with God, and life everlasting, by this one way, and by no other. Faith in Christ, or an entire dependence on the merit of his death for pardon, with a surrender of soul and body to his service, this is the door into heaven. It is open, and none can shut it; nor shall any other door be opened. Go, sinners, to the cross of Jesus, by heartfelt trust in his atonement; and God, seeing you there, will blot out your sins, though of crimson dye. Yes; believe in Jesus Christ, and you shall be saved.

You will have remarked, in reading this passage of scripture, what an altered man the gaoler was. His faith immediately works by love. He tries to make up for his former inhumanity by the utmost attention to the wants of his prisoners. But he does not let them go; nor would they have consented to his doing so, since that would have been a violation of his trust. And now he spends the rest of the night, after being baptised with all his household, in hearing joyfully the glad tidings of the kingdom. See what progress a man makes in religion, when he is in earnest; and when he begins on the right foundation, by penitence and faith. May you receive the same great truths into your hearts, and produce the like fruits of love and holiness!

THE PRAYER.

To thee, O Father of heaven, we render hearty thanks for thy watchful care of thy people. Truly they are often more in trouble than other men: their way is covered with darkness; and their enemies seem to triumph over them. Yet thou art still watching over them, that not a hair of their head may perish. May this be our encouragement to go forward courageously in the path of Christian duty. O suffer us not to be hindered by the terrors of the ungodly from witnessing a good confession to the Lord Jesus. If, like Paul and Silas, we suffer persecution, let us still be confident in him, who giveth songs to his saints in the night season. And never may we forget that faith in Christ Jesus is the true secret of being happy under affliction. Knowing whom we have believed, and that, if we commit our souls to him, he will preserve them safe until his second coming, may we look up without dismay and misgiving, though all things should seem to be against us. In that mighty earthquake, when the graves shall fly open, and the chains of death shall drop off, and the multitudes of the dead be raised, may we be found among those who fall asleep in Jesus, and

awake to a joyful resurrection. For his sake, O God, hear our prayer and fulfil it. Amen.

THE HYMN.

Welcome to me the darkest night,
If there the Saviour's presence bright
Beam forth upon the soul dismay'd,
And say, "'Tis I! be not afraid!"

Welcome the fiercest waves that roll
Their deepest floods to whelm my soul,
If He rebuke the storm of ill,
And bid the tempest, "Peace, be still!"

Welcome the thorniest path, if there
The print-marks of his feet appear;
If in his footsteps we may tread,
And follow where our Lord hath led.

I will not ask what else is mine,
If thou, O Lord, account me thine;
For what but joy can be my lot,
If God, my God, reject me not?

THE LONDON OMNIBUS MAN*.

THEIR SUNDAY OCCUPATION IN THE METROPOLIS OF A PROFESSEDLY CHRISTIAN COUNTRY SCARCELY LESS THAN ON WEEK-DAYS, AND SOMETIMES GREATER, WHILE AN EXTREME AMOUNT OF TOIL IS IMPOSED ON THEM DURING THE WEEK.

LIKE the cabman, the omnibus-man has no sabbath. Regarding the sabbath only as a day of rest to the body, he is in this respect ordinarily worse off than the horses he drives. If he be even regarded as possessing no soul to whose immortal interests he needs to give heed, and if he be degraded to a level with his cattle, and regarded as only possessed like them of a body, he is even then sunk below them, for they enjoy a day of rest, but he does not. They are property, and cost money. He is to be had at any time; and a slavish amount of work is to be had out of him beyond what it would be for the interest of omnibus proprietors that their horses should render; and, indeed, beyond what they would be able to render. Much of what is written in the previous chapter concerning the drivers of cabs on the Sunday is equally applicable to the men engaged in omnibuses. Indeed, in some respects, the case of the latter is the worse. For, first of all, the running of omnibuses on the Sunday is more general than the running of cabs, because it is more profitable, and the labour of the omnibus servant on other days is far the more severe, rendering a loss of the rest of the Sunday the greater hardship and oppression. The feelings of the men with reference to the numerous riders in their vehicles with bible and hymn-book in their hands, who are set down at church and chapel doors, is also much the same, as any reader may discover by seating himself on a Monday morning by the side of an omnibus-driver on his box, and inquiring of him respecting his customers on the previous day. Considering that gentlemen do not come to town on Sunday, and that business is suspended on that day at the exchange, the bank, the counting-house, and the warehouse, it seems surprising that there should scarcely be an omnibus less plying the streets on Sunday than on other days, while on some lines of road omnibuses are even more numerous. What must the foreigners who visited us in 1851 have thought of our boasted Sunday observance (notwithstanding the closing of the Crystal-palace of that year on that day) when they saw our extensive Sunday travelling? "What will they say of us? Never since England has been what she is, have so many foreigners visited her as during the year 1851. .... They came from all countries ...., the Italian, the Spaniard, and the American. .... No doubt they will speak highly of the Great Exhibition, and of London sights. But what will they say of a London sabbath .... when they find that, to say nothing of carriages and hackney-cabs, 2,000 to 3,000 omnibuses, requiring at least 20,000 horses, run on a Sunday, as well as on other days, employing 11,000 individuals, 6,000 of whom are drivers and conductors, who work more than sixteen hours a-day? .... What, under such circumstances, are these foreigners likely to think, and what will they say of us?"

LORD SHAFTESBURY'S TESTIMONY OF THE SUCCESS OF AN OMNIBUS PROPRIETOR WHO DISCONTINUED SUNDAY WORK.

And yet lord Shaftesbury, at a meeting held in the Town-hall, Manchester, on Monday, Nov. 24, 1851, on the subject of "Amusements for the People," stated that a clerical friend of his had persuaded a large proprietor of omnibuses to attend church regularly on the Sunday (neither he nor his family had ever been in the habit of doing so before), and also to stop the running of his omnibuses on the sabbath-day. At the end of the year the omnibus proprietor came to the clergyman, and said, "The experiment has answered so well that I will continue it to the end of my days. So far from suffering financially, I am a better man by several pounds this year than last year. In the first place, my horses, by having one day's complete rest, are better able to do their work during the week, and not so subject to accidents. But the principal point is, that I receive more money than I used to do, and I trace it to this. It is not that the receipts, I believe, are actually larger, but it is that the men, having a better moral example set them, and having a day of repose, which they devote to honest, sober, and religious purposes, and being by that greatly improved in moral condition, do that which they have never done before, faithfully bring to me every farthing which they earn."

TESTIMONIES AS TO THE TOIL OF OMNIBUS-MEN, FROM THE EARLY CLOSING ASSOCIATION.

A public meeting was held in the parish of Islington on October 27, 1851, on behalf of the poor omnibus-men. The rev. W. B. Mackenzie presided on the occasion. In the course of his remarks he narrated an affecting case of a driver

* From "The Million-peopled City," by John Garwood. London: Wertheim and Co. 1853.

whom he was called to visit. He found him near his final change. "On speaking to him as to his preparation for a better world," said Mr. M., "he looked up in my face, and, with an affecting glance such as I shall not soon forget, he faintly exclaimed, 'I've had no Sundays, sir'."

A number of testimonies (chiefly collected by Mr. Lilwall, of the Early Closing Association) from drivers and conductors on the various lines of road, were laid before the meeting.

The following selections are a sample of the whole:—

No. 1.— —— "I have driven for seven years on the Paddington line. Never have more than one Sunday to myself in the course of twelve months. Have forty-five minutes for my meals, but cannot get them at home. I commence work at eight in the morning, and leave off at eleven at night. Would gladly go to a place of worship if I could."

No. 2.— —— "I have been a driver for fourteen years. Seldom can get to a place of worship. I have some times asked master for a day's rest on a Sunday, but his reply has always been, 'Rest when you are dead.' My wife is a religious woman; and it is a sad trouble to her that I can never go with her to church."

No. 3.— —— "I leave home for the stables at half-past seven, and I never see my own door again until twelve at night. Week-days and Sundays are all alike to me. I get two or three Sundays in the course of a year, but I have to sacrifice my wages, and employ a substitute."

No. 4.— —— "I am time-keeper at ——. My day's work commences at nine in the morning, and finishes at ten at night. I have no leisure for meals, but have to get them as I stand in the street. I never have a Sunday's rest."

No. 5.— —— "I am on the Islington-road. I have one Sunday in every five; but am generally so worn out that I am glad to spend most of that day in bed. I should rejoice to have every Sunday to myself, and would willingly sacrifice my day's wages for this purpose. I was once a sabbath-school scholar, and know that I ought not to work on the sabbath, but what am I to do? I have no other employment to go to, and my wife and family must not starve."

No. 6.— —— "We have a hard life of it. I sometimes think that omnibus-men are regarded as beings without souls; or else the religious people would surely do something for us. I never have a Sunday. I believe God intended that not only my horses but me should have a day of rest, and I think that I ought to have it. To have an evening with my family is a pleasure unknown to me."

FROM AN OCCASIONAL PAPER OF THE CHURCH PASTORAL-AID SOCIETY.

The following extract from the occasional paper of October, 1851, of the Church Pastoral-Aid Society, illustrates the melancholy results which flow from the Sunday traffic of the London omnibus:—

"—— had been an omnibus-driver for sixteen years; could not recollect when he was at church last. Sundays and week-days were all alike to him. It was quite impossible for him to make any arrangements by which he could ever attend church. He wished very much to go there, for he knew what was right, although he could not follow it."

FROM THE REV. J. T. BAYLEE'S "STATISTICS AND FACTS IN REFERENCE TO THE LORD'S-DAY."

The following are additional testimonies, as taken from "Statistics and Facts in reference to the Lord's-day;" by rev. John T. Baylee, clerical secretary of the Society for Promoting the Due Observance of the Lord's-day:—

The number of these men was, in October, 1851:—

Drivers . . .	1,907
Conductors . . .	2,137
Watermen . . .	350
Supernumeraries . .	2,000
Horse-keepers . .	3,000
	9,394

"No. 1.— ——, coachman, examined: Commences work at ten in the morning, finishes at twelve at night. Has forty minutes allowed for meals. Has no other respite during the whole time; all week-days are alike, and Sunday also during the summer season. Runs one journey less on Sundays during the winter; this admits of a little time for rest, but not for attending a place of divine worship."

"No. 2.— ——, conductor. Has been employed for eighteen years as a conductor; during which period has not attended worship more than about six times. Has wished to go regularly, having been brought up to attend church."

"No. 3.— ——, employed from Paddington to Blackwall. Commences at nine o'clock a.m., leaves off at about half-past ten p.m. Has forty minutes for meals. On Sunday commences at half-past ten a.m., finishes at half-past eleven p.m. On this day has an hour for dinner, and the same for tea. Does not attend a place of worship oftener than once or twice a year. Believes it to be a common thing for persons to ride on Sundays to their places of worship."

"No. 4.—The proprietors do not allow a servant to rest unless he is exceedingly ill and cannot work; then he must pay a substitute to work for him. There is no proprietor in London who discontinues any portion of his business on the sabbath in order to give his servants rest for religious or physical improvement: when any portion of their business is discontinued, it is owing to the weather or the scarcity of passengers. I think, since the first introduction of omnibuses, there never was known fifty omnibuses quiet on any sabbath-day. The horse-keepers, some of them, commence work at six in the morning, and do not leave off until past midnight; having to labour the whole of the time, Sundays and all days, cleaning, feeding, and attending to ten dirty horses every day, also their harness; they never have any time set aside for their meals, generally taking them when they can, and then in the stables; in fact, some I have known to sleep in the stable upon the hay for months together, never caring for home, body, or soul, through the labour that has been imposed upon them. To be brief, the proprietors care nothing for their servants; but their horses are generally taken great care of, not

working more than about three hours out of twenty-four; but the men work fifteen or sixteen. The masters say the horses come from the pocket, the men cost nothing."

The last of these testimonies is most distressing.

QUEEN MAGDALENE OF SCOTLAND*.

The only appointment which sir David Lindsay appears to have received from James V. was that of Lyon Herald. In fulfilling the duties devolving on him in this honourable office, he was introduced to new and important scenes which, doubtless, exercised considerable influence on his mind, and helped to prepare him for the active part that he took in the great movements occurring in his age and countr. The appointment to the dignified office of principal herald, with the accompanying honour of knighthood, is generally believed to have speedily followed the penning of his "Complaynt," and to have taken place in the year 1530, when the king was only eighteen years of age.

Sir David was speedily called upon to employ his abilities in discharging the highest functions of his new office. In April, 1531, he was sent with two other ambassadors to Antwerp, for the purpose of renewing the ancient treaty of commerce with the Netherlands. "They were so well received," says Chalmers, "by the emperor, Charles V., as to insure the success of their mission; and Lindsay, during the vigour of his observations, had the finest opportunity of seeing the splendour of the emperor's court, and viewing the emporium to the commercial world." In a letter addressed on the occasion by sir David to the Scottish secretary of state he gives a lively sketch of the scenes he was there witnessing, and which he was writing more at length for the amusement and instruction of his royal master, whose pleasures and pastimes he still regarded it as his province to promote. In this curious letter he says, "It were too long to write to your lordship the triumphs that I have seen since my coming to the imperial court; that is to say, the triumphs and joustinge, the terrible tournaments, the fighting on foot in barras; the names of lords and knights that were hurt the day of the great tournament, whose circumstances I have written at length in articles to show the king's grace at my home-coming."

Lindsay returned from Flanders towards the close of the year, with extended knowledge and enlarged views acquired in foreign travel; "and perhaps," one of his biographers adds, "prompted to desire the quiet and the comforts of domestic life." Certain it is, at least, that the poet not long after married a lady of the noble house of Douglas, with whom, if we are to judge of circumstances by the "sort of Turkish contempt" with which he almost invariably speaks of women, he does not seem to have enjoyed a high degree of domestic comfort. She appears, however, to have shared with Lindsay the expressions of royal favour and good will. Among the Scottish treasurer's accounts for March, 1537, when sir David was absent at the French court, there appears this entry: "To Janet Douglas, the spouse of David Lindsay of the Mount, at the king's grace's command, as the precept bears, £40."

New and still more delicate commissions were now entrusted to Lindsay, for which, perhaps, his recent step in choosing a lady with whom to share his domestic life may have been considered in some degree preparatory. In 1535 he was sent, in his official capacity, and accompanied by sir John Campbell, of Laudon, to the emperor, to demand in marriage some of the princesses of his house. "They were well entertained," says Chalmers, "and greatly rewarded; as the errand, indeed, demanded. They were shown the emperor's nieces, who were fair and agreeable; but, though these ambassadors presented their pictures to the king, their persons seem not to have pleased; or perhaps the king was attracted by a more useful connexion with France.

"In pursuance of his purpose, the king sent a fresh embassy, attended by Lindsay, as Lyon king, in 1536, to France, to demand in marriage a daughter of the house of Vendome. But they had no authority to conclude without the king's presence. This circumstance detained Lindsay at the court of France till the subsequent year, when the king arrived to choose a consort for himself. The daughters of Vendome were now disappointed. Magdalene of France was the fond and sickly object of the king's choice. The heraldic eyes of Lindsay were now witnesses, at the solemnization of their marriage, of such triumphs as had never been seen in France in one day, since the time of king Charlemagne: 'For,' saith Pitscottie, 'there was such jousting and tournament, both on horse and foot, in burgh and land, and also upon the sea with ships; and so much artillery shot in all parts of France, that no man might hear for the noise thereof; and also the riotous banqueting, delicate and costly clothing, triumphant plays, and feasts, with pleasant sounds of instruments of all kinds; and also cunning carvers, having the art of necromancy, to cause things appear that were not; as flying dragons in the air, shots of fire at others' heads, great rivers of water running through the town, and ships fighting thereupon, as it had been in bullering streams of the sea, shooting of guns like cracks of thunder: and these wonders were seen by the nobility and common people. All this was made by men of ingenuity, for outsetting of the triumph to do the king of Scotland and the queen of France, their master's pleasure.' Thus far Pitscottie, who, as he acknowledges to have derived much of his history from sir David Lindsay, may have obtained this account of those solemnities from the Lyon herald himself."

The princess Magdalene, eldest daughter of Francis, was, seemingly, in every respect such an alliance as the Scottish king could desire; and, contrary to the usual formal and politic alliances of princes, it appears to have been one of mutual affection.

The king had sailed for France, accompanied by a large fleet and a numerous retinue; and, with the same royal escort, he returned with his bride. The royal pair landed at Leith on the 29th of May, 1537, amid every display of welcome and national rejoicing; and, after tarrying for a few days at the palace of Holyrood till the

* From "Life of sir David Lindsay, the first Scottish Reformer." Nelson, London and Edinburgh.

preparations of the citizens were completed, the queen made her entry in state into the Scottish capital, with processions of great magnificence, and such displays of loyal attachment as testified the hearty welcome of the people. "The young queen," says the author of the "Memorials of Edinburgh," "was of a most tender and affectionate disposition. She seems to have given

'Her hand, with her heart in it,'

to her royal lover, with a gentle spirit of resignation. So soon as she stepped on the Scottish shore she knelt and kissed the ground, praying for all happiness to her adopted country and people; but, ere six weeks had elapsed, the pomp of worldly honour that had greeted her arrival was called to follow the young bride to the tomb. She was buried with the greatest mourning Scotland ever, till that time, was participant of, in the church of Holyrood-house, near king James II. Buchanan, who was an eye-witness, says it was the first instance of mourning dresses being worn by the Scots, 'and triumph and merriness were all turned into dirges and soul-masses, very lamentable to behold.'"

Sir David Lindsay had taken an active share in the whole proceedings, from the first interview of the king with the fair young princess, until, in his office of Lyon herald, he bore a prominent part in the closing pageants with which her remains were committed to the royal sepulchre in the old abbey church of Holyrood. It may readily be believed that the intercourse he had enjoyed with one so gentle and loveable had not been without influence on his susceptible mind. In a poem of some length and inequality he expressed his "Deploration of the death of Queen Magdalene." The poem begins with an apostrophe to death:

"O, cruel death, too great is thy puissance!
Devourer of all earthly living things!
Adam, we may thee wyte of this mischance;
In thy default this cruel tyrant reigns,
And spares neither emperors nor kings,
And now, alas! has reft forth of this land
The flower of France and comfort of Scotland.

* * * * *

O, dreadful dragon! with thy doleful dart,
Which did not spare of womankind the flower,
But cruelly did pierce her through the heart,
And would not give her respite for an hour,
To remain with her prince and paramour,
That she at leisure might have ta'en licence;
Scotland on thee may cry ane loud vengeance;"

Somewhat further on, after various classical and mythological allusions and apostrophes, he thus touchingly describes the singleness of the fair princess's affection for her royal husband:

"And she, like prudent young Penelope,
Full constantly would change him for none other,
And for his pleasure left her own countrie,
Without regard to sister or to brother;
But shortly took her leave, and left them all,
For love of him to whom love made her thrall."

A great portion of this interesting poem is taken up with a splendid description of the pageants that accompanied the royal marriage at Paris, and the no less magnificent preparations of Edinburgh to welcome her to her new country in joy and triumph. The conclusion is remarkably beautiful; and the idea he introduces, clothed in pure classic language, that, even though dead, her memory was sufficient to preserve the mingled France and Scotland in perpetual peace, we think, is the noblest passage of elegiac verse:

"Since man in earth has no place permanent,
But all must by that horrible port,
Let us pray to the Lord Omnipotent
That doleful day to be our speciall help,
That in his realm we may with him resort,
Which has from hell with his blood ransomed her,
With Magdalene somewhile of Scotland queen.

O, death! though thou the body may devour
Of every man, yet hast thou no puissance
Of their virtue for to consume the glore,
As shall be seen, of Magdalene of France,
Somewhile our queen, whom poets shall advance,
And put her in perpetual memory,
So shall her fame of thee have victory.

Though thou hast slain the heavenly flower of France,
Which grafted was into the thistle keen,
Wherever all Scotland saw their whole pleasance,
And made the lion rejoiced from the spleen:
Though root be pulled from the leaves so green,
The smell of it shall, in despite of thee,
Keep ay two realms in peace and amity."

Weekly Almanac.

"His commandment is life everlasting."—St. John xii. 50.

"O HOLY and eternal Jesus, who hast begotten us by thy word, renewed us by thy Spirit, fed us by thy sacraments, and by the ministry of thy word, still go on to build us up to life eternal. Let thy most Holy Spirit be present with me, and rest upon me in reading or hearing thy sacred word, that I may be readily furnished and instructed to every good work, and may practise all thy holy laws and commandments, to the glory of thy name, O holy and eternal Jesus! Amen" (J. Taylor).

JULY.	MORN. LESSONS.	EVEN. LESSONS.
24. Ninth Sunday after Trinity	1 Kings xviii. / John xii.	1 Kings xix. / 2 Tim. iii.
25. Monday (St. James	Eccles. xxi. / John xiii.	Eccles. xxii. / 2 Tim. iv.
26. Tuesday	Jer. xvii. / John xiv.	Jer. xviii. / Titus i.
27. Wednesday	Jer. xix. / John xv.	Jer. xx. / Titus ii., iii.
28. Thursday	Jer. xxi. / John xvi.	Jer. xxii. / Philem.
29. Friday	Jer. xxiii. / John xvii.	Jer. xxiv. / Heb. i.
30. Saturday	Jer. xxv. / John xviii.	Jer. xxvi. / Heb. ii.

"To tell you the truth, while I hastily read what other men said in their controversies, my mind was so prepossessed with their notions that I could not possibly see the truth in its own native and naked evidence. And, when I entered into public disputations, though I was truly willing to know the truth, my mind was so forestalled with borrowed notions, that I chiefly studied how to make good the opinions which I had received, and ran further from the truth. Yea, when I read the truth, I did not consider and understand it; and, when I heard it from them whom I opposed in wrangling disputations, or read it in books of controversy, I discerned it least of all; till at last,

lodging in my sickness cast far from home, where I had no book but my bible, I set myself to study the truth from thence; and so, by the blessing of God, discovered more in one week than I had done in seventeen years' reading, hearing, and wrangling" (Baxter).

"Go to now, most dear reader, and sit thee down at the Lord's feet, and read his words; and, as Moses teacheth the Jews, take them into thine heart, and let thy talking and communication be of them, when thou sittest in thine house or goest by the way, when thou liest down, and when thou risest up. And, above all things, fashion thy life and conversation according to the doctrine of the Holy Ghost therein, that thou mayest be partaker of the good promises of God in the bible, and be heir of his blessing in Christ" (Bp. Coverdale's "Prologue to the Bible." 1535).

"I choose the path of heavenly truth,
And glory in my choice;
Not all the riches of the earth
Could make me so rejoice.

"The testimonies of thy grace
I set before my eyes;
Thence I derive my daily strength,
And there my comfort lies.

"When nature sinks and spirits droop,
Thy promises of grace
Are pillars to support my hope,
And there I write thy praise."

(Watts).

H. S.

CHRISTIAN CALMNESS:

A Sermon,

BY THE REV. C. A. HEURTLEY, B.D.,

Rector of Fenny Compton, Warwickshire, and Honorary Canon of Worcester.

JOB XXXIV. 29.

"When he giveth quietness, who then can make trouble? and, when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only."

IF there were to be offered for sale some charm, or medicine, which had the effect of preserving the person who possessed it from evil of all sorts, all his life long, who would not be anxious to buy it? I cannot tell you of any such charm or medicine, my brethren; but the bible tells both you and me where we may obtain what will not indeed free us from evil, but what will so blunt the edge of evil, and weaken its force, that it shall have no power to hurt us. Strange that such a blessing should be offered, in so many instances, in vain! Yet not strange neither, when we consider how few there are who seriously believe its existence.

It is of this blessing that Elihu reminds Job, in the passage which I have just read. And its blessedness is set off and enhanced the more by its contrast with that which is the opposite to it: "When he" (that is, God) "giveth quietness, who then can make trouble? and when he" (when God) "hideth his face" (which is the opposite to giving quietness), "who then can behold him?" And it is all one, whether it be a whole nation or only an individual that is affected. Most comforting, cheering, blessed, truth, to those who can heartily and sincerely enter into it, who know by happy experience something of that "peace of God which passeth all understanding," and who have found it keeping their hearts and minds in the midst of trials, or the apprehension of trials, which otherwise would have gone nigh to overwhelm them!

Let us consider,

I. What is the nature of the quietness here spoken of;

II. Who is the Author and Giver of it;

III. How it is to be obtained.

I. The nature of the quietness spoken of. "When he giveth quietness", calmness, and repose; when he enables a man to rest peacefully, tranquilly, without let or hindrance, without anything to molest or harm or disturb or terrify him, "who can make trouble" then?

1. Now, this may be, first, external quietness; as when God interposes in the defence of his people, and does not suffer their enemies to assault them, or the evils which threatened them to fall upon them. When he giveth quietness, in such a case, who then can make trouble?

A very striking instance of this we have in the history of the Israelites, when they had come out of Egypt, and were on their way to the land of Canaan. Balak, king of Moab, would fain have stopped their course; and he sent for Balaam to curse them, hoping that by this means he should be the more sure to prevail against them. But God filled Balaam's mouth with blessings instead of curses: "How shall I curse"—that unrighteous prophet was constrained to say—"How shall I curse whom God hath not cursed? and how shall I defy whom the Lord hath not defied?" God had given Israel quietness; and it was not in the power of man to make trouble.

So it was when the three Hebrew youths were cast into the midst of the burning fiery furnace: so it was when Daniel was thrown into the lions' den: so it was when Hezekiah and his people were besieged by the Assyrians: so it was when Peter was shut up in prison, and was looking to be brought

forth the next morning to be put to death. God interposed to defend his servants; and neither the violence of the flames was suffered to hurt, nor the fierceness of the wild beasts to destroy, nor the numbers and might of an invading army to overwhelm, nor the strength and security of a prison to keep, those whom he had determined to deliver.

Here, then, is the Christian's comfort, my brethren—that no harm can happen to him without God's permission. If he gives quietness, no evil can come nigh his person or his dwelling. He is safe beyond the reach of danger.

2. But yet, it must be owned, we cannot be certain that it is God's pleasure to deliver us to this extent. It may be for his glory, and for our good, that the evil which we dread should come upon us; or, at all events, that we should be kept in suspense, while it hangs over us and threatens us.

There is another way, then, in which God gives quietness, even while he allows us to be kept in suspense, or even to be actually involved in the very troubles which we feared. This is by supplying us with inward peace, such peace as shall set us free from anxious fears as to trials that may be coming upon us, or shall bear us up and sustain us in the midst of trials which have come.

And of this also we have striking examples in scripture. Here are two men in prison, their feet made fast in the stocks, their backs covered with bruises, caused by stripes which they have received. One would have supposed their minds would have been soured by such treatment, and that they would have had no room for any other thoughts than murmuring and complaining and vowing revenge. But, hark! In the darkness and silence of night they are praying and singing praises to God. God has given them quietness; and neither the discomfort of their situation, nor the pains nor the insults they have suffered, are able to discompose them.

Here is one of these men, again, at a later period, journeying to Jerusalem with the certain knowledge that bonds and afflictions await him there. Yet, hear with what calmness and tranquillity he can look forward to the sufferings he has to go through: "None of these things move me," he says; "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." God has given him quietness; and the prospect of coming troubles, however certain, is not able to disturb it.

Here is this same man, again, in a letter written much about the same time, describing the trials through which he was then actually passing, together with the support with which he was sustained under them: "We are troubled," he says, "on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. .... For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." It is God who has given him this quietness, which all the trials and sufferings he is passing through are unable to ruffle or discompose. "The peace of God, which passeth all understanding," is keeping his heart and mind through Christ Jesus.

And the same support and consolation are free to us, my brethren; as there certainly will be occasions enough in the course of our lives when we shall need them.

There may be, for instance, the prospect of coming trials; and the prospect, as we all know, is often more formidable than the trials themselves. Often the trials which we dread do not come; and often, when they do come, they prove less than we had imagined. But, in any case, if God gives quietness, no prospect of trials will be able to make us anxious.

And God gives quietness, in such cases, by enabling us to look up to him as our Father, our reconciled Father, in Christ Jesus; and so to feel assured that we are under his protection, the objects of his fatherly love and care; and to bear in mind that even the very hairs of our head are all numbered, that nothing can happen to us but by his permission, and that whatever does happen must be for good.

And it is our privilege, as Christians, to enjoy this quietness. We live below our privilege, we rob ourselves of that which of right belongs to us, if we fail to enjoy it.

But, again, it may not be the prospect of coming trials which tends to discompose and harass us: we may be, even now, in the furnace: we may be actually suffering from one or other of the afflictions to which our race is liable. Even so, it is possible for us to be calm and tranquil, and full of peace and cheerfulness. There may be sunshine within, however stormy it may be without. It will be so, if only God give quietness.

Let us look a little at some of the trials to which we are subject while we continue here.

The words which we are considering were spoken to Job, and were intended, in the first instance, for his special consideration. Let us look at Job's trials, which are common trials enough; only it is not common for so many of them, and in such extreme severity, to fall all together, to the lot of one person.

The first of these was the loss of his property. In one day word was brought him of the carrying off of his oxen and asses by one body of plunderers, and of his camels by another, and of the destruction of his sheep by lightning; so that he found himself suddenly stripped of all that he had.

This was a trial which of itself would have bowed most men to the ground; but it was followed immediately by another, still heavier. Word was brought him, while the last messenger of the former tidings was still speaking, that his sons and daughters had been feasting together with their eldest brother, and that a great hurricane had arisen and overthrown the house in which they were assembled, and killed them all.

Now, these are trials which, in measure at least, we are as liable to as Job. We may be stripped of our property, we may be deprived of those whom we dearly love; and, in either case, we know what a tumult of disturbed passions is likely to be stirred up. Often, under such circumstances, the description which the prophet gives of Rachel, in the bitterness of her grief, as "refusing to be comforted," is again exemplified.

But let God give quietness, let him shed abroad his peace in the soul, and all these stormy waves of passionate sorrow die down; just as when our Lord said to the wild waters on the sea of Galilee, "Peace, be still." Yes, let God give quietness, and not even losses such as these can make trouble. Felt they will be, no doubt—God meant them to be felt; but the Christian, in exact proportion as he is enabled to put his faith in exercise, and cast his care upon God, will learn to acquiesce meekly and with resignation in his Father's will. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This was Job's reflection; and it will be ours, if we are partakers of Job's faith and Job's patience. And if we are not, yet we shall aim at nothing short of it, and be content with nothing short of it. For, even though the standard set before us is higher than we can reach, we shall still keep it in view, and strive to come as near it as we can. The Christian is not one who has attained perfection; on the contrary, he is conscious of very much imperfection; but yet he is always aiming at perfection, and never allowing himself to rest satisfied with anything short of perfection.

Another trial which Job was called to pass through was sickness, and that of a very loathsome and distressing kind: he was covered with sore boils from the sole of his foot unto his crown.

And this too is a trial to which every one of us is liable, and which one day or other every one of us will almost certainly have to pass through. And it is a trial in which the mind is very apt to be disquieted and discomposed, unless it be stayed up by consolations such as the text refers to. If the illness be a painful one, or a lingering one, there is danger of a man's fretting, and complaining, and kicking against the pricks, as it were, and making matters worse by impatience. If it be an alarming one, and such as threatens to terminate fatally, while at the same time the mind is left in possession of its faculties, so that it can look forward to the prospect before it, what a tumultuous, troubled scene does that mind present, wherein the peace of God is not shed abroad, to keep and protect it! The man beholds himself wrenched away from every thing he loved or cared for here, with nothing but a dark and dreadful future before him, an accusing conscience, and an offended God—a righteous Judge, from whose just and terrible sentence he has sought no refuge.

But now let God give quietness in such a season, and who then, or what then, can make trouble? Pain will be endured, delay borne with, because the sufferer feels a Father's hand and a Father's love supporting him, smoothing his pillow, and making all his bed in his sickness; and because he has the sense of God's presence, and the persuasion of God's favour, and the hope of God's glory, which are better than a thousand cordials, and enable him to take his sickness not only patiently but cheerfully. And even where the disease under which he labours assumes a fatal character, and sets before his eyes the prospect of a speedy summons from this world into the world of spirits, he is enabled, through that peace which keeps his heart and mind, to look forward calmly and tranquilly to the awful hour, because he knows in whom he has believed, and because he has learnt to put his trust in him, who "through death overcame him that had the power of death, that he might deliver them who, through fear of death, were all their lifetime subject to bondage".

There was one other trial to which Job was subjected, and this too is far from an uncommon one: it was to have his sincerity suspected, and his character misrepresented

and traduced, and that by those who had formerly been, and still professed themselves to be, his friends. It is a most touching picture of aggravated misery which is drawn, where he is represented as overwhelmed with his sufferings, and those who had come for the purpose of comforting him adding tenfold to their weight by upbraiding him with them, and suggesting to him that they were an argument that he was a hypocrite: "Behold, thou hast instructed many," they say, "and thou hast strengthened the weak hands: thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest: it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, the uprightness of thy ways?"—that is, is not this what they have all come to? "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plough iniquity, and sow wickedness, reap the same."

No doubt this is a very hard trial to bear—perhaps it was the hardest of all Job's trials, for it penetrated the deepest: the others touched him outwardly first, but this went at once to the quick. Yet even this, if God only give quietness, may be borne, and all its edge and keenness taken away. What does it signify (the h ris tian may well console himself) though my motives are misconstrued, and my character misrepresented, and my sincerity and integrity questioned, painful as the trial is to flesh and blood—what does it signify so long as God owns me as his child, and cheers me with the light of his countenance?

Such, then, is the nature of that quietness which God gives to his servants, of that peace which is pre-eminently the peace of God, and which passeth all understanding—which must be felt in order that we may have any notion of it. In some instances it consists in actual deliverance from outward calamities; in others, and far more frequently, it consists in support under them—support arising from the sense of God's presence, and the assurance of his favour, and the hope of glory to be enjoyed with him for ever.

II. And mark very particularly, however briefly, who is the author of this blessed peace — God. "When he giveth quietness," Elihu asks, as though in the triumphant assurance that his question admitted of no answer to contradict him—"when he (when God) giveth quietness, who then can make trouble?" No, we are secure, perfectly secure from all molestation, and all danger, because he that keepeth us is the eternal, unchangeable, almighty, ever-present God. It is true that Satan and ungodly men, his servants, are suffered to have their course up to a certain point and for a certain time; but God holds their chain, and, the moment they seek to stray beyond their prescribed bounds, they are reminded, "Thus far shalt thou go, and no farther." Nay, not only so, but even the mischief they are permitted to do is all controlled and overruled for good, to those who love God, and give up themselves to his service.

III. It remains to be considered in what way this quietness is to be obtained.

1. The first step towards it is to make sure that we are in a state of reconciliation with God; and this is to be attained, if we are not now in the actual enjoyment of it, by earnestly and heartily returning to him through our Lord Jesus Christ. "There is no peace, saith my God, to the wicked:" "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." As long as a man is living at enmity with God, as long as he has an accusing conscience within his breast, so long he can have no true, substantial, solid peace. While all goes smoothly around him, indeed, and nothing arises to alarm him, he may be at his ease, eat, drink, and be merry. But let severe trials come upon him, or only appear in prospect, and he will be filled with disquietude. Remember, then, the first step towards the enjoyment of that calmness and tranquillity and evenness of mind, of which the text speaks, is to make sure that we are in a state of reconciliation with God, through faith in our Lord Jesus Christ.

2. And the second, which indeed grows out of the first, is to live closely to God—to walk before him in all holy obedience, serving him faithfully, unreservedly, diligently. We may rest assured that real, solid, well-grounded peace is to be enjoyed by none but those who do thus serve him. It is the reward of faithfulness and diligence, according to the prophet's words: "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." Whereas, on the contrary, indolence and slothfulness and half-heartedness in God's service have their reward in fearfulness and alarm, not only according to the reason of the case, but beyond the reason. So God threatened the Jews in the event of their forsaking him, that he would send a faintness into their hearts, and the sound of a shaken leaf should chase them, and they should flee as fleeing from the sword, and they should fall when none pursued. Remember, then, as the second point, that, if we would enjoy

and maintain that peace of God, and that quietness and assurance which shall raise us above fear and alarm, we must live closely to God, we must walk before him in all holy, faithful, diligent obedience.

3. And a third point is, that we must learn to cast all our care upon God, in the full assurance that he careth for us. We must look off from ourselves, and from the world around us, and keep our eyes fixed upon that almighty arm which is stretched out to defend us, and those eternal and unspeakable joys which are laid up in store for us. We must walk by faith, not by sight: we must look not at the things which are seen, but at the things which are not seen. This is the way to live above the world, and to rise superior to the anxieties and alarms which are continually succeeding one another in this changeful scene. How little we should be moved by trials and sufferings, whether in the endurance or in the prospect, if we did but realize the thought of God's fatherly love and care, and live as those whose home is in heaven, towards which every day is hastening their progress!

4. Lastly, it is of great consequence towards enjoying this blessed quietness and composure, to acquire the habit of carrying our cares and anxieties and sorrows to God, and spreading them before him in prayer. It is true he knows them all without our telling him; but he would have us tell him notwithstanding. Prayer is his own appointed ordinance, through which we may disburden our hearts of their load of trouble, and receive instead calmness and tranquillity. "Be careful for nothing," is the apostle's direction (let nothing press upon your spirits and make you anxious), "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God;" and then follows the promise: "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

PURPOSE AND INTENT OF THE SABBATH*.

The sabbath was made for man, and we adore the wisdom as well as the benevolence exhibited in the ordinance; but it was not made for man merely as an intellectual creature, an animal gifted with various talents, and subject to various wants, but, at the same time, possessed of no other capacities than those of mind and sense, and liable to no other accidents than those which affect mind or body. According to our view, and we feel that our view must be that of the whole Christian world, it was made for man as a being born for eternity, as created in his Maker's likeness, as fallen from his high original, but capable of restoration, and as born under a system which unfolds the scheme devised by infinite wisdom, for the accomplishment of this great and glorious purpose. It was made for man, we say, as a spiritual and eternal existence, for a time clothed with flesh, subjected to the infirmities of the body, and the perverse influences of the mind, placed in the world with the view of developing in a state of trial the graces and glories that belong to a higher nature, but destined to be a partaker of the inheritance of everlasting bliss. It was made for him, for his refreshment and repose under the burdens of his lot, for the enlargement and perfection of his intellectual powers, by directing them to things above the world; and thus for the purpose of cherishing and strengthening that spiritual growth, which is the only real end of his being on earth, as it is the fulfilment of the will of God concerning him.

For this purpose we say the sabbath was ordained. In this sense we can say that it was made for man, for we here perceive its merciful adaptation to the complicated wants of his mixed and mysterious nature. In the sabbath, therefore, thus understood, and thus applied, we see the depth of the riches both of the wisdom and the goodness of God, and we adore the mercy which provided alleviations for a life doomed to labour, and cheered the burdened traveller on his way, by the pledge of a rest eternal in the heavens. With this view of the sabbath before us, with this picture of its purpose and its end, while we thus gaze on the glorious destiny unfolded to man in the institutions of the sabbath, and see the steps by which he is prepared to inherit it in its sanctifying influences, we must feel that all the temporal advantages offered to him here, the refinement of tastes, the enlargement of knowledge, are but a mockery of his woe, if they are proposed as the blessings connected with the ordinance; and we wonder at the audacity that can present such a petty allurement to the inheritor of the kingdom, as worthy of his acceptance.

But the real character of the sabbath may be inferred, with greater confidence, from considering the character of the Being by whom it was ordained; for, if the sabbath was made for man, and made for man by him who created man, it surely is reasonable that we should collect the character of the institution from the known will of the Institutor, and learn the way in which it should be observed from what we know of his general purpose. If the sabbath, then, was made for man, let us remember that it was made for man by him who not only formed man from the dust, and breathed into him the breath of life, so that man became a living soul, but who likewise opened heaven to his view, raised him above the earth by the word of promise, and who, finally, sent his own blessed Son into the world to accomplish his restoration (Luke xix. 10).

Scripture, therefore, directs us to estimate the real value of attainments by the effect they produce upon the soul, rather than by what is exhibited, to dread the knowledge which puffs up, to shun that friendship of the world which separates us from God, to check and to mortify the love of earthly things, that the heart may be given, in all its fulness, to him who claims it as his own, and the

* From "The Sabbath and the Crystal Palace."

mind may be fixed on things above, rather than on those below. In a word, we must be conscious that the gospel was given to make us good rather than to make us great, to fit us for heaven rather than for earth; and, though the goodness of God has so wonderfully combined the effects which it produces, that they are frequently united, that godliness has the promise of the life that now is, as well as that which is to come; we cannot have a moment's doubt as to that which is the higher and the nobler object, or as to that which must be the will of God concerning ourselves.

If these things, then, be so, if the will of God is clearly, unequivocally declared with regard to these objects of our pursuits at present, can there be a question as to those which are to be preferred? What is the knowledge of the world, what is taste, what is civilization itself, in comparison with the blessings included in his favour? and, if it were possible to obtain them by the sacrifice of religious principle, what would they be to the possessor, but the colours which deck the serpent, the sweetness which conceals the poison it conveys.

(Bishop Lowth.)

DEATHS OF EMINENT CHRISTIANS.

No. LVII.

BISHOP LOWTH*.

(Died 1787, aged 77.)

Dr. Robert Lowth was bishop of London. The uncertainty of human life, and the duty of constant preparedness for death were very forcibly shown in the family of this learned and pious prelate. His eldest daughter, of whom he was passionately fond, died, aged only thirteen. His second daughter, Frances, died as she was presiding at the tea-table. She was going to place a cup of coffee on the salver; "Take this," said she, "to the bishop of Bristol;" immediately the cup and her hand fell together upon the salver, and she instantly expired. His eldest son, also, of whom he was led to form the highest expectations, was hurried to the grave in the bloom of youth. Amid these scenes of distress, the venerable bishop, animated by the hopes which the religion of Jesus Christ alone inspires, viewed with pious resignation the king of terrors snatching his dear and amiable children from his fond embrace; and at length himself met the stroke of death with fortitude, and left this world in full and certain hope of a better.

Reflection.—How awfully true the language of our liturgy, and how loud the call for an immediate attention to religious duties! "In the midst of life we are in death."

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

RELIGIOUS WRITERS OF SPAIN.

By Miss M. A. Stodart.

No. XXI.

JUAN DE AVILA.

I will take one more chapter on the negative side of the question, what we ought not to hear, and will then turn to what is said on the positive side.

CHAP. XXVI.

How the devil endeavours, in the above-mentioned temptations, to take us away from devotion and holy exercises, and that the remedy is to persevere in them, laying aside inordinate desires after spiritual enjoyments, and for what end these may be desired.

But some one, weak in the faith, will say, "These bad thoughts interfere with my devotions, and are wont to come when I apply myself to holy exercises; and, in order not to hear such things, I often feel inclined to leave the good which I have begun." But the answer is clear, that this is the very thing that the devil was seeking, though he worked circuitously by bringing thoughts different from that; but you ought rather to increase in well-doing than decrease, as a person who does it on purpose to make the devil go away with the loss of that which he had expected to gain. And, if tenderness of devotion should fail, do not distress yourself on that account, since our services are measured only by love, which is not tender devotion, but a free offering and purpose of our will to do what God* will have us to do, and to suffer what he wills that we should suffer, to please him well in all things.

And if some, who seem to leave what they have in the world to serve God, would leave also inordinate desires of spiritual enjoyments, they would live more happily than they now live, and the devil would not find any thing by which to lay hold of them, to drag them about, and hurt them, and lead them into error. Jesus Christ died naked on the cross: we must offer ourselves naked to him. And our only clothing must be to do his holy will, as is set forth in his commandments, and to receive with loving obedience whatever he would have done, however hard it may be. We have to receive from his hand equally trial and consolation, and to thank him for both.

St. Paul says that we are to give thanks always

* "What God would have us to do." The original is, Dios y su iglesia, "God and his church". This is the only expression that I have found it necessary to modify in this excellent chapter, and it is only justice to the author to say that his eye seems to be fixed on God as supreme, since in the subsequent part of the sentence, he goes on to speak of God alone: "para pasar lo que él quiere que padezcamos." This is as translated in the text.

for all things. Hence, as the mark of the good Christian is to love, for God's sake, those who injure him, since any one may love a benefactor, so giving God thanks in adversity (not looking at the outwardly severe sect, but at the hidden grace which God sends us under it) is the mark of a man who has other eyes than those of flesh, and who loves God; since in what is painful to him, he is conformed to his will. And thus we ought not to hold fast the weak branches of our own desires, though they appear good to us, but the strong column of the divine will; in order that, obeying it, as we have said, we may participate in our way of its quietness and immutability, and may avoid the many changes that we have to suffer in our heart if covetousness is in it. Certainly, there is little difference between any one serving Christ for money, or for spiritual comforts and delights, for heaven or for earth, if this last is the halting-place of my desire. Lucifer, as many learned divines teach, desired happiness; but, because he sought it not as he ought, and from whom he ought, and that it should be given him in God's own time, it did not profit him that what he desired was good; but he sinned by not desiring it rightly, and thus it was unlawful lust, and not good desire. In like manner, I tell you that we are not to lay hold with immoderate eagerness on spiritual enjoyments; but, having offered ourselves at the cross of Christ, we must take cheerfully whatever he may give us, whether sweet honey, or vinegar mingled with gall.

I have not said this, because these things are of their own nature evil or unprofitable, if they are rightly used, and are received not as an end to rest upon, but as a means to have greater earnestness in the service of God, especially for beginners, who generally require, according to their age, milk of babes; and whosoever would bring them up with strong food, and make them perfect in one day, would err much and injure them, instead of doing them any good. Each age has its condition and its strength conformable to which nourishment must be given; and, as the experienced and holy Bernard says, "We are not to fly, but to walk on the road of Christian perfection." And, nevertheless, if the Lord gives these consolations, let them be received, in order to carry his cross with greater strength, since it is his custom to comfort his disciples on Mount Tabor, before they are disturbed in the persecution of the cross. And generally before the gall of tribulation he sends the honey of consolation; and I never saw spiritual comforts undervalued by any who has experienced what they are. But, if the Lord is pleased to carry us on by the path of trial, and that we should bear the painful language of which we are speaking, we are not to faint for anything that he sends to us, but to drink with patience the cup that the Father gives us, and because he gives it to us, and seek strength from him that our weakness may obey him.

Nor, on the other hand, are you to think that I am teaching you that, when the Lord visits us, gladness is to be rejected, or that we are not to sorrow for our Saviour's absence, and the being delivered over to our spiritual enemies, to be by them tempted and afflicted. But what I mean is, that we should endeavour, with the strength that God may give us, to conform ourselves to his holy will with quiet obedience, and not to follow our own will, from which can only come discomforts, mistrust, and other things of the like kind. Entreat the Lord to open our eyes that we may see more clear than the light of day that all the things of heaven and earth are a very low thing to desire or to enjoy, if the will of God is severed from them; and that there is nothing, however small or bitter it may be, that is not of great value if the will of God is joined with it. It is better, beyond all comparison, to be in suffering, if the Lord commands it, than to be in heaven without his will. And, if once we could truly banish from ourselves our secret covetousness, many evil fruits which proceed from it would fall with it, and we should gather others more excellent of joy and peace, which are wont to proceed from the union with the divine will, and these so substantial, that tribulation itself cannot take them from us, since, though such as possess them may feel themselves afflicted and forsaken, but not for this are they in despair, nor even much distressed, since they know that to be the road to the cross to which they have devoted themselves, and by which himself went; as appears that, being on the cross, he said to his Father, "My God, my God, why hast thou forsaken me?" But a little after he said, "Father, into thy hands I commend my spirit." The Lord said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Hence, whosoever enjoys this blessed state, there is no tribulation that can greatly disturb the inward current of his soul, since it is closely united with the will of him who sends the trial. If thus we should act, we should deceive the deceiver, who is the devil; since, not fainting, nor turning back from our good beginnings, by the evil language which he brought to us, but rather taking what the Lord sends us with obedience and thanksgiving, we go forth from the strife uninjured, though the conflict may endure the whole of our lives; nay, more, we are more than conquerors, since it has given us the opportunity of gaining crowns in heaven, in reward of the conformity that we have attained to the will of God* without caring for our own, even in what was more grievous to ourselves.

Poetry.

JOHN XVI. 16.

(For the Church of England Magazine.)

"A LITTLE while." O precious, much-loved word,
To us who wait and watch an absent Lord!
"A little while": it falls upon our ear
With soothing power, to quell each rising fear.

"A little while," the Bridegroom will be here:
Till then, we own his presence always near;
His Spirit hovers o'er his anxious bride,
Her Rock, her Strength, howe'er by evils tried.

"A little while;" soon o'er! E'en now, far spent
The night of pain, and sadder banishment
From him whom, though unseen, we love, adore;
Yet long to see, that we may love him more.

* The confused notion which the author had of justification is here discernible.

"A little while." O, tarry not! Come now,
And let us see thy bright, benignant brow!
Pronounce thy "little while" of absence o'er,
And sound that sweet decree from shore to shore.
But hush, my yearning soul! with patience still
Await the ripening of his righteous will.
He "quickly comes." Behold the orient sky
Soon bear the beams of blest eternity!

J. N. E.

WHAT IS LIFE*?

(For the Church of England Magazine.)

WHAT is life? A dream, evading (1)
Man's desire to stay its flight;
Life's a leaf, as quickly fading (2),
Wither'd, kill'd, by sudden blight.
Mortal, born to death and sorrow,
Boast not of the dubious morrow (3).

What is life? A postman hieing (4)
Swiftly o'er his destined way;
Life is like an eagle's flying (5),
Speeded by the sight of prey.
Mortal, moments linger never;
Moments past are past for ever.

What is life? A transient vapour (6),
Just appearing ere it pass;
Life is like a flickering taper (7),
Swift as ships, and frail as grass (8).
Mortal, seize the moments flying,
Lest the next behold thee dying (9).

What is life? A shadow wasting (10),
Vanishing before the sun (11);
Life is like a pilgrim hasting (12)
Homeward through a land unknown.
Lo, the path is rife with dangers (13)!
Mortals, tread like wary strangers (14).

What is life? A flower now blowing (15),
Dying now while others grow;
Life is mortals' time for sowing (16)
Seeds of endless bliss or woe.
Mortal, wouldst thou reap with gladness,
Sow not sin's rank seeds of sadness.

What is life? A race engaging (17)
All the winner's speed and skill;
Life's a fight, a warfare, raging (18),
'Till our foes are kill'd, or kill (19).
Fight, but not for earthly glory;
Run, for heaven's the prize before thee.

What is life? O, blessed Saviour,
Thou hast taught us what life is (20).
'Tis to have Jehovah's favour,
Through thy blood and righteousness.
This is life that ceaseth never—
Peace on earth, and heaven for ever:

Drayton Beauchamp. K.

* The scriptures abound in similes on various subjects; but, perhaps, on none so much as that of human life. The above verses only embrace a few of them.

(1) Job xx. 8. (2) Isa. lxiv. 6. (3) Prov. xxvii. 1. (4) Job ix. 25. (5) Job ix. 26. (6) James iv. 14. (7) Job xxi. 17. (8) Job ix. 26; 1 Pet. i. 24. (9) Eccles. ix. 10. (10) Ps. cii. 11. (11) Eccles. vi. 12. (12) Heb. xi. 13. (13) Prov. iv. 26, 27. (14) 1 Chron. xxix. 15. (15) Job xiv. 2. (16) Gal. vi. 7, 8. (17) 1 Cor. ix. 24, 25. (18) 1 Tim. i. 18; vi. 12. (19) Eph. vi. 11-17. (20) John xxii. 3.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

No. [illegible]

(For the Church of England Magazine.)

THE SPIRIT'S FLIGHT*.

AWAY! I cleave the fields of light,
No bound mine eye can see;
Life's joys and sorrows take their flight,
All fading fast from me.
Still less and less that distant earth,
Sinking in air, away;
Brighter and brighter grows the birth
Of everlasting day.

Higher and higher still we rise:
My angel guide is near,
Pointing for ever to the skies,
And calming every fear;
Telling of him who died to save;
And, as we still ascend,
Sweet hymns from out the heaven he gave
With swelling voices blend.

Spirit, where leads that portal bright?
Shall I those mansions share?
For thronging forms of glorious light
Seem waiting for me there.
Methinks, deep in their seraph gaze,
I loving welcome see;
And, far beyond, what gleaming ways
Are breaking now on me!

And am I near that home once bought
For the holy and the true?
O, not in vain I guidance sought,
And grace and mercy knew!
For me is all this weight of joy?
Are tears for ever past?
Shall I no more have earth's annoy?
Have I reach'd heaven at last?

Hark, the glad hosannah's greeting,
Where the shining myriads dwell!
Kindred spirits I am meeting;
Earth, and all thy dreams, farewell!

* Suggested by a picture.

Miscellaneous.

SIXTUS V.—Pope Sixtus V., who was a very poor man's son, and his father's house ill thatched, would sport with his ignobility, and say that he was *natus de casa illustre*: "son of an illustrious house."—*Bacon.*

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JULY 30, 1853.

INTEMPERANCE IN DRINK; THE GREAT EVIL OF THE DAY.

ADDRESSED TO CHRISTIAN MAGISTRATES.

No. III.

On these several grounds, we, the undersigned, respectfully urge the objects of the present address, and request your serious attention to our suggestion in favour of making more publicly known the enactments against offences connected with the trade in strong drink. The original design of the licensing system, we doubt not, was the supply of meat, drink, and lodging for travellers, as well as the occasional provision of a place for transacting public business; and it is manifest that the number of licensed houses, if any are required, ought to be regulated by the real need of local accommodation for travellers and men of business. But such houses have now become, for the most part, the haunts of loose, idle, disorderly characters; and, to a very serious extent, are frustrating the beneficial effects of our greatly improved means for advancing religion, industry, and virtue in the land. It is difficult, indeed, to justify the severity of the law against the keeper of a gambling-house, against the coiner of counterfeit currency, or against the parties who obtain money under false pretences; while the principal accomplices in squandering vast sums by the supply of useless, if not pernicious, beverages, who are proved to be, by the very character and results of their traffic, the thoughtless or reckless promoters of public vice, are not only spared, but licensed to continue their demoralising and pauperising business. The calculation that two millions are yearly expended on police, &c., to control one public vice, namely, drinking; that twelve millions are annually charged on the poor-rate, &c., for paupers, made such by drinking; and the estimate of the amount of profits lost in time and labour by the people, annually, through drinking habits—these considerations, together with the numberless particular arguments which every man's personal experience unhappily must supply to swell the weight and force of them, being added to the testimony of our judges throughout the circuits of England and Wales, that, if "drunkenness could be removed, the assizes of the country would be rendered mere nullities" (Baron Alderson); for that "ninety-nine out of every hundred criminal cases are connected with drinking" (Mr. Justice Erskine at Salisbury assizes), form together our justification in appealing to our magistrates for the publication and enforcement of the law against this class of evils. We allude especially to the following provisions:—

1. The act 21st James I, c. 7, s. 1, which lays the fine of five shillings for drunkenness, or imprisonment in failure of payment; the offence being proved before a magistrate.

2. The vagrant act, 5th George IV. c. 80, by which profane swearing and cursing, with all idle and disorderly conduct in public, are punishable by fine.

3. The act, 19th George II. c. 21. s. 1, which states the amount of the fine to be laid on profane swearing; varying it from one shilling to five, according to the rank and degree of the offender.

4. The statutes, George II. s. 33. art. 2, and 5 and 6 Vic. c. 38, s. 1, which lay a fine of five shillings upon every blasphemy uttered in public.

5. The law by which an innkeeper may be indicted and fined, if he harbour persons of scandalous reputation, or suffer frequent disorders in his house; and also that by which every retailer of beer, &c., permitting drunkenness or disorderly conduct in his house or premises, is subject to fine, varying from £2 to £50, according to the degree and frequency of the offence.

The due publication of such provisions of the law, together with those which relate to the hours of opening and closing public and beer-houses, and the maintenance of a more watchful care on the part of the police*, both over the general conduct

* Are there any other remedies that you would suggest? I think, if an inspector were appointed, chosen by the parish, the same as an overseer, it would be be found a very great service. To do what? To go and visit these houses, to see

of such houses, and over offenders against the law, whether the seller or consumer of strong drink, are all which the undersigned, on the grounds they have thus briefly stated, beg to ask: although they cannot but entertain the hope, that at no distant day, the government of this country may be led to adopt measures for the general suppression of a traffic so injurious to the public welfare, such measures as already more than one of the states of the North American Union have, as we humbly conceive, most wisely and patriotically adopted; for it is manifestly vain to multiply and enforce the means of punishing drunkenness and its resulting manifold offences against public order and peace, so long as the houses, wherein drunkards are made out of sober men, continue underminished. The determined vigilance of the police might consign the drunkard to prison the moment he appeared in public; and yet the vice be multiplied still, within the drink-seller's walls. The removal of the intemperate out of sight by the police is a necessary duty, but no remedy for intemperance. The removal of the dead and wounded from the battle-field will never stop the carnage, while the enemy's guns are spreading death among the combatants. The batteries must be silenced, ere the havoc will cease; and drink must not be publicly sold, if public drunkenness is ever to be suppressed, and if the reproach of surrounding nations, and the curse of a righteous God are to be rolled away from our native country*.

that the law is put into effect; for, although we have many very good regulations, I believe at present they are very seldom enforced (Evidence of Mr. John Livesey, before parliamentary committee on drunkenness, No. 1042-1044). What class of persons would you have appointed inspectors? I should conceive they ought to be respectable persons; persons of unequivocal good conduct and sober character, and such as the parish would select. If constables and that class of persons were vested with special powers, would the object be effected? Their duties are so various, they have so many other things to attend to, that I am afraid it would be neglected (Ib. 1111, 1112).

* Frequent instances are met with by those acquainted with the infatuated propensity of the confirmed drunkard, sufficient to justify the above remark that we must abolish the cause if we would put an end to the practice of drunkenness. Mr. Vanderkiste relates a conversation with a woman the morning of her discharge from prison, whither she had been sent for committing an assault under intoxication. She wept, he related, and in the most piteous manner, and said with great earnestness, "she wished to God she was always in prison, as there she could not obtain the drink" (Notes &c. p. 174).

A correspondent of the New York Tribune, enumerating the several classes of persons who voted in Vermont for the law which was lately passed, enabling search to be made in any private house for liquor suspected to be contained there, as well as abolishing all public sale of strong drink, except as medicine, or for use in manufactures, mentions the habitual drunkards as among the most forward to procure votes for the law, cutting off the temptation to their besetting sin. "There was another class who voted from different motives, and those of a more deeply-interesting character. I mean the inebriates, who find it exceedingly hard to resist temptation, even when it comes in the shape of poor liquor. Several of this class voted to sustain the law, to my certain knowledge. There was one man very busy all the forenoon distributing votes in favour of the law who was quite 'half seas over.' His reasons will be found in what he said. 'Here's the votes, gentlemen; the right kind of votes too, with a good large 'Yes' printed on'em,' he said, as he stood in the passage-way. 'I goes for the law, for it knocks in the heads of the casks and puts the stuff out of my way. Now's yer time, gentlemen; walk up and give the Maine law a boost.'"

At the last sitting of the court of Queen's Bench, Montreal, the chief city of our own colony of Canada, the following presentment was made:—"The grand jury are unanimously of opinion, that the system of licensing houses for the sale of intoxicating drinks is the bane of this and every other country where it is practised, and that every house so licensed is more or less a nursery for crime. They are further of opinion, that, for every shilling that goes into the coffers of the municipality for licences, or is collected by the government in the shape of duties, the country at large is taxed to at least four times the amount for expenses and charges to check, or punish, or support drunkards; independently of the misery, wretchedness, and crime which it entails upon the community, for which no pecuniary consideration can compensate. They would, therefore, recommend the adoption of what is commonly called the Maine Law—the prohibition of the sale of intoxicating drinks used as a beverage; whereby the government would cease to make a traffic respectable by law, which practice proves to be the greatest source of evil to the community. The great advantage and utility of the Maine law*, in

* This law is exciting public attention throughout the United States, and in most of the temperance associations in Great Britain. It is entitled "An Act for the Suppression of Drinking-Houses and Tippling-Shops." The following are the most important sections:—

Sec. 1. No person shall be allowed at any time to manufacture or sell, by himself, his clerk, servant, or agent, directly or indirectly, any spirituous or intoxicating liquors, or any mixed liquors, a part of which is spirituous or intoxicating, except as hereafter provided.

Sec. 2. The select-men of any town, and mayor and aldermen of any city, on the first Monday of May annually, or as soon thereafter as may be convenient, may appoint some suitable person as the agent of said town or city, to sell, at some central or convenient place within said town or city, spirits, wines, or other intoxicating liquors, to be used for medicinal and mechanical purposes, and no other.

Sec. 3. Such agent shall receive a certificate from the mayor and aldermen or select-men by whom he has been appointed, authorising him, as the agent of such town or city, to sell intoxicating liquors for medicinal and mechanical purposes only.

Sec. 4. If any person, by himself, clerk, servant, or agent, shall at any time sell any spirituous or intoxicating liquors, or any mixed liquors, part of which is intoxicating, in violation of the provisions of this act, he shall forfeit and pay on the first conviction ten dollars and the costs of prosecution, and shall stand committed until the same be paid; on the second conviction he shall pay twenty dollars and the costs of prosecution, and shall stand committed until the same be paid; on the third and every subsequent conviction he shall pay twenty dollars and the costs of the prosecution, and shall be imprisoned in the common jail not less than three months nor more than six months.

Sec. 5. Any forfeiture or penalty arising under the above section may be recovered by an action of debt, or by complaint before any justice of the peace, or judge of any municipal or police court, in the county where the offence was committed. And the forfeiture so recovered shall go to the town where the convicted party resides, for the use of the poor; and the prosecutor or complainant may be admitted as a witness in the trial.

Sec. 8. No person shall be allowed to be a manufacturer of any spirituous or intoxicating liquor, or common seller thereof, without being duly appointed as aforesaid, on pain of forfeiting on the first conviction the sum of one hundred dollars and costs of prosecution, and in default of the payment thereof the person so convicted shall be imprisoned sixty days in the common jail; and on the second conviction the person so convicted shall pay the sum of two hundred dollars and costs of prosecution, and in default of payment shall be imprisoned four months in the common jail, and on the third and every subsequent conviction, shall pay

defending the public peace and morals, and in diminishing the public burdens, is fully brought out by the reports which have been made by authority, subsequently to the passing of the law; whereby it appears that the public peace and morals have been greatly benefited, and the public burdens have been diminished, in some cases seventy-two and a half, and in others ninety-seven per cent."—We remain, gentlemen, your most obedient and respectful servants,

THE COMMITTEE OF THE ASHTON HAYES TEMPERANCE SOCIETY.
April, 1853.

the sum of two hundred dollars, and shall be imprisoned four months in the common jail of the county where the offence was committed; said penalties to be recovered before any court of competent jurisdiction, by indictment, or by action of debt in the name of the city or town where the offence shall be committed. And, whenever a default shall be had of any recognizance arising under this act, *scire facias* shall be issued, returnable at the next term, and the same shall not be continued, unless for good cause, satisfactory to the court.

Sec. 9. No person engaged in the unlawful traffic in intoxicating liquors shall be competent to sit upon any jury in any case arising from this act.

Sec. 11. If any three persons, voters in the town or city where the complaint shall be made, shall, before any justice of the peace or judge of municipal or police court, make complaint under oath or affirmation, that they have every reason to believe, and do believe, that spirituous or intoxicating liquors are kept or deposited, and intended for sale by any person not authorised to sell the same in said city or town under the provisions of this act, in any store, shop, warehouse, or other building or place in said city or town, said justice or judge shall issue his warrant of search to any sheriff, city marshal, or deputy, or to any constable, who shall proceed to search the premises described in said warrant, and, if any spirituous or intoxicating liquors are found therein, he shall seize the same, and convey them to some proper place of security, where he shall keep them until final action is had thereon.

Sec. 14. It shall be the duty of any mayor, alderman, or select-man, assessor, city marshal, or deputy, or constable, if he shall have information that any intoxicating liquors are kept or sold in any tent, shanty, hut, or place of any kind for selling refreshments in any public place, on or near the ground of any cattle show, agricultural exhibition, military muster, or public occasion of any kind, to search such suspected place, and, if such officer shall find upon the premises any intoxicating drinks, he shall seize them, and arrest the keeper or keepers of such place and take them forthwith, or as soon as may be, before some justice or judge of a municipal or police court, with the liquors so found and seized, and, upon proof that said liquors are intoxicating, that they were found in possession of the accused in a tent, shanty, or other place as aforesaid, he or they shall be sentenced to imprisonment in the county jail for thirty days, and the liquor so seized shall be destroyed by order of said justice or judge.

Sec. 16. All payments or compensations for liquor sold in violation of the law, whether in money, labour, or other property, either real or personal, shall be held and considered to have been received in violation of law, and without consideration, and against law, equity, and a good conscience; and all sales, transfers, and conveyances, mortgages, liens, attachments, pledges, and securities of every kind, which, either in whole or in part, shall have been for or on account of spirituous or intoxicating liquors, shall be utterly null and void against all persons, and in all cases, and no rights of any kind shall be acquired thereby; and in any action, either at law or equity, touching such real or personal estate, the purchaser of such liquors may be a witness for either party. And no action of any kind shall be maintained in any court in this state, either in whole or in part for intoxicating or spirituous liquors sold in any other state or county whatever, nor shall any action of any kind be had or maintained in any court in this state for the recovery or possession of intoxicating or spirituous liquors, or the value thereof.

This law has passed through both branches of the legislature in Michigan by large majorities. It is the law also in Vermont, Rhode Island, and Massachusetts. New Jersey is favourable to it, and there are encouraging hopes of Pennsylvania, Connecticut, Ohio, and Illinois.

Weekly Almanac.

"Happy is he that hath the God of Jacob for his help."—Ps. cxlvi. 3.

"O GOD my God! assist me now and ever, graciously and greatly. Thou wilt not dwell in a polluted heart. Make my soul clean, and do thou consecrate it into a temple, O thou great Bishop of our souls, by the inhabitation of thy Holy Spirit of purity. Holy Jesus, let the triumph of thy cross lead me on to a state of holiness that I may sin no more; but in all things please, in all things serve thee, and in all things glorify thee. Amen and amen" (Bp. Beveridge).

JULY.	MORN. LESSONS.	EVEN. LESSONS.
31. Tenth Sunday after Trinity	1 Kings xxi. John xix.	1 Kings xxii. Heb. iii.
AUGUST.		
1. Monday (Lammas day)	Jer. xxix. John xx.	Jer. xxx. Heb. iv.
2. Tuesday	Jer. xxxi. John xxi.	Jer. xxxii. Heb. v.
3. Wednesday	Jer. xxxiii. Acts i.	Jer. xxxiv. Heb. vi.
4. Thursday.....	Jer. xxxv. Acts ii.	Jer. xxxvi. Heb. vii.
5. Friday	Jer. xxxvii. Acts iii.	Jer. xxxviii. Heb. viii.
6. Saturday	Jer. xxxix. Acts iv.	Jer. xl. Heb. ix.

THE EVIL THOUGHTS WHICH SOMETIMES ASSAIL THE CHRISTIAN, AS ILLUSTRATED BY THE PSALMIST'S EXPERIENCE; THEIR CAUSES AND THE REMEDY.

A Sermon,

BY THE REV. C. H. DAVIS, M.A.,

Chaplain of the Stroud Union, Gloucestershire.

Ps. lxxiii. 23, 24.

"Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory."

THESE words form part of one of the most remarkable passages of scripture; it may be also said, one of the most consoling and comforting to many a tempted servant of God. It is comforting, when tempted and afflicted by "the fiery darts of the wicked one," and by the sins of our own hearts, when so tempted as almost to think that we have sinned irrevocably against the mercy of God, to think that all must be over with us—it is comforting and consoling at such a time to turn to the pages of God's book, and there to find faithfully drawn out before us the same sinful thoughts and temptations as they appeared to one of God's people nearly three thousand years ago; and not only to see the malady described, but the remedy and the cure to be also prescribed and set forth. It is comforting thus to see that

they, whom we are wont to esteem as the most holy and the most eminent of God's saints, were yet in themselves weak and sinful just as we are, and that the grace of God alone made them what they were; which grace is offered unto us as it was to them. When weighed down by sinful thoughts, which often for many a long and weary day cast a gloomy cloud over the sincere Christian, he may find the greatest comfort and immediate relief when thus practically reminded that "no temptation hath taken him but such as is common to man, and that God is faithful who will not suffer him to be tempted above that he is able, but will with the temptation make a way of escape."

In the remarks of Asaph, the inspired writer of the wonderful psalm from which the text is taken, we have a picture of what has passed through the minds of many of God's people in all ages. And the consideration of this particular form of temptation to which God's people are so often subjected through the suggestions of Satan or the wickedness of their own hearts, coupled as it is with the remedy, may not be unprofitable. May the gracious God be pleased to make it so, and to evermore deliver us from "the craft and subtlety of the devil," and from the wickedness of our own hearts.

Two points are to be considered in connexion with this psalm, viz.,

I. The reflections and confessions of the psalmist, as there set forth.

II. Its application to the circumstances of many of God's people in all ages of the world.

I. The reflections and confessions of the psalmist. He thus begins: "Truly God is good to Israel, even to such as are of a clean heart" (ver. 1). This declaration (as would seem from the following verses) appears to be the result of a long and painful conflict in the psalmist's mind, between nature and grace, in which grace came off victorious; in which, in spite of all the temptations to think the contrary, he was enabled to see that God is always the same good and merciful God to those who love and serve him. Temptations to distrust God impede the Christian's progress in the way of righteousness. And such a temptation the psalmist, in the following verses, confesses that he had been labouring under. The temptation here complained of is that which is excited by seeing the honour and the success of the wicked, while the people of God are often despised, tried, and afflicted. A prospect of this sort is sometimes liable to make us distrust the love and justice of God, and to murmur against his Providence over us. For our benefit, therefore, in the remainder of this psalm the disease is declared and the remedy is prescribed.

See, then, how the psalmist tells us that he was tempted. He says in verses 2, 3, "But as for me, my feet were almost gone, my steps had well-nigh slipped; for I was envious at the foolish, when I saw the prosperity of the wicked." And then, in verses 4-11, he goes on to tell us the nature of those thoughts, by which he was tempted to sin: "For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain: violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens; and their tongue walketh through the earth. Therefore his people return hither; and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High?" And then, in the 12th verse, the temptation is stated in all its force: "Behold, these are the ungodly who prosper in the world; they increase in riches;" that is, these ungodly men are the persons to get on in the world. What then are we to think of God and of his providence? "Verily," he says in verses 13, 14, "Verily, I have cleansed my heart in vain, and washed mine hands in innocency. For all the day long have I been plagued and chastened every morning." Thus sinful nature suggested to him that all his faith and hope, all his devotion to God, and all his pains to serve him, had been altogether vain and useless; for that, while the *rebellious* creatures of God enjoyed themselves in the world, he who had continued to be his servant was under trouble and affliction.

The psalmist, having thus stated the spiritual disease under which he laboured, next proceeds to tell us of the remedy. Such were his thoughts; but he could not, it seems, bring himself to express them in words. He tells us, in the 15th verse, "If I say, I will speak thus; behold, I should offend against the generation of thy children." To the evil suggestions of nature, grace opposed the example of God's children, who, after all, are happier than the children of this world, and have a better hope than they. He seems, for a time, to have been tossed about with conflicting storms. He felt sure that God *must* be right and true, though it puzzled him for a time to understand *how* he was so. He tells us in the 16th verse: "When

I thought to know this, it was too painful for me!" It was; but it was *for a time* only, as the next verse reminds us: "It was too painful for me, until I went into the sanctuary of God; then understood I their end"—the end of the prosperous ungodly. And what is that? He tells us in verses 18-20: "Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." They flourish on in prosperity and carnal security *for a time*; till at length the fated hour arrives, when, by a stroke unseen, they fall from their high position, and are lost for ever!

The awful, the sudden change which death makes in a proud sinner is a solemn lesson. And infinitely more solemn would it be, if we could but penetrate the veil which conceals from mortal eye the secrets of the unseen world. By faith, however, these things are received as realities; and in "the sanctuary of God" many a one is taught by him to so receive them. Well therefore does David advise us all, and especially such as are tempted as Asaph was, in another psalm, viz., Psalm xxxvii., at verses 1-3 and 7-10. Yes; for, as we are reminded in the 20th verse of the 73rd psalm, now under consideration, the life of the ungodly is as a sleep, and their happiness as a dream. The hour of death and the day of judgment will scatter all their hopes to the very winds. The psalmist, having thus told us of his doubts and their remedy, and being fully persuaded of the justice of God's dealings, offers some suitable reflections upon the folly of his own thoughts. He meekly confesses that his doubts arose from his ignorance of God's ways; and that he had been foolish, rash, and sinful, in giving way to them. "Thus," he tells us in verses 21, 22, "my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee." And then the rest of the psalm shows us his humble confidence in God, and his grateful trust in him, who, notwithstanding his sins and rebellions, had "nevertheless" supported him under the temptation, and had given him the victory over it: "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory" (ver. 23, 24). And then, in words which every Christian can feel, he declares that not only earth, but also heaven itself would be comfortless without the presence of his God: "Whom have I in heaven but thee? and there is none upon earth that I desire besid thee" (ver. 25). Then he reminds us that none of those things wherein the wicked make their boast can deliver them in life's last scene—the hour of death. He alone, therefore, is worthy of our hope and trust who can support and carry us through that dreadful hour; since they who know him not must then for ever perish in their sins. He says, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee" (ver. 26, 27). Lastly, the psalmist thus sums up the matter in the 28th verse: "But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works." As if he had said, Hear thou the conclusion of the whole matter: let others, if they will, dazzled by the prosperity of this world, forget God to gain a portion in it, or murmur against him because they cannot attain it; but I am persuaded that it is good for me to draw nigh unto God; I will therefore put my trust in him, and declare to others all his wondrous works, that they may also be led to do the same.

Such were the temptation, conflict, and victory of the psalmist. No temptation is perhaps more common, or more fearful, than that which is here described; and a more powerful or effectual antidote to it cannot be devised than that which this instructive psalm affords. The point to be next considered will therefore be,

II. Its application to the circumstances of many of God's people in all ages. The temptation which Asaph felt, and which brought him to the verge of infidelity, is not peculiar to him. Many a Christian has been subject, and is still subject, to the same temptation—harassed, distressed, and perplexed, by hard and rebellious thoughts against God, and inward murmurings against his providence. Of course an evil heart is the real cause of such temptations, though various means may act upon this evil heart, to call them forth and to put them into action. And they who have once begun to suffer under such temptations are apt to think that their case is desperate, and that their hopes are gone for ever; which thing of itself necessarily tends to hinder their remedy. But this psalm under consideration at once suggests a word of comfort, and also points out a cure. Let us, then, consider three several causes which may lead to this painful temptation, and at the same time point out their remedy.

1. Temptations of this kind may arise in a

great measure, if not entirely, from a diseased state of body, or of mind—from an overwrought brain and over-excited nerves: the mental powers may be worn out, and the mind be incapable of grasping the truth of God's word to any comfort. Then the sufferer begins to despair, and to think that all is over with him. The natural wickedness of the heart is roused up by this, and displays its native tendency to rebel against its Maker. Of course the remedy under such circumstances is first to endeavour, with God's blessing, to rest and to refresh the weary body, the jaded brain, and the worn out mind (and air and exercise and change of scene will often do more than any argument can); and then, when the powers of mind and body are in a measure restored, to fix the heart in humble faith upon God's promises, as set forth in his holy word; to pray for victory over the temptation; like Asaph to confess the folly and degradation of such thoughts; and to lay hold upon the everlasting truth of God, and to rest in humble confidence upon his faithfulness and his goodness. But,

2. Such temptations often come, no doubt, from the devil, who puts, or who at least tries to put, wicked and blasphemous thoughts into the hearts and minds of God's people. Christians in a nervous state are of all others his chief objects of attack. In his subtilty he contrives to make them think that his black, infidel, and blasphemous suggestions are their own sins. John Bunyan well knew this when, in his "Pilgrim's Progress," he tells us that, when poor Christian was in the dark valley of the shadow of death, "one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he had met with before, ever to think that he should now blaspheme him that he loved so much before. Yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence those blasphemies came" Now it will be seen from this, that to distinguish clearly between sin and temptation would give much relief to such Christians. No temptation becomes sin until it obtains our consent, and gains our will upon its side. There are two great antidotes to these "fiery darts of the wicked one" which have just been mentioned, viz., first, never let him find you idle, or on forbidden ground exposing yourself to temptation; secondly, take no notice of such wicked suggestions, but go on with your own proper work for the Lord. There are thousands of such vain, wicked, and blasphemous thoughts which you should not take the least notice of any more than of your dreams: to notice them and to think upon them is only to increase their number and add to their strength. "Resist the devil, and he will flee from you," saith the scripture (James iv. 7). Whenever thus tempted by the devil, do as Asaph did—think upon God, and upon his promises, and upon his goodness; and then pray against the devil by name; for

> "Satan trembles when he sees
> The weakest saint upon his knees."

But,

3. Such thoughts are no doubt in many cases fostered and cherished by a secret love of the world, and by a secret spirit of pride still lingering even in the renewed heart of the true Christian. Thus a secret, lingering love of the world will draw forth the feeling described in this psalm: "Behold these are the ungodly who prosper in the world: they increase in riches" (ver. 12). The successful wickedness of such men shook even the psalmist's faith. And who has not felt the smart of the same temptation? Painful as it is, yet the trial is necessary, to show us what is in our hearts, and to break off our attachment to the world, and lead us humbly to the Lord. But a lurking pride of heart, and disguised independence of God, will also suggest such doubts and murmurings, and will make us fret because God does not condescend to explain to us the reason of all his doings. Thus such a heart, forgetting the immense difference between man and God, and between God's ways and man's ways, will think to itself, as the psalmist's did, "Verily, I have cleansed my heart in vain, and washed my hands in innocency" (ver. 13); as if the Almighty were under an obligation to us for believing in him and serving him! The sovereignty of God, in connexion with the affairs of this lower world, is a deep and solemn subject. It may be asked by some, "Why does God permit the existence of evil, and the sad course of the wicked? why does the God of mercy allow of so much misery, which, since he is omnipotent, he might prevent?" Deep and solemn questions! A child may ask them—the wisest cannot answer them. They are the difficulties of inquiring infancy: they are the anxious speculations or the sad temptations of advancing years: they are a part of the great inquiry why evil is permitted at all; to which the safest, the best, and the only answer is—that we do not know. For he was no shallow reasoner who, after vainly attempting to solve the difficulty, ended his

toils with the meek confession of his ignorance: "When I thought to know this, it was too painful for me." In the *apparent* dealings of Providence there are many things which seem to us to be hard and strange. That the wicked should triumph and the righteous should suffer, seems to us to be hard: but, if we go "into the sanctuary of God," what a guide does his word supply to explain the conduct which we wickedly wish to call in question! It shows a light upon all God's ways: it points to that blessed region, where, to all who have truly blessed and served their God, every earthly event will be proved to have been a blessing. On the other hand it declares that the triumphing of the wicked is short. Having fulfilled his allotted course, the proud sinner is soon brought low and humbled in the dust. The man, whom yesterday the world looked upon with envy, to-morrow they may regard with pity. For life soon passes away; and he, whose words were "stout against the most High," will soon be the food of worms: death at last overtakes him; "and after death the judgment." And then comes the everlasting difference "between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. iii. 18). And thus are verified the words of another psalmist, in Psalm xxxvii. 10, 35-40.

We see, then, from what has been now said, that the Christian may be sorely tempted by evil and bad thoughts. We also see the remedy, viz., to think upon God, and upon his ways as revealed in the bible. These things remind the Christian of his evil heart, and are designed to humble him before God, in meek submission, that so he may cling with fuller purpose of heart unto his Saviour, and may feel more deeply the need of prayer, of the Holy Spirit, to root out from his heart the remains of worldliness and pride which still continue to trouble him. Suppose, then, the servant of God to be harassed and perplexed with bad and evil thoughts like the psalmist, let him ask himself, "Would I, with it all, coolly and deliberately betray or insult my God? would I deliberately *speak* these wicked thoughts, and make them my own? Is there anything in heaven or in earth which I would deliberately choose in preference to my God?" If the heart unhesitatingly replies with Asaph, "If I say I will speak thus; behold, I should offend against the generation of thy children:" "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee"—then we may be quite sure that these are not the feelings of a reprobate heart. Let the tempted one get him to his God right humbly, and renew the covenant with him sealed in the blood of Christ, and seek the gracious help of the Holy Spirit to dispel his dark and dreary thoughts. And then his doubts will quickly vanish, and, like Asaph, he will be enabled to say, notwithstanding all his sins, "Nevertheless I am continually with thee: thou hast holden me by my right hand: thou shalt guide me with thy counsel, and afterwards receive me to glory." And then he will find, to his comfort, that, notwithstanding occasional interceptings of the Sun of righteousness, yet the day will dawn when all shadows shall flee away. Then will the Saviour stand revealed in all his glory, and there shall be no more mental or moral or spiritual darkness for ever.

In conclusion, it only remains to ask whether you are among those who are on the Lord's side, rejoicing in his presence as the psalmist did? or whether you are among his enemies, who live and die forgetful of their Maker? If the latter, remember their end. None of these heavenly blessings at present belong to you. Repent, and seek for forgiveness in the name and for the sake of our Lord and Saviour Jesus Christ, and for the help of the Holy Spirit to cleave and convert your hearts. For, if you wish to enjoy the future glories of God's people, you must now walk with them in the ways of God; and then your end will be like their end. Unto which may he in mercy bring us all, for Jesus Christ's sake.

NOTICE OF BOOKS.

We have received—

"The History of the Reformation in England;" by J. H. Merle D'Aubigné, D.D., &c. Translated by H. White, B.A. The translation carefully revised by Dr. Merle D'Aubigné. Vol. I. Glasgow: Blackie and Son. 1853. This work, which is a continuation of the author's general history of the reformation already published, has been long looked for, and will doubtless be welcomed by multitudes who have read and prized his former volumes. Dr. Merle D'Aubigné has obtained an European reputation. And very deservedly. For he is, there is no question, a man of high principle and sincere piety; and with very considerable talents he has applied himself to a work for which he possesses remarkable qualifications. He is quick in discerning character, graphic in delineating it. His style is flowing; and he has the rare power of investing the simplest and best-known circumstances with the charm of novelty, and disentangling the most involved threads of history, so as to keep his reader's attention continually awake. The dryest details, in his hands, become positively amusing. He has laid himself out, too, for the investigation of every thing which might throw light upon his subject. Various archives have been opened to his researches; and, above all, he writes in a spirit of earnest protestantism, valuing and exalting that scripture truth which the Roman mists so long and miserably obscured. It is not surprising, therefore, that Dr. Merle D'Aubigné has produced a volume which will

be read and re-read with growing interest. But the very popularity it is likely to obtain renders it the more needful to point out the imperfections which we have observed in it, many of which a duller man would have avoided, and which we notice, the author may be assured, in no unfriendly spirit, but in the hope that our suggestions may tend to the advantage of the volumes yet to appear. We would first say that the authorities cited in the notes are not generally given with much clearness. In all such cases the full title of the book, the edition used, and the page, ought to be distinctly marked. Such minute accuracy, in a work of the kind before us, is doubly essential. And, from what we see, we are apprehensive that the author has sometimes been content with a reference at second-hand. The chronology also ought to be exactly set out. Here Dr. Merle D'Aubigné sadly fails. He is often particular in naming the day of the week and of the month (though in these he sometimes contrives to contradict himself), while he leaves the year to the imagination of his readers. And, when he does venture to give a date, he blunders. Thus, for example, he says, pp. 208, 13, repeating the assertion so as to prove that it is no error of the press, that Leo X. died in 1522. Leo's death really occurred Dec. 1, 1521. Then, again, his lively fancy leads the author into strange inaccuracies. He finds in Fox that Longland, bishop of Lincoln, persecuted the humble Christians in his diocese. Ignorant that the see of Lincoln held jurisdiction from the Humber to the Thames, he supposes that this persecution occurred in Lincolnshire; and he draws a pretty picture of the "fertile banks" of its rivers, Witham and Trent, and the "slopes of its smiling hills," where dwelt a pastoral race "who spent their days in toil, in keeping their flocks, in doing good, and in reading the bible" (pp. 209, &c.). The cruel wolf invaded these "Lincolnshire cottages," through which a "cry re-echoed." Alas! what are we to think of all this, when the most cursory inquiry shows that the seat of the persecution was chiefly in Buckinghamshire, about Amersham, Iver, and the neighbourhood, scarce within a hundred miles of Lincolnshire? This topographical ignorance is hardly excusable in a foreigner; but we marvel that the translator, Mr. White, who informs us that he is a Cambridge B.A., could let such blunders pass. John Brown, of Ashford, was tortured by his bare feet being set upon hot coals. And Dr. M. embellishes the story by introducing two "executioners, one of whom took off the shoes and stockings of this pious Christian," &c. We opine that poor John Brown did not wear stockings, properly so called, but the hose of the time—a single garment, which covered the person from the waist to the feet. Bishop Grostête had occasion to visit the pope; and Dr. M. sends him to Rome, though it is clear that the pontiff, Innocent IV., resided at Lyons. In short, inaccuracies are continually meeting us; many of them, it is true, taken individually, of no great moment, yet in their accumulation causing us to feel that we are not reading the sober reality of history, but amused with the coloured picture, drawn at random, of a lively fancy. Let Dr. M. in future lay a stern restraint upon his imagination: let him remember that rigid accuracy is of the first necessity to him who would be counted a real historian. We have yet another observation to make. The author takes every opportunity of depreciating episcopacy. This is not seemly: it is not wise. His arrows, indeed, are none of the sharpest. He cites a fragment from Jerome, which makes nothing for his purpose: he misinterprets 1 Tim. iv. 14, in the teeth of his own Calvin. We may well afford to disregard these attacks: but they disfigure the book. For his own sake, therefore, we advise Dr. Merle D'Aubigné to have done with such petty spleen. The translation, on the whole, is a fair one; though we discern from time to time misapprehensions and mistakes which we should not have expected of a graduate of Cambridge. And now, in concluding our remarks, we repeat that our strictures are made in a friendly spirit. We have spoken freely; but it is because we wish such a work, commendable in so many respects, to be purged from the blemishes which, however certain party feelings may be gratified, must impair its value and diminish its usefulness.

"The Dictionary Appendix and Orthographer, containing upwards of seven thousand words not found in the Dictionary; comprising the participles of verbs, which often prove perplexing even to the best writers." By C. Vines. London: Jackson. 1853. This seems an useful little work, with plain rules and abundant illustrations. There are many words, however, introduced which, if they exist at all, most men are not likely to meet with in a life-time. The author, too, we observe, is sometimes waggishly inclined. Thus, in the examples under the fourteenth rule, we read "Dry, dryish; tory, toryism; Derby, Derbyite."

"Infidelity: its Cause and Cure. Including a notice of the Author's unbelief, and the means of his rescue." By the rev. David Nelson, M.D. London: Routledge and Co. 1853. This is a striking book. Its object is to incite those who need research into the evidences of Christianity to read *many* authors on that subject. For these evidences, Dr. Nelson justly remarks, "are not fully contained in any half-score of volumes now existing." We believe that infidelity is tainting society, and that it is most important to meet its every possible way. It has no foundation in reason or fact, and we are disposed to conclude that there are few, if any, who have candidly inquired, that reject revelation. It is in darkness, therefore, that the evil is engendered, and propagates itself. Let light be poured in, and, by God's blessing, it shall prove an effectual check. We cordially welcome every such attempt as that before us, and we shall hereafter present our readers with some notion of Dr. Nelson's book by an extract or two from it.

"Psalms and Hymns, selected and arranged according to the Services of the Church of England." By the rev. I. C. Barrett, M.A., vic. of St. Mary's, Birmingham. London: Wertheim and Co. 1853. These psalms and hymns are arranged under various heads—Sunday services, festivals, occasional services, times and seasons, charitable occasions, miscellaneous, and public worship; comprising, in all, 490. The collection includes many very excellent hymns, and some that are of no great merit. Several of those which we have not met with before are composed in metres, wethink, not very well adapted for ordinary congregations. But, upon the whole, the collection seems a good one.

"The Philosophy of Atheism examined and compared with Christianity: a course of popular Lectures." By the rev. B. Godwin, D.D. London: Hall and Co. 1853. This is an able work. The lectures were delivered, it appears, to a large number of the working classes at Bradford, and with such acceptance that their publication was desired, and in a very short time 1,500 copies were sold to working men. The author, it would seem, is an aged man; and his reference to the blessing he has himself found through life in the religion of the bible is very touching. We shall, probably, make some extracts from this work.

We have also received several other books, which we shall notice in a future part.

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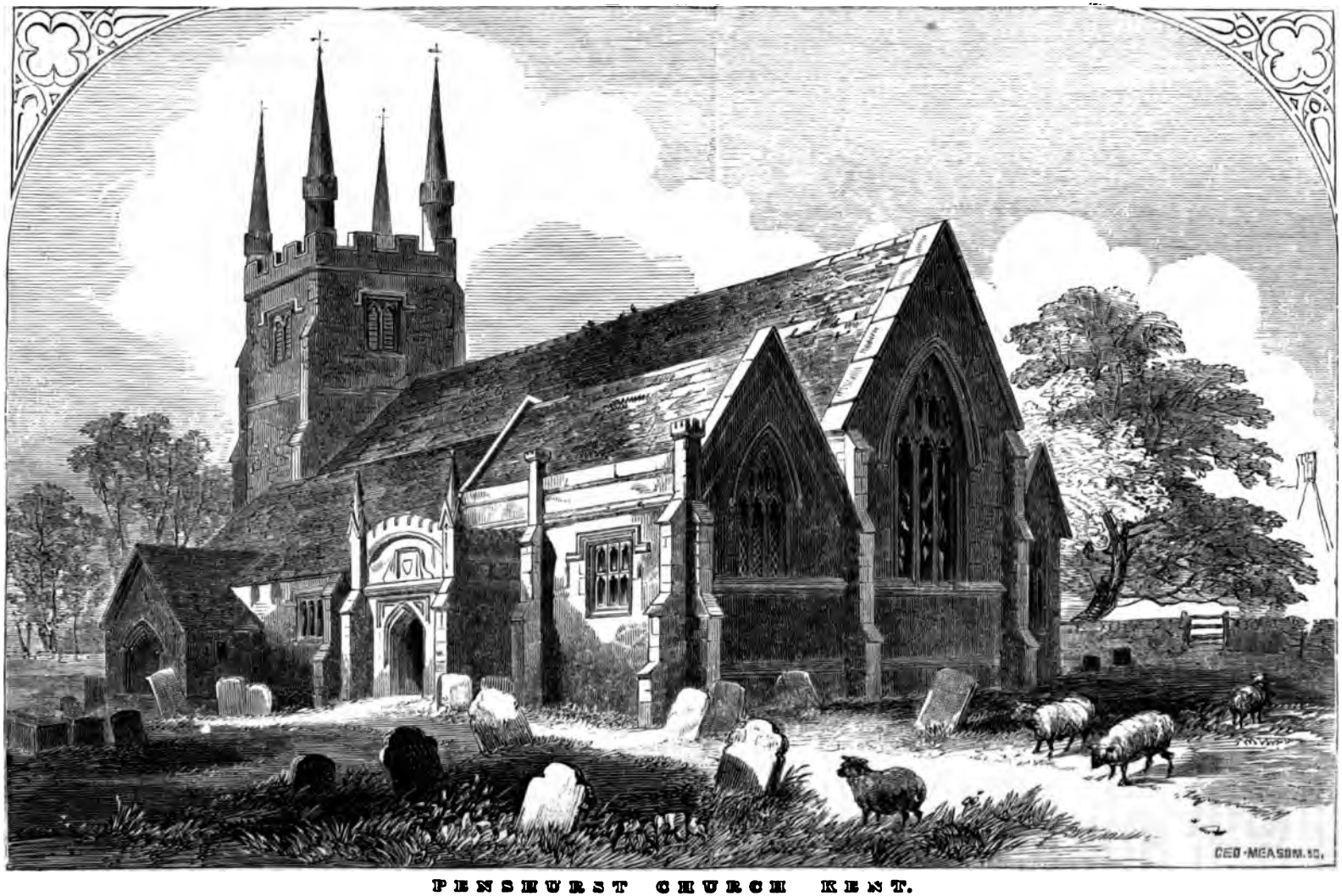

PENSHURST CHURCH KENT.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

AUGUST 6, 1853.

PENSHURST CHURCH.

PENSHURST is a parish in the county of Kent, about four miles W.S.W. from Tunbridge. It derives its name from the old British word *Pen*, signifying the top of any thing, and *hyrst*, a wood. In some ancient records it is called Penecestre, or Penebester, from some camp or fortress formerly situated here.

The river Eden takes its course through the western part of this parish, and about the centre joins the river Medway, which afterwards flows north-eastward towards Tunbridge. The neighbourhood abounds in veins of iron ore; and most of the springs in them are more or less chalybeate.

The manor of Penshurst has been possessed by many eminent persons. It was purchased by John duke of Bedford, regent of France, and, afterwards coming into the hands of the crown, was at length granted, in the reign of Edward VI., to sir William Sidney, whose grandson, the noble sir Philip Sidney, was born here Nov. 24, 1554. The manor long continued in this family, from whom the present possessor is descended by a female. "Sir Philip," says Camden, "whom I cannot pass over in silence, being the glorious star of this family, a lively pattern of virtue, and the lovely joy of all the learned sort, fighting valorously with the enemy before Zutphen, in Guelderland, died manfully. This is that Sidney, whom it God's will was that he should be therefore born into the world, even to show unto our age a sample of ancient virtues, so his good pleasure was before any man looked for it to call for him again, and take him out of the world as being more worthy of heaven than earth. Thus we may see 'perfect virtue suddenly vanisheth out of sight, and the best men continue not long'." At sir Philip Sidney's birth an oak was planted in the park, which both Waller and Ben Jonson have celebrated. Hasted describes it in his time as upwards of 23 feet in circumference.

The church, dedicated to St. John the Baptist, is a large handsome building, with a tower at the west end. It has three chancels, and is rich in ancient monuments.

Penshurst is a rectory in the diocese of Canterbury, in the patronage of lord de Lisle and Dudley, the population in 1841 was 1470.

THE SIXTEENTH ARTICLE OF THE CHURCH OF ENGLAND*.

Of Sin after Baptism.

NOT EVERY DEADLY SIN WILLINGLY COMMITTED AFTER BAPTISM IS SIN AGAINST THE HOLY GHOST, AND UNPARDONABLE. WHEREFORE THE GRANT OF REPENTANCE IS NOT TO BE DENIED TO SUCH AS FALL INTO SIN AFTER BAPTISM. AFTER WE HAVE RECEIVED THE HOLY GHOST WE MAY DEPART FROM GRACE GIVEN.

THE subject which is to occupy our attention this evening is one of a peculiarly solemn character. But, first, I would observe that these articles of faith are, as it were, of a negative as well as positive character; that is, they not only affirm truths, but they deny errors. In this article, *e.g.*, the church protests against a doctrinal error or heresy, that termed the "Novatian heresy." This requires explanation. This was a heresy which arose in the church in the third century, during what is called the Decian persecution, *i. e.*, the persecution of the Christian church which took place in the time of the Roman emperor Decius, about A.D. 250 (it was the seventh of the so-called "ten persecutions"). At that time the persecution raged with great violence against the Christians; and many were unable to stand it, and fall away. There were shameful apostasies from the profession of Christianity.

But, while we lament such, we should beware of passing too harsh a judgment upon

* From simple and familiar addresses on the Articles of the church of England, delivered on the Wednesday evenings in Lent, 1853, in Trinity church, Gough-square, by rev. Denis Kelly, M.A.

them. We are mercifully spared the fiery trial through which they had to pass. We do not know what it is to be hunted like beasts of prey on account of our faith; to be torn from our homes and families; to be sent to work in the mines, under the lash; to be mutilated, imprisoned, torn in pieces, and burnt at the stake, for our religion. This was a dreadful test of sincerity. Many of the Christians of that day could not bear it: they fell away, renounced the open profession of Christianity, and went back to paganism.

At this time Novatian, a presbyter of the church of Rome, arose—a man of learning and eloquence, but of a rigid and austere character; and he protested against receiving again into the church those who had lapsed. He thought it a scandal to the church that they should be re-admitted. He said the church should be preserved a pure body; and what were they to think of a church made up of apostates? He therefore suggested that no place of repentance should be allowed to the lapsed, but that they should be cut off from communion with the church. He applied to their case those dreadful passages of scripture which seem to deny hope to them that have fallen away; and he induced many to adopt his views. The consequences were most distressing, not only from the agonies of mind occasioned to those that had backslidden, but from the lamentable schisms and dissensions that were created thereby amongst Christians.

Our church in this article thus protests against this heresy; and, in doing so, she exhibits her wisdom and her charity in an eminent degree. She would save her members by it from the worst sufferings which afflict the mind. For we are not to suppose that it is merely imaginary evils which this article is framed to guard against. It is by no means an uncommon case, in the experience of backsliders, for those who have fallen into actual sin, after "being called by God's grace," to imagine that they have sinned beyond recovery; to suppose that sins, committed with such dreadful aggravations against light, knowledge, love, mercy, are past forgiveness. Many instances of the kind occur; and the sufferings which the mind endure in consequence are unparalleled. I name one instance, because it is that of one who is known to all; one of the most remarkable men this country ever produced; whose celebrated work, the "Pilgrim's Progress," produced a greater influence on the public mind than almost any other religious work that had appeared for ages; so much so that an eminent prelate of our day* (who had the character of being the best parish clergyman in Ireland before he was raised to the bench, and who, therefore, ought to be a judge in such matters) used commonly to remark that he believed Bunyan's "Pilgrim's Progress" was the most useful book that had ever been written, except that which admits of no comparison with any other. Bunyan, in the early part of his religious experience, thought he had committed the dreadful sin which is unpardonable; and a more awful picture of mental agony never was sketched than the recital of his sufferings. Now, against such apprehensions as these our church would, in this article, guard her members. Here she gives her deliberate judgment, and speaks as the organ of the best, the wisest, the most learned men of her communion, that the sins, deadly sins, which are committed, even after the Holy Ghost is received, may yet be pardoned; that the sins of the backslider, dreadful as they are, do not place him beyond the reach of mercy; that he is not, in consequence, shut up under final impenitence; that the gate of life is not closed for ever against him, but that the mercy of the Almighty may extend even to him; that, awful as his case is, it is not past remedy; that "not every deadly sin, willingly committed after baptism, is sin against the Holy Ghost, &c., &c."

But here arises this question, What is this sin against the Holy Ghost? Now, the best way to ascertain its nature is to go at once to the fountain-head of information; for scripture is its own best interpreter. With regard, then, to the sin that was committed by them to whom the Lord first addressed the words, there is no difficulty about it. Our Lord had just performed a stupendous miracle. There was no denying this: even his enemies must admit it. It was then that the Pharisees gave a shocking proof of the hardness and corruption of the human heart. When they could not deny the miracle (for that was impossible) they imputed it to confederacy with Satan. "This man casteth out devils by Beelzebub," &c. It was upon this our Lord spoke those words which are enough to make the ears tingle: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." It does not appear, however, that he directly charged them with committing the sin. His words are rather a warning against it. Their meaning seems to be this: Take heed; you stand on the brink of a precipice. You may say what you please of me. You may call me glutton, wine-bibber, &c., impute my acts to Satan: this will be forgiven. But there is another witness coming—the Holy Ghost. He will testify of me by extraordinary miracles. This is the last great witness to be given. Take care how you reject him. If you act in the same way to him, if you ascribe the miracles done by his power to confederacy with Satan, there is no more hope for you. You place yourself beyond the pale of mercy. You shall never be forgiven. But (we inquire), why is this? Does not the mercy of God extend to every case of sin? Is it not infinite? One reason is, there may possibly be an exception made of this sin in those mysterious purposes of God which we cannot penetrate. But another reason, which we can fully understand, is this: it is a sin against the remedy (so to speak). The man who commits the sin shuts the door of mercy against himself. God has a right to prescribe his own method of cure; and, if that method be rejected, there is no other: "there remaineth no more sacrifice for sin." It is no reflection upon the goodness of God to say that, if he has provided a remedy for the sins of man, and that at an infinite cost, and that, if that remedy be applied, the cure will in every instance follow, but that if it be not applied, death will be the consequence. It is no reflection on the goodness of God to assert this to be the state of the case.

* Dr. Daly, bishop of Cashel.

The case of the ancient Israelites will illustrate our point. When they had been bitten by the fiery serpents in the wilderness, God provided a cure for them. He commanded a serpent of brass to be made, and erected on a pole, &c. They who obeyed the commands then given, and looked with an eye of faith upon the pole, lived; but they who refused perished. God has, in like manner, provided a cure for the sin-destroyed soul. Christ has been lifted up upon the cross for this end. If we believe in him, if we look, look with the eye of faith, we live: if we refuse, if we reject, we die. There is no other remedy. The offer of pardon is made to every one who repents and believes the gospel; but, if one refuses the offer, declines the terms, rejects the remedy, there is no help for him: he shuts the door against himself. He places himself beyond the reach of cure. He hardens himself, and renders himself proof against all the ordinary means of conversion and salvation; and therefore he is lost, because self-excluded.

From hence we perceive that, if we would ascertain who they are that are the most likely to have committed the sin, it is not they who are filled with anguish and horror at the idea of having committed it. For, as has been observed, the very dread and horror of it which they feel is a presumption that they have not committed the sin. No: rather it would be those who are strangers to every feeling of the kind, who are locked up in carnal security, who harden themselves in their iniquity, who can hear of the terrors of the divine law without any emotion, who scorn the offer of mercy made to them; it is the men, in short, of seared consciences. Amongst these, if any where, we should be the most likely to find those who have committed this awful sin. However, upon a point of this kind, we should speak with great caution and moderation and charity. Scripture maintains a remarkable reserve upon the subject. And we should rather follow its example than to take upon us to speak authoritatively and to dogmatize. There appears to be reason for the observation that, since the age of miracles is past, it does not appear how this sin can be committed, at least in its full enormity. One thing is at least certain, that we dare not affix the charge of having committed it upon any individual. There is no one whom we dare single out, and say, "That man has committed the unpardonable sin, and he can never be forgiven."

The passage which comes next in awfulness of meaning to the one we have quoted, is that in Heb. vi. 4-6: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away," &c., &c. These are very fearful words, and have perplexed and tortured many weak and tender consciences. However, for the sake of such, it must be borne in mind that the persons here addressed were Jews, who had been converted from Judaism to the Christian faith, and who afterwards apostatized to Judaism. This was a sin of dreadful enormity, because by so doing they openly declared their belief that the Saviour, whom they had once embraced by faith, was an impostor, that his blood was an unclean thing; and they now joined with their brethren, who hated Christianity, in persecuting the followers of Christ. This, on the part of them who had lately believed in that Saviour, acknowledged him to be their only hope, worshipped him, adored him, was a sin of crimson dye; and the person who had acted so placed himself in circumstances which seemed to debar the possibility of his return to God. Yet even in this case the word "impossible" is not to be taken in an absolute sense, but in a qualified sense; and we must, no doubt, in interpreting the word, bring over to our aid that glorious declaration of our Lord, "With God all things are possible." It is a case, indeed, for which we can see no help; but nothing can surpass the power of God.

I next come to the positive part of the article. And here the view of our subject becomes as delightful and consolatory as the first aspect of it was awe-inspiring and dreadful. "After we have received the Holy Ghost we may depart from grace given, and fall into sin, and by the grace of God we may arise again and amend our lives," &c., &c.

Now, in sustainment of this assertion, we have the strongest of all kinds of proof: we have facts, great undeniable facts; and we have, besides, express declarations, declarations made "by him that cannot lie." We have facts. We have instances of those who, after they had received the Holy Ghost, departed from grace given, who sinned awfully, foully, fearfully, and yet were brought back, recovered, and re-instated in the favour of God. In a controversy like this, one example is as good as a hundred. Take, then, that of David. There can be no question that he fell from a state of grace. No one can read his psalms without feeling that he gave every evidence of being in a state of grace. The man, who could speak as the utterance of his heart, "The Lord is my light and my salvation; whom then shall I fear?" "As the hart panteth for the water-floods, so panteth my soul after thee, O God!" "O God, thou art my God: early will I seek thee"—the man who could breathe out his fervent acknowledgments and aspirations like these must have been in a state of grace. Yet he fell—awfully, foully. His sin was attended with every conceivable aggravation: it was black, horrible (I say not this to throw a blot on his name, but to magnify the mercy of God, and to encourage the penitent); nothing could be more dreadful than his sin. He seems reduced to the lowest state of guilt and callousness. His conscience was seared as with a hot iron. Yet the Lord had mercy on him. When all other means failed, he sent his prophet to him: the arrow of conviction pierced his heart; and, through sufferings, and through mental agonies inconceivably dreadful, David was brought back to his God, and reinstated in his favour. The apostle Peter's fall, too, was attended with the most aggravating circumstances. His sin was committed against repeated warnings, and after the most solemn and reiterated protestations of love and fidelity to his Master. Yet he was pardoned, and restored to the apostolical office.

Another kind of evidence we have, which, though not direct, is not less conclusive, viz., the

pattern or model of forgiveness which the Lord himself has set before us: "How oft shall my brother sin against me and I forgive—till seven times? I say not unto thee till seven times, but until seventy times seven." Now, the inference I deduce from this is, that the Lord would not have us to be more placable than himself. If this be the pattern of forgiveness or placability which he has set us, we may well believe that it sets forth the unlimited extent of his own compassion.

Besides this, we have the great advantage of knowing in what manner the apostles themselves actually dealt with cases of the kind. Take, *e. g.*, the case of the incestuous Corinthian. His sin was of so flagrant a character that even the gentiles, the dark, benighted heathens, held it in abhorrence; yet, though the apostle punished him with dreadful severity, "delivered him up to Satan for the destruction of the flesh," he did not cut him off. When the wretched man repented, when his sufferings produced their due effect and brought him down even to the borders of the grave, in the depths of his penitential sorrow, the apostle freely forgave him: "Sufficient unto such an one is this punishment," &c.

But we need not go to the records of past ages for proofs. Modern times, our own times, afford many instances of those who sinned after grace given, fell away, were backsliders, apostatized awfully, and yet were afterwards restored to divine favour, and became glorious monuments of saving grace, and were made the honoured instruments of extensive usefulness in God's service. I need not go beyond the metropolis, and our own immediate neighbourhood, for examples. I name one who is known to all by reputation—one of the ablest ministers of the gospel who ever lifted up his voice in this city, a man of the strongest and most original mind of his age, the rev. R. Cecil, minister of St. John's, Bedford-row. What could be much worse than the state he had fallen into? He became a rank infidel. And yet he was afterwards reclaimed, by God's grace, and became one of the ablest and most honoured preachers of "the faith which he once would have destroyed." Take the case of the rev. Mr. Newton, a name embalmed in the affections of God's people, "a bright and burning light," who for more than fifty years was one of the most consistent holy men of his age; Newton, whose works have been read by all, and with profit to all. O, from what a state of guilt and wretchedness was he reclaimed! How awfully did he fall away, after receiving a religious education (for his mother was a most pious woman), and manifesting every sign of being in a state of grace! What a career of guilt and wretchedness had his been! An infidel at one period, a blasphemer, a profligate, as miserable as he was guilty, the slave of a slave, lashed and starved by an African slave (so deeply does God allow his children to be degraded when they wander from him, as in the case of the prodigal, who was reduced to feed swine—his abomination—when he left his Father's house). Yet Newton was restored and "comforted on every side." God made him the honoured instrument of converting thousands to God, of comforting and edifying the church, and glorifying his Saviour by a constant holy walk for more than half a century subsequently. Thus does God show that his grace is magnified in the conversion of the vilest sinner; and that, "where sin abounded, grace did much more abound." Alas! if this were not so, we may safely aver that hundreds who now surround the throne of God would never have entered heaven.

But let us take heed lest we abuse these blessed truths. We abuse them if we take occasions from them to presume on the mercy of God, and to harden ourselves in iniquity. While our church says every thing that is fitted to encourage the poor, trembling penitent, while she never bids any to despair (for we believe that God never bids the sinner despair—Satan does), yet would she do every thing to warn her members against the danger of presumptuous sinning. Remember, there may be fearful approaches made to the "unpardonable sin." Remember that a man may, by stifling his convictions, by sinning against light, by hardening himself in his iniquity, reduce himself to that state "that God shall swear in his wrath that he shall never enter into his rest;" that he may leave him to himself, "let him alone," so to survive his day of grace. So that all the means of grace, instead of benefiting him, may do him more harm than good, as the rains which fertilize the hedge only rot the stake which supports it. The case of the apostate is an awful one; worse than any other. We know not how to deal with him; because we know not what considerations or motives to use with him. Every means have been already tried, but they are of no avail. If we speak of the tender invitations of God to him, he laughs at them. If we urge the strongest arguments, he despises them. What more, then, can be done that has not been done? We know of no other means to employ. The very means of grace are, alas! but enhancing his condemnation. As to the case of every other sinner, the greatest sinner, we have no doubt that the promises of God extend to him. But the backslider, the apostate's case, baffles us. He is compared to the tree "twice dead, plucked up by the roots". "If, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy counsel delivered them". I say it is a case we can do nothing with. We must only leave it in the hands of "him with whom all things are possible."

Let us pray to God to preserve us from the guilt and danger of such a condition. We are here encompassed with snares, temptations, enemies of all kinds. Our only safety is in keeping near to the fountain of strength. "Hold thou up my goings in thy path, that my footsteps slip not." Let the miserable fate of them who fell away act as a beacon to us, warning us off from the quicksands on which they made shipwreck of their everlasting hopes.

And thus we see what sound wisdom, moderation, and charity our church has evinced in this article of her faith. And, while she would save the tender and scrupulous consciences of her members from the most distressing of all perplexities, from what has been the cause of the

deepest mental sufferings to many, she would warn all her children especially against that sin which might induce the agonizing suspicion that they had sinned away their day of grace.

Juvenile Reading.

THE THIRD COMMANDMENT.

No. II.

After I ceased speaking, we were all for a few moments silent—some of us, I hope, were praying—and then I went on. "You have told me, Jane Wright," I said, "that we talked together only about the two first commandments last Sunday; tell me in what chapter of the bible you find them and the eight others, which form together the tables of the Jewish law, given to Moses on the mount."

"The twentieth chapter of Exodus, sir."

"What does the word 'exodus' mean?"

"Going out, please, sir."

"And why was the second book in the bible called the book of Exodus, and who wrote it, Phillis Grey?"

"Because, sir, it tells about the going out of Egypt of the children of Israel; and it was Moses as wrote it."

"Very well. Now, Mary Anderson, it is your turn to answer a question; so tell me something I said last Sunday about the first commandment. Cannot you remember anything? come, think."

"You said we're not to have any gods but the true God, who is our Father in heaven."

"And what sort of gods besides the only true God are there?"

"Please, sir, wooden and stone ones, like the heathen have."

"And who are the heathen?" I said to Emma Croft, who stood next to Mary Anderson.

"Poor people, who don't know about God and Jesus Christ, and who worship graven and molten images."

"What do you mean by molten images, my child?"

"Images made of metal, melted in the fire, sir."

"And what are graven images?"

"Images cut out of wood or stone, sir."

"Right; and now, children, tell me," I said, "is there any fear of your having any god beside the true God?"

All the children eagerly exclaimed, "No! no!" except one quiet little girl, called Martha Bligh, who ventured to say, in a subdued voice, "Please, sir, you told us, last Sunday, that we might break the first commandment, though we're not heathens."

"So I did, Mary; and I am much pleased at your having remembered my words. Tell me now, my child, how, in what way, I said that you or I might break God's first and great commandment."

"By loving any body or any thing better or as well as God, sir."

"Quite right, Mary. You remember Jesus Christ said, 'Whosoever loveth father or mother more than me is not worthy of me'; so we may be sure that no one can love God and our Saviour as they ought to be loved, and as they must be loved, by all who hope to go to heaven when they die, unless they love them far, far better than any earthly friend or relation, or the whole world, or even their own selves and their own life. If any one of these is loved better (or as well) than God is loved, then that thing or that person is an idol which is worshipped secretly in the heart; and he, in whose heart the idol is set up, breaks the first commandment just as much as the poor ignorant heathen do, who bend their knees and say their prayers to stocks or stones, or images their own hands have made. I was reading only yesterday," I continued, "of some poor creatures, who live in a far-off and very hot country, called Africa, who put a long stick upright into the ground, and tie a bit of paper to the top of it, and then say that this 'stands between them and their God'; that is, they believe that stick to be a mediator, or person standing between them and their God, and interceding with him, or praying to him, for them; just as we believe that Jesus Christ is our Mediator, standing between us and the only true God, praying to him in our behalf for the forgiveness of our sins, for the gift of the Holy Spirit, and all other good gifts which are requisite and necessary for our bodies and souls. Ah, you think this very terrible," I continued, seeing that some of the children looked surprised and shocked, "and so do I; but you may believe me when I tell you that, if you or I had an idol set up in our hearts, our prayers would no more be heard and answered than are the prayers which the poor ignorant heathen says night and morning to the bit of stick of which I have been speaking. No, my children: our God is a jealous God: he will not have his honour given to another, nor will he share it with any creature: he will be all in all to a man, or he will be nothing to him. He accepts most readily the offering of a whole heart; but with one, of which the thoughts and affections are divided, he will hold no communion; and the prayers which go up from a heart so split, as it were, into two parts—of which one is given to the world, and the other is offered to God—the prayers, I say, which go up from such a heart are never heard nor answered by God. Now, do you think you understand what I have said?" I asked.

The girls all said they did.

"Well, I hope and trust you do," I replied; "for it is most important that you should. Until we believe and feel that God will have our whole heart and soul, or he will have nothing to do with them, there is no hope of our being his true children. 'My son, give me thy heart,' God says to each one of us; and, till we have indeed given it up to him wholly and freely and entirely, we may be quite sure that daily, aye, and hourly, we are breaking the first commandment: 'Thou shalt have none other gods but me'."

"Now," I continued, "let us go on to the third commandment, which is the one we were particularly to consider to-day. Ann Little, it is your turn: repeat the third commandment."

"'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.'"

"Now, tell me how God's name is taken in vain."

"By cursing and swearing, sir."

"And in what other way?"

"By naming it in common talk, sir."

"Very well. Tell me, now, is there not another way still, in which God's name may be taken in vain?"

The children seemed puzzled, and looked as if they thought that all had been said which could be said.

"You don't know?" I said. "Well, then, I suppose you all think you are quite safe from breaking this commandment, at all events; for I cannot think there is any fear of any of you cursing or swearing, or repeating in any way disrespectfully the awful name of God. Do you think so? If you do, I do not, my children; for I am afraid, indeed I am painfully sure, that I have myself often broken the third commandment. Now, cannot any of you tell me how I have done so?"

Martha Bligh blushed deeply; but said, in a firm voice, "Please, sir, perhaps it was by saying prayers without thinking about them."

"Quite right, Martha; quite right. Every time any of us prays with our lips only, and not with our hearts and minds, we break the third commandment. Can you explain to me how this is? Can you tell me how it is that we take God's name in vain when we say prayers, as you told me just now, without thinking about what we are saying?"

Martha thought for a moment, and then replied, "Please, sir, most of the prayers in the prayer-book begin with God's name—'O Almighty God,' or 'Most merciful Father,' and such like; and then they end with, 'through Jesus Christ our Lord,' or something like."

"Very nicely answered, Martha. I see you understand what I mean. And now I think you must all see that to say prayers, in which the awfully holy names of God and our Saviour occur, without giving heed to the prayers as we repeat them with our lips, must clearly be breaking the command, "Thou shalt not take the name of the Lord thy God in vain.' Tell me what follows, Susan Warden."

"'For the Lord will not hold him guiltless that taketh his name in vain," she said.

"What do those words mean?"

"That God will surely punish him, sir."

"Whom will he surely punish, Susan?"

"He will surely punish the man that takes his name in vain, sir."

"Very clearly answered. There is no doubt, then, children, of our all fully understanding the third commandment; so, if we break it, we shall not be able to plead ignorance as an excuse for having done so. Now, tell me, do you think you have or have not broken it sometimes, or very often?"

All answered, "Yes," or "Very often, sir."

"Tell me, once more, how you have done so, that I may be sure you have quite understood what I have been saying."

"By saying prayers with God's name in them, without giving heed to what we were saying," many little voices answered.

"And, if you do not repent (that is, be sorry for) having broken God's command, and beg of him to forgive you, what will happen?"

"God will surely punish us, sir."

"And how do you think he will punish you, Jane Wright?"

"By not listening to our prayers."

"And, if God does not listen to your prayers, what then?"

"He will not give us what we pray for."

"And, if God does not give you what you pray for, what will happen then?"

"Please, sir, I don't know."

"O yes, you do, Jane. You will tell me, I'm sure, what would be the consequence of God's refusing to hear and grant your prayers, if you only think for a minute. Tell me, first, some of the things you pray for."

"Food and clothes, sir."

"Well, if you prayed for food and clothes with your lips, while your heart was thinking about eating or dress, God might, perhaps, punish you, by making you sometime feel the pains of hunger, or the shame of having nothing but rags to put on. God might or he might not, I say, so punish you for breaking his third commandment; for he does not always give the most earthly blessings to the holiest people, or take away earthly blessings from bad people. Indeed, sometimes sinners seem to prosper most (at all events for awhile) in this life; and God causes his sun, we are told, to shine alike upon the just and upon the unjust. So with regard to earthly things, we may or we may not lose them, by praying for them amiss: of this we can never be sure. But tell me, Susan, some other prayers you are used to say every day."

"Please, sir, I say, 'Pray God bless father and mother, and sister and brother'."

"Well, my child, that is a very nice and right thing to pray for; but will God bless your relations because you ask him to do so, unless you pray with your heart, when you pray with your lips, for his blessing to rest upon them?"

"No, sir."

"So you might as well not pray at all for your parents and brothers and sisters, unless you pray for them with all your might, you understand. Well, now, tell me something else you pray for."

"Please, sir, I say, 'Pray God bless me, and make me a good girl, for Jesus Christ's sake'."

"Ah! I thought you prayed for that, Susan; and that was what I wanted you to tell me. You pray to God, you say, to bless you and make you a good girl; now, will he do this if you ask him to do so while you are being a very naughty girl, thinking about your work or play instead of the words you are saying to that God, to whom 'the secrets of all hearts are open, to whom all desires (even the ones hidden in our minds) are known'?"

"No, sir."

"And, if God does not bless you, and make you a good girl, who will?"

"Nobody, sir."

"You cannot make yourself a good girl, then?"

"No, sir."

"How do you know this?"

"Please, sir, I've learned in 'Faith and Duty' that the 'heart of man is deceitful above all things, and desperately wicked,' and that no man can confess that Jesus is the Christ unless the Holy Spirit makes him able."

"Very well answered, my dear child. You have said, then, that, unless God pleases to make you a good girl, you cannot possibly be one; now, if you are not a good girl, what must you be?"

Susan Warden smiled, and did not reply. I smiled also, and said, "Ah! I see you don't like to confess you must be a bad girl, if you are not a really good one; yet so it must be, Susan. A good girl is a Christian girl—one who loves Christ, and is loved by him. Now, we read in the bible of no pretty-good people, no half Christians; but, on the contrary, our Saviour said, 'He that gathereth not with me scattereth:' 'Ye cannot serve two masters, ye cannot love God and mammon.' You see then, Susan, that, if you are not a good Christian girl, you must be a bad girl, living without God in the world. This sounds hard; but it must be so, must it not?"

"Yes, sir."

"And what if you are a bad girl? what will happen?"

"God will not love me, sir."

"And, if God does not love you, will he forgive you all the sins you have committed since you were born, all the sins which you know you will commit before you die?"

"No, sir."

"And, if you die with all your sins lying unforgiven upon you, can you hope to go to heaven?"

"No, sir."

"And, if you do not go to heaven after death, where must you go to, Susan?"

The poor child turned pale, and in a trembling voice she answered, "I must go to hell, sir."

"It is even so, my dear child. There are, in God's sight, but two sorts of people in the world, the good and the bad; and in God's word we read only of two places for all mankind to go to after death, heaven and hell. All have 'come short of the glory of God' in themselves, all have sinned; but unto some, in answer to their prayers, God gives grace to repent of the sins they have committed, and after repentance the sins repented of are washed out of the book of God's remembrance by the blood of Jesus Christ; and those whose sins have thus been washed away are the good—they are they who at the judgment-day will be called to the kingdom of heaven. Now you remember, Susan, the question I asked you, which you could not answer just now, was, 'If God does not give you what you pray for, what will happen then?' You can answer it now, I think?"

"Yes, sir; I pray to be made a good girl; but, if I don't wish to be made a good girl, and don't think about my prayers when I am saying them, God won't make me one. And, if he don't make me, I cannot make myself; and, if I'm not a Christian girl here, I can never go to heaven."

"Very well, Susan. Now, Jane Wright, tell me, therefore, what may be lost to us for ever by our praying carelessly and without spirit."

"Heaven, sir."

"Yes, Jane, heaven itself. Thus, we have seen, I think, that the loss of many a never-dying soul may be caused by breaking the third commandment. God's name is taken in vain by him who prays with the lips and not with the heart; and he who takes God's name in vain will surely be punished by him. God will punish him by not granting his prayers. He sins, and prays for pardon—at least he pretends to pray; but God sees that his heart does not go along with his lips, so he disregards the words they say; and, with many sins upon his conscience, he dies, and stands (with them still upon him) before God's judgment-seat. God did not hold him guiltless upon earth: Christ, who would have been his Saviour, but is now only his upright Judge, cannot hold him guiltless at the bar of his judgment; and the sinner is condemned to everlasting punishment in that awful place 'where the worm dieth not, and where the fire is not quenched.' O my dear children, think, and try to remember, how much depends upon the way in which you pray. You may do your duty to your neighbour thoroughly, you may be regular at church, you may read your bible, you may say long prayers with your lips; but, if you say them not with your heart also, if you take God's name in vain, by mentioning it in prayer which goes from 'feigned lips' and wandering hearts, all your good deeds will be thrown away. No works, however many or however great, can save a soul alive: Christ himself, and Christ alone, can do that; and Christ never loves those who break his Father's commands: Christ never can love those who do not love him; and none can love him truly who do not pray to him with the heart and soul, as well as with the lips and voice.

"We have had a long talk to-day about the third commandment, children," I added—"so long, that nearly all our time is gone, I am afraid; but it will have been well spent if it should lead some of you to guard against the sin of taking 'God's name in vain,' for it is a sin of which we have seen that the consequences may be awful. Now, before we learn the hymn, take your slates and write on them a prayer, which I will repeat to you as you write. You can take your slates home with you, to copy the prayer in pen and ink, and bring them back with you when you come to school to-morrow morning. It is a prayer for attention during prayers; and, if you will say it before you say your other prayers, I hope and believe that you might find your thoughts less given to straying than they have hitherto been. Now begin writing the words of the prayer, as I repeat them slowly: "Almighty and most merciful Father, we humbly pray thee to make us feel what a solemn and important duty we are performing each time we come unto thee in prayer. For Jesus Christ's sake give to us thy Holy Spirit, to keep our minds from wandering at the very time we profess to be praising thee, and praying for a continuance of thy favour and love. Gracious Lord, we have called thy attention to us and our prayers: do not let us insult thy goodness by saying them just as if we did not care whether we receive the things we pray for or not. O let us not call down thine anger by taking thy name in vain, which we do each time we pray to thee with our lips while our hearts are far from thee. May our prayers be real prayers, rising straight from our hearts to heaven; and may they there be heard and answered, for the sake of Jesus Christ our blessed Lord and Saviour. Amen'."

A. E. I.

Weekly Almanac.

"Such as are blessed of God shall possess the land."—Ps. xxxvii. 22.

"O GOD, who declarest thy almighty power most chiefly in showing mercy and pity, mercifully grant unto us such a measure of thy grace that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

AUGUST.	MORN. LESSONS.	EVEN. LESSONS.
7. Eleventh Sunday after Trinity	2 Kings v. Acts v.	2 Kings ix. Heb. x.
8. Monday	Jer. xliii. Acts vi.	Jer. xliv. Heb. xi.
9. Tuesday	Jer. xlv. xlvi. Acts vii.	Jer. xlvii. Heb. xii.
10. Wednesday	Jer. xlviii. Acts viii.	Jer. xlix. Heb. xiii.
11. Thursday	Jer. l. Acts ix.	Jer. li. James i.
12. Friday	Jer. lii. Acts x.	Lam. i. James ii.
13. Saturday	Lam. ii. Acts xi.	Lam. iii. James iii.

"There can be no doubt whatever that, in the five several divisions under which the history of the progress of Israel in Egypt, and from Egypt to Canaan, may be arranged, each of them is expressly intended to represent the five several stages of the progress of the Christian soul, from a state of sin on earth to a state of rest in heaven. ... Egypt is expressly declared, in the book of the Revelation, to be the type or representation of the world, or state of sin. The passing through the Red Sea represents the baptism, which is the departing from the world, which Christ (the passover) has not redeemed; for we are expressly told that the people were all baptized in the 'sea,' that is the Red Sea. The wilderness is the road between baptism and death. The river Jordan is the state of the passing of the soul from the wilderness to Canaan, the type of the rest in heaven. Every Christian who aspires to heaven goes through these five stages. He is born in the Egypt of the world, from which the blood of the passover redeems him. He forsakes that world when the Holy Spirit baptizes him. He travels through the wilderness hungry, thirsty, fainting, rebellious, repenting, sinful; yet proceeding, eating and drinking the spiritual food, Christ—Christ in his sacraments and in his promises, in his strength and in his mercy. He passes through death: Christ, the true ark of the covenant in the waters of the dark river, defended and surrounded by the priesthood, which are commissioned to do so, prevents the waters of death from overwhelming him. He arrives at Canaan safely; and the very wreck of the wrecks of spiritual evil falls before him and is annihilated within him" (Townsend's "Spiritual Communion with God").

"If thy way be easy and pleasing to flesh, be sure it leads not to Canaan; suspect it. The Israelites going into Egypt had no enemies or troubles meeting them; but, going into Canaan, they had nothing else. 'Narrow is the way which leadeth unto life;' and all the way to heaven is strewed with crosses. Apply the lesson to rescue thee in thy troubles. Art thou in a deep danger or sorrow like the bottom of the sea? It is no worse with thee than with the rest of the people of God. No affliction overtakes thee, but the same has befallen the saints in the world. Hold on to Canaan, and all is safe: Canaan is worth all. Happy thou, if thou canst but get to Canaan, though thy passage be through a sea of storms and a wilderness of trials" (T. Taylor, in part).

Let but thy presence with me go,
Thy love be my delight;
Then shall I walk, through weal or woe,
By faith, and not by sight.

H. S.

THE SPIRITUAL ADVERSARY OF MAN:

A Sermon,

BY THE REV. J. B. SMITH, D.D.,

Rector of Sotby and Martin, and Head Master of Horncastle Grammar School.

EPHES. vi. 11.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

IN the chapter from which the text is taken, the holy apostle is urgently exhorting his converts at Ephesus to a Christian life and godly conversation. He had been laying down in this and the two previous chapters various precepts of practice, whereby they were to be guided in their progress. Parents and children, husbands and wives, masters and servants, are all exhorted to the observance of their respective duties. And, in exhorting thus to Christian duty, he did not call upon them to act in their own strength; no: he knew full well that that would fail them. But he calls upon them "to be strong in the Lord," and on "the power of his might" to depend. They were to "put on the whole armour of God," to use every means of grace, wherewith he could furnish them; and by these both would they be strengthened for the day of trial and temptation, and also would be shielded and protected from their spiritual adversaries: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." "For (he goes on to say) we wrestle not against flesh and blood;" that is, not against them only; not against our own natural corruptions from within and from without; not against these only, though they be sad and sore enemies in themselves; but there are other foes, foes that we see not, invisible to the bodily eye; but still actual, formidable enemies to our Christian walk: "We wrestle not (only) against flesh and blood, but against principalities and against powers, against the rulers of the darkness of this world:" we have to contend against spi-

ritual foes, my brethren; against evil angels, against their leader, "the prince of the powers of the air," who will stir up and marshal his fiendish hosts, and commission them to oppose and thwart and harass the faithful soldiers of Christ in their day of trial and probation. And under these circumstances, faithfully set before them, he calls upon them "to be strong in the Lord, and in the power of his might;" and in humble faith and trust to "put on the whole armour of God, that they may be able to stand against the wiles of the devil."

From this, then, we may clearly understand that the book of God teaches us that there is an evil being, whom we see not, but whose power and influence is great and extensive, and who is permitted, by the providential arrangement of God, for the trial and probation of man, to tempt and assail him, to seduce him from the path of religion, and to allure him to the commission of sin; and that, briefly, in the emphatic language of St. Peter, there is our "adversary the devil, who as a roaring lion walketh about, seeking whom he may devour."

But, though from these and other texts of scripture, which are by no means few, the existence and influence of the devil be fully and completely established, yet, my brethren, there are, and have been at all times, persons who have doubted, and some who have positively denied the existence of any such being. Neither the doubts of one, however, nor the unbelief of the other, can make vain the word of God: that remaineth firm and true for ever; and neither the folly of man nor the weakness of man nor the impiety of man can overthrow it. Still, as statements may be made, and arguments put forward by such parties to support their respective views, and as these doctrines of scripture are, on the one hand, altogether denied and denounced as idle superstitious fancies by some, or are diluted down, and explained away as mere figurative expressions on the other, it may not be unsuitable occasionally to take up the question, and consider it in its different bearings, and to establish the truth of scripture to your conviction, my brethren, if so be that the ability be ours to do it. And, if we should herein be weak, there is One, we know, who "perfecteth strength in human weakness"; who can open the heart to the reception of truth; and thus make feeble instruments to become "strong in the Lord." May his blessing be upon us herein!

First, then, we may remark that the Saviour himself speaks repeatedly of the devil: he tells us, for instance, that "the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one," and that "the enemy that sowed them is the devil." He tells us again of the sentence of the wicked, which he himself shall pronounce at the last day: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Can anything be more plain and specific and intelligible than this? Not only is the present existence and actual conduct of the evil one asserted, and his influence in the world for evil; but the future punishment of that being, with his wicked hosts, for their wicked acts, is also unmistakeably asserted. If words and statements, with their consequences, can make anything plain, surely this might be sufficient.

The apostles too, in the gospels and epistles, written under the express and full inspiration of the Holy Spirit of God, assert the same truth so repeatedly that it would be superfluous to quote them: our text itself will be quite sufficient, as a specimen of the whole: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

In the scriptures indeed, here as elsewhere, the devil is spoken of in a personal bodily capacity, if we may so speak; as are also his agents: they are represented in the gospel as speaking and conversing, as endowed with motion and power. The possessions which they were permitted to usurp over the bodies of men, in the Saviour's days, when he showed his superior authority by casting them out—all go to prove this.

And, my brethren, if we believe, as few will deny, that there are angels, ministering spirits for good to man; if we believe that they are occupied in heaven, giving "glory to God on high," and bringing "tidings of great joy" and messages of mercy to man; if we believe in the agency of spiritual beings, sent forth from heaven "to minister unto the heirs of salvation;" if we admit all the accounts wherewith scripture abounds, of the appearance and doings and sayings of these angelic beings, then we may as readily and as really believe in the personality of evil spirits as we do of the personality of good ones.

And, as the Redeemer rose again, and ascended into heaven with a glorified body, and as we are taught that our own bodies, at the resurrection of the just, shall be like that of the Saviour, and that we shall then for ever associate with angels, archangels, and all the company of heaven, with distinct personality and being, even so, on the self-same authority, we are assured that Satan and his wicked hosts shall in their bodies spiritual

(invisible to us now, even as angels are, but then visible) be "driven away from the presence of God, and from the glory of his power," to be punished for their wickedness, along with those miserable victims of their devices—those sinners who have been seduced from their allegiance to God, have wasted their day of grace, and "for whom is reserved the blackness of darkness for ever."

Why, then, it may be asked—why, if the scriptures be so plain and express on this point as they are—why do men reject their testimony at all? or why do they endeavour to explain it away, as they sometimes do, when not daring actually to deny it?

It is because, my brethren, of the pride of the human heart and mind: it is because they cannot comprehend the reasons of God's counsels and actions herein. They perceive not the reasons why unseen agents should thus be permitted to hover about us, and tempt and draw us away from God. And hence, in the presumptuous assuming of their own minds, they daringly deny, or plausibly doubt, and resolve plain truths into figurative expressions.

But, if any scripture truth is to be thus doubted, because man cannot comprehend or see the reason of the thing, then indeed might we discard every truth and doctrine of revelation. The eternity of God, the omniscience of God, who can fathom or comprehend that? The great work of the atonement, the incarnation of the Redeemer, the God and man in one flesh, suffering death for the salvation of a world, who can fully estimate or see and fathom all the reasons and mystery of that? The fall of man, created in God's image, and the existence of sin and misery and death in the world, as considered in reference to God's infinite perfection and goodness, who can unravel that?

And yet, sin and misery and death are in the world, as we see and know of our own selves. And vice and folly we see often triumphant, whilst piety and goodness are distressed and in suffering often. And this state of things it was that led men to think, in those regions where the true knowledge of God had never reached, and to reason and to "feel after God," if we may so speak. This led some at least to believe that there must be a hereafter, wherein all should be rectified. Their notions and ideas, however, were dark and confused; and the various heathen idolatries, with their degrading and senseless practices and worship, even amongst nations the most polished in mere human learning and science, all went to show that a revelation from God was absolutely necessary, to lead weak and erring man into the paths of spiritual truth.

That revelation, thanks be to God, has been made. We have the blessed privilege of sitting in its light. Its glorious truths have dispersed the moral and spiritual darkness of the world. The Almighty God is made known to us in all his glorious attributes. His eternity, his omniscience, his almighty power, his infinite goodness, mercy, and truth are all revealed in his own holy book.

In that precious volume too are revelations made, which serve to clear up what had so long seemed dark and mysterious. Therein we are assured that God is a righteous judge, who will by no means clear the guilty; and that a day of reckoning and retribution shall come, wherein all shall be adjusted and rectified that appeared for awhile so strange.

Therein also is explained the original cause of this present condition of sinful mortality, in the fall of man; and the seeming difficulty of this is cleared up by the great work of the atonement; that, "as by the offence of one many were made sinners, so by the obedience of one shall many be made righteous." This great and wonderful "mystery of redemption" (as even an apostle calls it) clears up, and brings in some measure to our view true notions of God's holiness and goodness, in that a perfectly holy God can yet be reconciled to vile transgressors—how he can still be "just, and yet the justifier of them that believe in Christ Jesus."

If, then, it be asked why such a being as the devil should be at all, and why he should be permitted to exercise an unholy influence, and why he and his hosts should thus have licence to surround us and tempt us and seduce us, walking thus about, and seeking whom they may devour, we can only simply answer that we know not. It is one of God's secret things, that belong unto him. We can no more explain it than we can explain why sin and misery are in the world.

We are here in a state of trial. Here, amongst other things, is to be our trial of faith and humility. We feel and know that we are creatures—creatures "wonderfully and fearfully made." We know, and feel assured, that there is a mighty and wonderful Creator, whose work we are. We have it made known to us by undoubted revelation (and this is the grand point, by undoubted, clear, and unmistakeable revelation) that after this life cometh another—another and an everlasting existence, and that to prepare for that other is our chief business in this.

Meanwhile, we are assured on the self-same authority that, amongst other methods adopted for the trial of our faith, and for our

preparation for that other life, Satan and his hosts are thus permitted to range the world. It is part of God's arrangement, my brethren. And it is no more ours to question than it is to ask why sin should be in the world, or why evil passions should be allowed at all. We might as well ask why men had corrupt hearts and sinful propensities.

But, as we see sometimes a glimpse as it were of God's dealings, and, though "through a glass darkly," yet still in a degree and measure we do see, and as we have just shown how the work of the atonement exhibited God's attributes both of mercy and of justice, so we may say that this existence of the devil, and the permission given to him and his hosts to tempt and try the heirs of mortality, may serve, my brethren, to quicken our diligence and to excite our caution. For, if with our own frail and feeble hearts and resolutions, if with our own inclination to sin naturally — if there be, in addition to the evil propensities we carry about with us, a powerful, invisible agent, in bitter enmity with God, and rejoicing in seducing sinners into rebellion against God, and if to this prince of the powers of the air, with his countless wicked hosts, there be given power to assail and tempt and seduce us, to suggest evil thoughts, to watch the unguarded moment, invisibly but powerfully to attack us in our weakest points—if this be so, as it is, then what a motive is there in this for every Christian to be on his guard! Then what caution should be ours! Then what prayerful pleading with God that he would "not give us over as a prey unto their teeth"!

The knowledge of this fact should only quicken our care and "diligence to make our calling and election sure:" even as the soldier in warfare, when he is aware that the enemy is near, and trying to circumvent and overcome him, is doubly on his guard; so should the knowledge of our unseen, but subtle, dangerous, powerful, spiritual adversary stir us up to a careful and prayerful walking with God. And, as it has been truly said that the recollection of dangers and difficulties escaped in former times brings with it afterwards a sensible delight, even so may the saints in heaven have an additional satisfaction, amidst their blessedness and glory, in the safety and security that they then feel from the wiles of their great spiritual adversary, whose power they once felt, but who shall never be permitted to assail them more.

Whilst, then, my brethren, we thus believe the declaration of the bible on this point, and that the devil is thus permitted to tempt, whilst this thought also quickens us to all holy diligence and caution, let us bear in mind the direction given us in the text, to put on the whole armour of God, that so we may be able to stand against his wiles. "The whole armour of God," is that which alone can protect us. No mere resolution of our own, no reliance on our own wisdom or strength would avail. No: we must have a better, and a more effectual defence—even the armour of God: the armour of faith and prayer is to be our shield and defence; and the weapons from God's holy word are to be those wherewith we are to overcome. Even as our blessed Redeemer, when assaulted by the devil in the wilderness, sought his best defence out of God's book, so must we. As the great Captain of our salvation resisted and overcame, even in the same way must we. With humble faith and trust in our heart, and earnest believing prayer on our lips, with the promises and assurances of God's word in our minds, and the language and truths of that word in our memories, with this armour, and the blessing of God on our endeavours, we shall indeed be able to "stand against the wiles of the devil;" we shall be supported to resist him till he flee from us; and then we shall go on our peaceful way "rejoicing in the Lord." Even that it may so be to each one of us, my brethren, in this our Christian pilgrimage, may God of his mercy grant, through Jesus Christ our Lord.

THE IMPORTANCE OF GOOD HOME TRAINING FOR THE YOUNG:

BEING THE SUBSTANCE OF AN ADDRESS GIVEN AT A PARENTS' TEA PARTY, MAY, 1853,

BY THE REV J. D. MASSINGHAM, B.A.,

Curate of All Saints', Derby.

LAST year I spoke of the 1,025 sabbath prize essays by working men, as an encouraging fact; and I am glad to say that this year our petition against the opening of the new crystal palace on Sundays was more numerously signed than any former one for any other purpose. The adult class for men has progressed favourably, and rather increased during the past year. Our provident institution has also increased: I commend this earnestly to your more general support. The instruction society, which was then contemplated, has been matured in plan, and carried into practice: a library of 1,000 volumes, a reading-room open every night, with classes and useful lectures, all at rather less than one penny weekly, has brought it within the reach of every industrious person. We anticipate for this a still more extended support, and are sure that it must be beneficial both mentally and spiritually. Forget not that in Derbyshire, 1 in every 1,600 of the population is an imprisoned juvenile offender; and

there are about 50,000 of depraved youths in our land, living by the robbery and plunder of others. Surely, then, there is need for us and you to strive to benefit our fellow-men.

I shall address you to-night as the teachers of our scholars; for such you really are. Your homes are a Sunday and every-day school to those under your roof. The children who only visit us live with you: the few hours they spend with us are nothing compared with those they spend with you; and, while at home, your example and precept are either seconding our efforts, or else rendering them useless. I address you, then, as fellow-teachers; for such you are, though you never attend a teachers' meeting, or perhaps seldom enter the house of God. Our regular sabbath-school teachers are not so numerous, or so powerful for good or evil, as you are. Without you, and in opposition to your efforts, we can do but little; but with you, and assisted by your efforts, we may by God's blessing do much. Allow me then, affectionately though earnestly and faithfully, to solicit your best efforts in our plans for good. Especially help us to secure early and regular attendance at school, and give good example and good instruction at home: provide good associates, for they learn from all; and Satan, aware of the power of education, employs many teachers. Late attendance is often caused by parents not getting their children ready in time; and irregular attendance, by parents keeping them at home for the most trifling reasons. You have doubtless all heard that "example is more powerful than precept;" and so it is. Suppose a child comes to our sabbath-school, is there taught to reverence God's day, and taken to church to learn, among other things, "Remember the sabbath-day to keep it holy;" yet, before coming to school in the morning, that child is sent to the baker's for a loaf of bread, or to the huckster's for a pound of sugar, and, as soon as he returns home to dinner, to the public-house for a quart of ale, all of which should have been got the day before. What will be the effect upon that child's mind? Will it not be naturally concluded that the religion of the Sunday-school and the church is not the religion of home and every-day life? And will not the home-teaching contradict that of the school? Or, if the parents never enter the house of God, and rob him of his day, will they not fancy that what is done by their parents may be done by them? and that the restraints imposed upon them at school are unnecessary for those of riper years?

The bible tells us that "one sinner destroyeth much good;" and this is especially true in the case of a parent. O that we could think that all the parents of our children were God-fearing parents! But, alas! the case is far different: we know that many are not only unconverted, but even immoral. And O how sad are the fruits of such examples! Can we take hot coals into our bosom and not be burned? Or can children be amongst lying, swearing, filthy conversation, intemperance, cruelty, uncleanness, and other unseemly and degrading practices, without being defiled? Is not this quite contrary to our teaching? We tell them, on the authority of God himself, "Thou shalt not take the name of the Lord thy God in vain: swear not at all: put away all lying, and speak the truth in love: let no filthy communication proceed out of your mouth: be ye sober: be ye kind one to another: flee youthful lusts." Is not all this good instruction? Does it not commend itself to the conduct of every thinking individual? Will it not prepare them for a proper discharge of their duty to God and to society? And, when carried out, would it not cause them to be looked upon with favour both by God and man? Christianity is a system of education from the beginning to the end of life. Prayer does not change God's purposes, and yet it is a means of great blessing. So with education. I do not say that it will of itself save the soul of any child; but, when the Almighty, who works by our means, gives a command, he will give grace to those who seek to perform it; and, in performing it, we may expect to find the promised blessing given. And the man who denies this tramples on the sovereignty of God, and denies his liberty to choose and honour Christian training as the means to secure the salvation of the young. God could convert the world without the instrumentality of ministers, and feed the poor without human aid; but he deigns to use our help; and in the same way he honours parents with the glorious work of training children for the skies. It is a solemn, arduous, and responsible work; but it is not a hopeless one. The numerous families of Philip Henry, Legh Richmond, and others, were all converted, and prove that a glorious reward will be given to parental faithfulness. Our duty is generally enforced by gracious promises. Thus, our work in bringing up the young in the nurture and admonition of the Lord is linked with an assurance, "Train up a child in the way he should go; and when he is old he will not depart from it." Let us receive that admonition, act upon it, and expect the blessing.

Does any one say, "This is to overrate the power of education, and set aside God's sovereignty?" It is untrue. It is God himself who has linked the precept and promise; and "what God has joined together let no man put asunder." Youth is the season of powerful and lasting impressions. The young chicken no sooner chips the shell, than it walks abroad in search of food, and speedily becomes independent of the parent hen. Most animals are soon at such ripeness that the period of infancy is speedily past; but a great proportion of human life is spent in childhood. How important to improve that opportunity, and teach children from earliest infancy! Soon as infant lips can speak, they can be taught the name of Jesus as a friend, and that food, health, and friends are the gifts of God: thus they will look upon him as their Father and Benefactor. Children delight to hear stories: cannot this be gratified? Can we not tell them of Caln and Abel, and show the evil of bad tempers, because Cain allowed his passion to be so powerful that, with one angry blow, he killed his brother?—of David and Goliath, and how the little shepherd-boy, with a stone in a bit of string, slew that great big giant, and, having cut off his head, carried it away in triumph?—of Joseph, whose brothers were jealous of him, and then sold him as a slave; and who was afterwards put in prison for nothing, yet rose to be next to the king, and married a

noble lady, because God was with him to bless him, and therefore no one could successfully oppose him? And what is the effect of these tales? I have tried it, and it is—"Papa, tell me that again!" Then we can especially tell them of Christ; of him who was once an obedient child, and what a cold, hard bed he had, and afterwards was nailed to a tree, and suffered far more pain than any little child can understand, and all this that they who love him might be happy with him for ever. We can tell them, too, tales of the little children who were glad to see Jesus, and who cried "Hosanna!" though big men rebuked them; and of the Saviour's blessing little children, though big men sent them away. We can tell them tales of Jesus in the house and on the wayside, and on the sea: how he could make all the roaring waves calm, when all else were sore afraid; how he had not a place to lay his head, because the world was wicked then as now; how he laid the little ones upon his bosom, where none ever laid their head beside, except the disciple whom Jesus loved; how Jesus loved the little ones that are given to him; how he is grieved when they do wrong, and yet how the many naughty things they say or do are forgiven for his sake; that Jesus loves us before we ever love him; and that, because he has become the brother of his people, they may clasp their little hands, and call God their "Father who is in heaven;" that he who made the world humbled himself so as to lie in a manger; and that he who fills the spacious heaven can yet find a home in the bosom of a little child. We can tell them of that better land, where the mother shall no more see her little one suffer and linger and die; where the brother shall not stand by the side of a cold grave, and cry because his little sister cannot play with him any more; where a mother shall not have to grieve because a father is dead, and can no longer work to provide food and clothing for the little ones; and so teach them to look forward to that joyful land where we shall "meet to part no more." Even in this world religion gives much comfort and peace. In difficulties it teaches that all things shall work together for good, and that, though the poor will always exist on earth, yet the Friend of the poor ever lives in heaven.

O, then, parents, I ask you first to give yourselves to God, and then to train up your children to live with him for ever. God will be faithful to us, if we be faithful to him. We have mostly dedicated our little ones to him in baptism; and we must "not doubt, but earnestly believe, that he will favourably receive them, embrace them in the arms of his mercy, give unto them the blessing of eternal life, and make them partakers of his everlasting kingdom," if we faithfully train them up for God. You have sent your children to our schools to be instructed in scriptural principles; and in so doing you have done well; but remember that very much still rests with you. The teaching given here must be strengthened by that at home, or little good will result. I have traced three sad instances which have occurred during the last few years—one girl who took to a course of vice, and two boys who were respectively sentenced to imprisonment and transportation: each of them had drunken, ungodly parents, and therefore bad example at home. And I believe that, in the case of those children who have not turned out well, it will be generally found that they have not been properly trained at home. Religion, valuable to all, is especially so to the poor: it saves them from many expensive habits and vices, it gives them new and valuable comforts, it awakens bright and glorious hopes.

Jesus chose, not the palace nor the mansion, but the cottage of a carpenter. He proved that worth and happiness and usefulness may exist in a lowly state of life, and that meekness, purity, and engaging manners can adorn "a carpenter's son." He knows your difficulties, your necessities, and your afflictions, and can sympathize with you in all. I know that I address some who are pious parents. *You* know that there is in godliness and contentment great gain: you know that much depends upon you, and therefore pray with your children and for your children. You worshiy God in the family as well as in the sanctuary; and depend upon it that, if your children see that you are in earnest in religion—that you are all ear when God's word is read or preached, all voice when his praises are sung, all heart when prayer is offered, and all peace in your daily business—they will admire and seek to possess that religion for themselves. Your God will so bless you, that all your children shall fear him; and in love to God they shall find true happiness, here and hereafter. And it will be a glorious thing when you and yours shall stand on the right hand of the throne, and be able to say, "Here am I, and the children thou hast given me." Our children must be to us either a blessing or a curse. What manner of children shall they be? And this greatly depends upon what kind of trainers the parents will be. Whether they will be your comfort in old age, or bring down your grey hairs with sorrow to the grave, depends much upon the care and instruction they receive while young. That will remain when other things vanish; and many a hoary head can remember the little lessons and the tiny prayers taught by a pious mother, though other events which happened many years afterwards are entirely forgotten. Parents, remember your obligations. We cannot discharge yours: it is no light matter for your ministers to discharge their own. God's command to parents is, "Thou shalt teach these words to thy children diligently, and shalt talk of them when thou sittest in thy house;" and again, "Bring them up in the nurture and admonition of the Lord."

LECTURES ON THE HISTORY OF THE BIBLE.

No. II.

And now we turn to the New Testament. Here also we have to lament the loss of the original MSS.; though Tertullian, who lived at the close of the second century and the beginning of the third, states that "the actual autographs of the apostolic writings (*i. e.*, those which they wrote with their own hands), or at least some of them, were preserved till the age in which he lived, and were then to be seen."

The following express testimony to the existence

of four, and only four, gospels is given by Irenæus, who asserts that he had seen Polycarp, the disciple of St. John, who sealed his testimony with his blood. "We have not received," says he, "the knowledge of the way of salvation by any other than those by whom the gospel has been brought to us, which gospel they first preached, and afterwards by the will of God committed to writing, that it might be for time to come the foundation and pillar of our faith. For, after our Lord rose from the dead, and they (the apostles) were endued from above with the power of the Holy Ghost, coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessings of heavenly peace; having all of them, and every one alike, the gospel of God. Matthew, then, among the Jews, wrote a gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and founding a church there. And after their exit (death or departure) Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book the gospel preached by him. Afterwards John, the disciple of the Lord, who also leaned upon his breast, he likewise published a gospel while he dwelt at Ephesus, in Asia. And all these have delivered to us that there is one God, the Maker of the heaven and the earth, declared by the law and the prophets, and in Christ, the Son of God."

Polycarp, the disciple of St. John, in one short epistle, has no less than forty allusions to the New Testament, as then currently received in the church, and obviously quoted from the gospel of St. Matthew, the Acts of the Apostles, and twelve of the epistles.

I will now proceed to give you a few extracts from what are called the apostolic fathers; that is, those writers who immediately succeeded the apostles. And, first, respecting the general authority of the scriptures, Clement, bishop of Rome, who wrote his first epistle to the Corinthians probably before the year 70, says in it, "Ye are contentious brethren, and zealous for things that pertain not unto salvation. Look unto the holy scriptures, which are the true words of the Holy Ghost. Ye know that there is nothing unjust or counterfeit written in them." Polycarp: "Let us return unto the word, which was delivered to us from the beginning." The following extract from the epistle of Polycarp to the Philippians consists almost of words of scripture without expressly quoting them; a most convincing proof that the writings of the apostles were well known to them, to whom he wrote: "Wherefore, girding up the loins of your mind, serve the Lord with fear, and in truth; laying aside all empty and vain speech, and the error of many; believing in him that raised up our Lord Jesus Christ from the dead, and hath given him glory, and a throne at his right hand, to whom all things are made subject, 'both that are in heaven and that are in earth'; whom every living creature shall worship; who shall come to be the Judge of the quick and the dead; whose blood God shall require of them that believe not in him. But he that raised Christ up from the dead shall also raise up us in like manner, if we do his will and walk according to his commandments, and love those things which he loved; abstaining from all unrighteousness, inordinate affection, and love of money, from evil speaking and false witness; not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing; but remembering what the Lord has taught us, saying, 'Judge not, and ye shall not be judged'; 'Forgive, and ye shall be forgiven.' Be ye merciful, and ye shall obtain mercy: 'for with the same measure that ye mete withal it shall be measured to you again.' And again: 'Blessed are the poor, and they that are persecuted for righteousness' sake; for theirs is the kingdom of God.'"

Thus we have a succession of writers from the earliest age quoting the scriptures of the New Testament, and speaking of them as of divine authority, until we come to the council of Laodicea, A.D. 364, when a formal catalogue of the holy scriptures, as we now possess them, was drawn up. And from that time forward the scriptures were quoted and referred to by all Christian writers, just as they are in the present day.

The first complete edition of the Hebrew bible was printed in the year 1488; and the first edition of the Greek Testament, by Erasmus, in 1516. But Latin versions of the scriptures had been made as early as the second century. And a complete version of the Old and New Testaments was accomplished by Jerome in the year 390, and in the seventh century adopted by the church of Rome under the name of the Vulgate; and a decree of the council of Trent, in the sixteenth century, commanded that the Vulgate alone should be used whenever the bible is read.

Thus far, then, it is evident that the knowledge of the scriptures must have been confined to a few. In the early ages of Christianity the knowledge of divine truth was kept up by the frequent preaching of the gospel, and reading the scriptures in their public assemblies; but, in proportion as the church of Rome became more and more corrupt, it became her interest to keep the word of God from the people. A notion gradually arose among the laity, which the clergy were too ready to foster, that the reading of the scriptures was not good for them; and at length, A.D. 1229, the possession of the scriptures was formally prohibited to the laity by a decree of the council of Toulouse: "We also forbid the laity to possess any of the books of the Old or New Testament, except perhaps a psalter or breviary for the divine offices, which some, out of devotion, wish to have; but having any of these books, translated into the vulgar tongue, we strictly forbid."

Thus the Sun of Righteousness was altogether eclipsed by the intervention of that very body which God had ordained for the purpose of reflecting its light—the church.

The state of things that issued in this awful decree may be best described in the words of the church historian: "We are penetrating," says he, at the commencement of the ninth century, "into the regions of darkness, and a 'land of deserts and pits, a land of drought, and of the shadow of death'; and are carried, by every step, into scenes still more gloomy than the former. Here and there, indeed, a glimmering ray of the Sun of Righteousness appears; but it is in vain

to look for any steady lustre of evangelical truth and holiness." It was now fashionable to explain scripture entirely by the writings of the fathers. No man was permitted, with impunity, to vary in the least from their decisions. The great apostolical rule of interpretation, namely, to compare spiritual things with spiritual (1 Cor. ii.), was in a manner lost. It was deemed sufficient that such a renowned doctor had given such an interpretation. Hence men of learning and industry paid more attention to the fathers than to the sacred volume, which, through long disuse and neglect, was looked on as obscure and perplexed, and quite unfit for popular reading."

"In England the decline of godliness was grievous. Our great Alfred, indeed, did what he could to revive both learning and religion. His testimony was that, when he came to the crown, there were very few, south of the Humber, who understood the common prayers in English, or who could translate a passage of Latin into the language of their own country. He did what he could to remedy the evil." But this glorious sun, after it had shone a little time through an atmosphere enveloped with vapours, and had in some degree dispersed them, was not able to illumine the region in which it appeared: the mist prevailed again, and England was covered with darkness."

Yet, at the very time the decree of the council of Toulouse was issued, there existed a man who was far in advance of his fellows, Grosseteste, bishop of Lincoln, who, well skilled himself in the learned languages, was friendly to the translation of the scriptures; but he accomplished nothing, and only shines the brighter himself from the darkness that surrounded him."

In the following century (the fourteenth) there flourished a man who may be said to have gone before Wickliffe, our first reformer, as John the Baptist did before our Lord. This was Fitzralph, an Irishman, and primate of the Irish church. He declares of himself "that the Lord had taught him, and brought him out of the profane vanities of Aristotle's philosophy to the scriptures of God." And he makes this beautiful and scriptural profession of his faith in Christ: "To thee be the praise, to thee be the glory, to thee be thanksgiving, O Jesus most holy, Jesus most powerful, Jesus most amiable, who hast said, 'I am the way, the truth, and the life,' a way without deviation, truth without a cloud, and life without end. For thou the way hast shown me, thou the truth hast taught me, and thou the life hast promised me. A way thou wast to me in exile, the truth thou wast to me in counsel, and life thou wilt be to me in reward." It has been affirmed that he translated the New Testament into the Irish language; but no copy of it remains. It was in the year that this excellent man finished his course (1360) that Wickliffe, who has been justly styled the morning-star of the reformation, commenced his public career. My limits will not allow of our entering into details respecting his eventful life. I must content myself with the simple statement of the fact that he accomplished what had never been done before—the translation of the entire sacred volume into the language spoken by the people. But yet there were these drawbacks: that the translation was made, not from the original scriptures, but from the Latin version of the bible before referred to, called the Vulgate; and that the art of printing was not yet invented; so that copies of the translation could only be multiplied by the tedious process of transcription.

Nevertheless, multiplied they were, and eagerly read by numbers. A contemporary writer, who speaks in no friendly strain, and whose witness is therefore the more unexceptionable, says, "that a man could not meet two people, on the road, but one of them was a disciple of Wickliffe." And thus he expresses the general sentiments of the clergy of that age upon the subject of the translation and reading of the scriptures: "This master John Wickliffe hath translated the gospel out of Latin into English, which Christ had entrusted with the clergy and doctors of the church, that they might minister it to the laity, and weaker sort, according to the style of the times and the wants of men; so that by this means the gospel is made vulgar, and laid more open to the laity, and even to women who can read, than it used to be to the most learned of the clergy and those of the best understanding. And what was before the chief gift of the clergy and the doctors of the church is made for ever common to the laity."

No wonder that men, who had been entrusted with the gospel, and had hidden its light under a bushel, that then our corruptions might not be exposed, should shrink from its light, when held forth by another. Wickliffe boldly maintained the authority of the word of God, and the right of the people to possess it, at a time when all the rest of the learned world were against him. "The authority of the scriptures," said he, "infinitely surpasses any writing, how authoritative soever it may appear, because the authority of Jesus Christ is infinitely above that of all mankind. The authority of the scripture is independent of any other authority, and is preferable to every other writing, but especially to the books of the church of Rome. I am certain, indeed, from the scriptures that neither antichrist nor all his disciples, nay, nor all fiends, may really impugn any part of that volume, as it regards the excellence of its doctrine. But in all these things it appears to me that the believing man should use this rule: if he soundly understand the sacred scriptures, let him bless God; if he be deficient in such perception, let him labour for soundness. Let him also dwell as a grammarian upon the letter, but be fully aware of imposing a sense upon scripture which he doubts the Holy Spirit does not demand." Thus carefully does he distinguish between the use and abuse of the word of God. And among his latest acts was a defence, in parliament, of the translation of the scriptures into English. These he declared to be the property of the people, and one which no party should be allowed to wrest from them. That, notwithstanding all the furious opposition he met with, he should be allowed, like Luther, to die in his bed, can only be attributed to the special providence of God; especially as, forty-one years after his death, his enemies vented their malice upon his lifeless remains by having them dug up, and, after the bones had been burnt, scattering the ashes into the stream of the neighbouring river, Swift. "This brook," it has been

well observed, "conveyed them into the Avon, the Avon into the Severn, the Severn into the narrow seas; these into the main ocean; and thus the ashes of Wickliffe were the emblems of his doctrine, which is now all the world over."

The followers of Wickliffe, the first bible-readers, were termed, by way of nickname, Lollards.

Poetry.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

No. LXXXI.

(For the Church of England Magazine.)

THE PALM-TREE.

"And they came to Elim, where were twelve wells of water, and three-score and ten palm-trees, and they encamped by the waters."—EXOD. xv. 27.

MAJESTIC palm! towering on Lebanon,
On Sinai's hallowed mount abiding still,
And beautiful as when upon thee shone
The lightening gleam that mark'd the sacred hill,
Thy graceful branches fall on lonely streams,
Far in the sunny vales of Palestine,
Where one of Judah's race, in musing dream,
Perchance recalls the glories of his line;
Once more the temple's splendours round him shine,
And kings, and gifted seers, and priests again
On his remembrance rise—a shadowy train.

What holy thoughts and memories dwelt with thee!
For angels veil'd awhile their lustre fair,
And sat beneath thy shade, fair eastern tree,
In mercy visiting a world of care.
O, who may tell the awe and reverence there
Felt by the sacred few, before whose sight
Celestial guests appear'd in radiance bright.

Beside the water's brim, so lone and deep,
Far in the desert wild, high palm-trees rose;
On the parch'd ground their graceful shadows sleep,
And there the heaven-directed host repose.
Beside the fountains cool their camels stray,
And silence reigns throughout the sultry day.

Enchanted land! in far-off elder days,
A light divine did on thy deserts gleam;
Now, by thy fallen pride the wanderer strays,
To gaze and weep by Jordan's hallow'd stream,
Beneath some lonely palm-tree spreading fair,
To muse on what has been: now, what is there!

POETRY FOR THE YOUNG.

BY CAROLINE J. YORKE.

(For the Church of England Magazine.)

THE BLIND BOY.

"SISTER, I feel quite well to-day—
Do lead me up the lane,
And let me sit in the same place
I used to do, again."

"Nay, Willy, I am busy now:
Sit in the garden here;"
But the blind boy threw his arms round her
And said, "Do, sister, dear."

So she led him there, and said, "O, child,
How can you like this place?
Here is no shade, and the hot sun
Shines full upon your face."

Behind him were some high, rough pales,
And a brick wall before—
And I too wondered why such love
To this dull place he bore.

The blind boy sat with eager face,
As listening for some sound;
And soon I heard a little voice,
In the adjoining ground.

A child was singing at her work:
Of Jesu's love she sung;
And upon every word she said,
The little listener hung.

Sometimes she laid her work aside,
And some sweet chapter read—
How Jesus healed the blind and lame,
And what kind words he said.

Dear were these precious truths to her;
But little then she knew
That they fell upon another's heart,
As on tender grass the dew.

The blind boy lies on a sick bed—
Now he is near his end;
But he says he does not care to die,
For Jesus is his Friend.

He says he loves his Saviour more
Than any words can say;
And he knows that holy angels wait,
To bear his soul away.

And he begs his friends to seek the Lord:
"There's none like him," says he;
"And I wish I could find words to say
All he has done for me."

And his parents look into his face
With wondering, earnest gaze;
And, "God is wonderful," say they,
"In all his works and ways.

"We never taught our poor child this:
He never learned from us
Or prayer, or hymn, or word of Christ,
And yet he reasons thus."

Then he tells them of the gentle child
Who used to sing and read,
Behind whose garden pales he passed
Delightful hours indeed.

"And could you tell the little girl
The good she did to me;
And that I love the Lord, and soon
His glorious face shall see?"

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

AUGUST 13, 1853.

MISSIONARY RECORDS.

No. XCVII.

"Let the Spirit of Jesus once shine into the heart, all the grossness of spiritual delusion is dispelled, and gone for ever. The man is 'called out of darkness into his marvellous light' (1 Pet. ii. 9). O, what a new day of holiness and blessedness breaks in upon that soul in which Jesus has been revealed, through the Spirit! True, there is a discovery made of sin, such as none was before; but, withal, there is a discovery of sin's 'removal,' through the blood of sprinkling. So that his very sorrow has joy in it: his repentance is unto salvation, not to be repented of (2 Cor. vii. 10)."—Rev. F. Goode.

Nineveh.—*The Prophet Jonah.*—Mr. V. Place, the French consul at Mossul, who has undertaken the prosecution of further excavations in that quarter, and has already furnished a large and valuable collection of the remains of Assyrian antiquity, for the Assyrian museum in Paris, observes, in a letter to the rev. M. Levesque, at Nantes: "This country (in the environs of Nineveh) is full of striking memorials, among which the following will, doubtless, surprise you. Last week the city of Mossul celebrated a three days' fast, followed by one day's festivity, in commemoration of the penance imposed upon Nineveh by Jonah. As this custom has existed from time immemorial, it appears to be natural enough. But what is more striking is that the Mohammedans reverence the tradition, and observe the rite on the same day as their Christian fellow-countrymen. It will be recollected that the koran contains one chapter wholly consecrated to Jonah; and opposite Mossul stands a mosque, held in high veneration, upon an artificial mound, which is said to form a covering to the prophet's tomb. Indeed, it is held so sacred, that, although we have proofs that it contains valuable remains of Assyrian archæology, we have not been allowed to attempt any researches there. Were we but to remove a single inch of the ground that supports the tomb, the whole neighbourhood would be convulsed. Every Friday crowds set forth from Mossul, at the hour of prayer, on a pilgrimage to the prophet's tomb."

Worship of earthly Things.—When the church services were over at the great church at Madrid on Good Friday last, the patriarch of the Indies advanced towards the king and queen of Spain with a nail, reputed to be one of those which were used for the fastening of the Redeemer's body to the "accursed tree," and which is here kept in a splendid gold box. Their majesties fell upon their knees, and worshipped it. Calvin, in his "Treatise on Relics," enumerates no fewer than fourteen such nails, all of which are alleged to have pierced the Saviour's limbs at his crucifixion. Calvin gives the names of the churches where they are to be seen.

A War stayed.—*New Zealand.*—On the 21st December last the rev. J. Hamlin writes to the Church Missionary Society, "We are thankful for the merciful providence of God in allaying strife, which might have embroiled all the northern parts of the island. We have good reason to ascribe praise to him, to God, to whom alone all is due. Never have our natives been more sorely tempted to go to war than during the late six months; but, as in times past, so lately, they decided, in conjunction with hundreds of their allies, at Hokiumga, that it was too late now to think of war, and thus revenging old quarrels. This, to our mind, shows how firmly the word of life has fastened on the native mind. The natives themselves were even astonished at this; and several of the oldest of the teachers pointed out this to us as being the best evidence that the gospel had been truly received, and that the change had been gradually assuming a more marked character."

Society for Foreign Missions, at Paris.—The "Société des Missions Evangéliques," maintained by the protestants of France, has 13 stations in the south of Africa, &c. Its income for 1852 was £4,240, and its expenditure £4,710. The receipts were £680 beyond those of the year preceding.

French and Foreign Bible Society.—The total amount of the receipts in 1852 was £3,623, including the balance of £585 from 1851: the expenditure amounted to £2,618. The issues were 6,602 bibles, 48,974 New Testaments, and 5,532 psalters. Since the foundation of the society, 1,159,106 copies of bibles, &c., have been issued

But, during the past year, and including the operations of the French branch of the British and Foreign Bible Society, the issues were 122,681, of which 18,211 were sold to Romanist booksellers. At the late anniversary meeting, count J. Delaborde stated, as an instance of the enmity of the church of Rome to the word of God, that the "Bon Sens," one of her organs, had affirmed that the protestants, in the New Testament, omit the epistle to the Hebrews, the second epistle of St. Peter, the second and third epistles of St. John, those of St. James and St. Jude, and the book of Revelation, and, in some copies, several chapters of St. Matthew, St. Luke, and St. John." And this outrageous calumny is re-echoed in the "Voice de la Verité," a papistical journal, of the 15th June.

National Education.—Sir J. Kay Shuttleworth, in his volume on "Public Education," has sufficiently demonstrated that, though voluntary contributions have provided in part for the education of the poorer classes, the schools thus founded are to a great extent without suitable buildings; a large part of the population, of a school age, does not attend them; and the great majority of the scholars still receive meagre and unskilful instruction.' With how impressive a force, therefore, do the following observations speak the feelings of all true lovers of their country! "A Christian government cannot permit its citizens to be cradled in ignorance, nurtured by bad example in barbarous manners, brought up without faith and without hope, rude and miserable, the support of sedition, the prey of demagogues, the element of popular tumults, the food of the gaol, the convict ship, and the gallows. A Christian commonwealth cannot wait till the indigent are in comfort; till the Arabs of our great cities are settled, and at rest; till the corrupt and ignorant are so far weaned from gross sensual indulgence as not to waste the school-pence of their children on beer, spirits, and tobacco. Nor can it postpone its aid until the physical condition of every part of our labouring population is such as to enable them to provide for the instruction of their children without suffering. If the recklessness of the desperate, the sensuality which is the characteristic of a rude unnatural life, the ignorance which no school has corrected, the apathy never disturbed by faith, the dark despair never penetrated by a ray of spiritual hope, are not fruitful sources for school-income, are the wretched to be denied the remedy for those evils because of some barren speculation as to the province of the state in education. Is society to continue to pay upwards of two millions annually for the repression of crime, and five millions for the relief of indigence, because, though this outlay is derived from compulsory assessments, the consciences of a minority would be afflicted if a remedy for these chronic social distempers were purchased by the same means?" Again: "May it not be said that the executive government have now vindicated their right to promote the education of the poor? .... The success of their course of policy is not, however, more triumphant in the remarkable improvement of those schools which have been brought within its influence than in the conciliation of the majority of the religious communions." It is said by this author too, "Prevention is before cure, and immeasurably better than punishment. The school is a more salutary agent than the reformatory prison; and none can recall him who has experienced the last penalty of the law."

Ireland.—*Society for Irish Church Missions.*—"The trumpet of this reformation is sounding louder and louder, and its echoes answer from the opposite shores of the Atlantic, where the whole family of Ireland seems making its removal, and where, pitching their tents anew, they range them under the banner of the true Christ, in antagonism with the apostasy of Rome. The time would fail us to attempt to count the blessings that have been showered upon the work in the course of the present year, which was ushered in by that combination amongst Christians, who resolved that on the 16th of January they would approach the throne of grace, in one and the same spirit, to press one and the same petition—to ask the very thing which has happened so remarkably. What faithlessness and unbelief it would be to shrink from receiving these mercies as answers to those prayers! As a crowning mercy we may observe that, within a little more than four months from the going forth of this supplication, a most important event has occurred, tending to strengthen greatly the efforts that are made to promote the reformation in Ireland. At the beginning of the year many dangers might have arisen from the difficult position in which the three great societies stood. According to human nature, evil might have resulted greatly to damage the cause. According to divine grace, those dangers have been converted into a means for greatly advancing it. The union of these three societies has been brought about in spite of various hindrances; and now, at the opening of the second half of the year, this comes as a bright link in a chain of blessing, so that we scarcely dare go forward without humbling ourselves in gratitude, and endeavouring, in an especial manner, to give God the glory for all the benefits that we receive" (Banner of the Truth in Ireland, July, 1853).

Bible-reading cursed.—"Peter Gortland called at the mission-house. He is a lad of sixteen years of age. The last two years he has lived in Dublin, employed at the Drogheda railway station-house in carrying parcels for the people of Kells, of which place he is a native. For some time Peter has been attending Mr. MacCarthy's controversial class, and soon discovered that the protestant religion is in the bible; but, not satisfied with this, he procured a Roman-catholic bible, and, to his great astonishment, found that the whole of the protestant religion is there also. Being convinced that the Roman-catholic bible is against the Roman-catholic religion, he began to talk about it to his friends; and Mr. Reilly, a zealous Roman catholic, at once informed priest M——, who came to Peter's lodgings, and said, 'So you are reading bad books, and attending controversial sermons?' 'I am reading no book but the bible, and you know that is God's book.' 'No; the protestant bible is the devil's book: it will bring you to hell.' 'Ah, your reverence, it is just the same as your own bible; there is no difference between them.' 'Luther made some of it himself, and took more of it from our bible; but he corrupted it.' 'Here is the protestant bible,

your reverence: would you read some of it for us, and you will see it is the same as your own bible.' 'No; take it away; I will not take that heretical book into my hands.' 'Here is a Roman-catholic bible: have you any objection to that?' 'No; but you never can get pardon of your sins so long as you read the protestant bible, or go to the controversial sermons or classes.' 'Would your reverence look at what St. Peter says in your own bible (Acts x. 43)?' After reading the passage the priest said, 'You must give up your bible; I'll not let you read any bible.' 'Do you want to keep me from knowing what our Lord and his apostles preached?' 'Come to me, and I will preach the doctrine of the true church for you.' 'Will you preach what is in your bible?' 'I will preach what the church teaches; and, if you don't give up your bible, and believe the church, I will put you out of employment.' 'I never will give up the bible; for it is the word of God.' The priest went away very angry, and wrote to a priest in Kells, who disowned Peter as an apostate, cursed him, and cursed any one who would employ him" (Reported from the Irish Church Mission House in Dublin).

SOUTH WALES.—"Throughout the chief part of South Wales and Monmouthshire the parishes are of great extent, averaging on the whole more than 5,000 acres. Along the south coast there are many small ones; but more inland they are frequently from 10,000 to 20,000, sometimes 30,000 or 40,000, and even in one or two instances 50,000 acres; and that not only among the mountains, but in the more level and better cultivated districts, where, though not equally large, they are also very extensive. The churches, too, are frequently very inconveniently situated; often on the verge or at the extreme end of the parishes, so as to be many miles away from the chief part of the parishioners." Another difficulty arises from the rapid increase of population. On this point Mr. Smith remarks: "The diocese of Llandaff comprises the chief part of the iron and coal districts: it is there that the new population has risen, and, as far as numbers go, that the greatest destitution exists. As an instance of what sometimes occurs to increase the numbers in these places, archdeacon Williams, in a published letter to the bishop of Llandaff, says, 'Within the last four years a colony of at least 3,000 souls, wholly foreign to the soil, and for the most part speaking another tongue from its ancient dwellers, has been introduced, merely by one proprietor alone, into the parish of Aberdare, and concentrated round one single spot'." This, combined with other causes, has produced a social condition fearful to contemplate. "Taken as a whole, these districts present a fearful view of depravity and profligacy. So many thousands being beyond the reach of a minister of the gospel, without any place of worship to receive them, they have none of the fear of God, and very little of that of man, before their eyes, and give way continually to extravagant indulgence, Sabbath-breaking, drunkenness, and licentiousness. In one parish exists, in the words of the incumbent, 'a heathenish and riotous state of the inhabitants;' and in a large sea-port town, where the church, perhaps, is as ill-provided with the means of supplying religious knowledge as in any place, its character was described as 'most degraded and profligate.' As an instance of the gross ignorance that sometimes prevails, a clergyman in one of the more recently established mining settlements, related to me that, in the course of a conversation with one of his parishioners, he asked him if he knew who was the Saviour of the world? and the man replied, 'Indeed, sir, I cannot tell, for I never heard his name!" (J. R. Smith, Report of a recent visit, made to the Church Pastoral Aid Society).

SOUTHERN AFRICA.—The two hindrances to missionary success. Mr. Grant—an American labourer among the Zulus of Port Natal—after stating a number of facts, shows that it is "the deliberate purpose of the heathen population to seduce the friends of the missionaries, if possible, from their professed allegiance to Christ. A specimen of the reasoning which was brought to bear upon the latter is here given: 'Look around you. What do you now see with your own eyes? There are many white people among us. Do they observe that same religion which our teachers tell us is the only true one? Do they never get drunk, and utter that which is false, and use profane language, and cheat? Do they not cheat and deceive, and commit deeds of immorality, break the sabbath, and neglect worship, and do all that our teachers tell us is forbidden in the word of God? Are we not as good, without their religion, as they are with it? And, besides, these new comers tell us that these things are not wrong; that good men of old often had more wives than one, and did other things which we are forbidden to do.' The following appeal would seem to be almost decisive, according to the notions of the untutored sons of Africa: 'See what your new religion costs you. You must buy clothes to wear, which are only an impediment to all action, and buy soap to wash them, and thread and needles to patch and mend them. You must be always building upright houses, which are cold and uncomfortable, and must buy dishes to eat in, must work in the garden, just like a woman. And then, perhaps, you must be hungry, and waste much time in going to meeting and learning to read. But we live in idleness, which is both agreeable and manly. Our wives dig the gardens. Our houses are warm. With our money we buy cattle, which give us food and rejoice our eyes, instead of buying clothes, which soon wear out, and are only in the way while they last. And, instead of going to read and to worship, we go to hunt and to dance; and we lie basking in the sun, and take snuff, and smoke our pipes, and drink beer, and do many other things'."

SUNDAY SCHOOLS.—The nation at large has cause for especial thankfulness to the Author of all good things that there has been so marked and rapid an increase in the numbers of Sunday scholars. By a return laid before the house of commons, it appears that in 1818, out of a population of 11,642,083, there were 477,225 scholars in 5,463 schools; in 1833, out of 14,386,415, there 1,548,890 scholars in 16,826 schools; and in 1851, out of 17,927,609 there were 2,407,409 scholars in 23,498 schools. The proportion, therefore, of Sunday scholars to the population was, in 1813, 1 in 24 or thereabouts; in 1832, 1 in 9; and in 1851 it had increased to 1 in 7. At a late meeting of the parents of the scholars in the Holy

Trinity schools at Islington, the rev. J. Kingsmill*, chaplain of the Pentonville Model Prison, said that he felt much pleasure in being present, and in seeing so many teachers rallying round their clergyman to resist him in his work. He felt that the Sunday-school was especially important when the powerful influence of early impressions was taken into consideration. He had been a Sunday scholar himself, as well a Sunday-school teacher. He remembered on one occasion playing at marbles outside the church in his village on a Sunday morning, when the clergyman came out from the vestry, and, after rebuking him, advised him to read the last two verses of Isa. lviii. He did so; and the effect was, through God's grace, both powerful and permanent. He recollected, likewise, hearing this minister preach upon the story of the Pharisee and the publican: the publican's prayer seemed particularly suitable to him; and he used it the same evening in his own private devotions. These early impressions were amongst the means which led to his conversion. He spoke of the effect of his own parents' Christian example, and the religious impression thus made upon him. He urged upon parents the necessity of setting their children a good example: children were great imitators of the habits and manners of those around them. The rev. Benjamin Bailey, late missionary in India, also stated that, during his temporary curacy in this district, he had seen with much pleasure the working of the Sunday schools. He had been a Sunday scholar himself, and, like Mr. Kingsmill, owed much to pious parents. When in India he had under him many Sunday scholars: one little boy in his school who had learnt to read the bible, and to understand something of its meaning, communicated what he knew to his parents; and, in course of time, they gave up their idolatrous practices; and, since he had left India, he had heard from them that the whole family had been received into the church by baptism. He spoke of the importance of the teacher's efforts being seconded by the parents of the scholars, and trusted they would pray for a blessing upon the instruction given to the children (Church of England Sunday-school Quarterly Magazine, June 30, 1853).

Hebrew Schools (Palestine-place).—These schools are the only public institution in England exclusively devoted to the maintenance and Christian education of the children of God's ancient and peculiar people. The establishment of these schools was the first decided effort of the Christian church in this land to do good to God's ancient people. Soon after the commencement of the society, in 1809, before a direct mission to the Jews could be established, or decided means adopted for the circulation of the holy scriptures amongst them, it was resolved to open a school for the children of the Jews, and to begin the work by teaching the babes of Israel to sing, "Hosanna to the Son of David." That sacred chorus of children's voices which once welcomed the Saviour to his own city of Jerusalem, and which shall yet again burst forth with the full-toned voices of a converted nation in the same holy place, has now for forty-four years gradually been swelling out in our little "Palestine," until 624 Hebrew children have learned to sing the praises of Jesus, and infant voices have mingled with the mellow harmony of growing age. This was illustrated in a most affecting manner in the singing of the "Hosanna," during divine service, at the anniversary held on the 1st of June last, when the matured voices, both male and female, joined in their respective and well-remembered parts of that ancient hymn. May the praises of the Redeemer be perfected, not only by the voices, but by the renewed and joyful hearts and the holy Christian lives of these sons and daughters of Israel!

Home and Colonial School Society.—As compared with the year preceding, this society has experienced an increase of nearly £2,000 in its receipts; for 1851 they amounted to £4,093, whilst for 1852 they rose to £6,058, besides £647 received towards the new building fund. This augmentation has prompted and enabled the committee to enlarge the sphere of its important labours, as may be inferred indeed from the increase in its disbursements, which was to the extent of £6,113. The committee, justly, I conceive, regard "infant schools" as the ground in which the seed of Christian training should be sown, and a more perfect ripeness be insured, under God's blessing, to the fruit of popular education. I equally go along with them in the opinion, "that the great want of education among the immense population of our Indian empire, and among the poorer classes in our numerous colonies, renders it especially desirable that the efforts, which the society is making to send out proper persons and establish training schools in those possessions (with a view to raise up a race of well-qualified native teachers), should be fostered and encouraged." The committee, for both the objects stated, is quite justified in commending the society to warm and enlarged support of churchmen.

Power of the Truth.—"When I first visited ——," writes a metropolitan missionary, "I found him an infidel, and much opposed to my work. He offered me an intelligent opposition. He took in the 'Reasoner,' and he was deeply read in the most subtle infidel writers. He exerted a great influence for evil over other young men, for they looked up to him as an oracle. I frequently visited him during the first twelvemonths, and brought the truth as it is in Jesus to bear upon his errors. About this time I saw a gradual change. He began to search the scriptures diligently; and, about six months after, he gave up to me some infidel publications, and with them a shilling to buy a book for my library, saying that he had been so largely benefited that he felt that it was his duty to aid it in some way. About this time he commenced going to church, and has continued going there regularly ever since. For the past twelvemonths he has zealously defended the bible from the attacks of his former associates. An infidel, who lives next door, said to me, "I suppose you mean to make —— a missionary; for he has got all your arguments by heart." A short time back I was conversing privately with him, and pressing home the matter of personal salvation, when he said to me, "I do believe in Jesus. O that his love was shed abroad in my heart. Infidelity has darkened my

* The friends of missions will derive valuable information from Mr. Kingsmill's recent publication, "Missions and Missionaries."

understanding and obscured the saving truths of the bible. 'Create in me a clean heart, O God." My impression certainly is, that he is brought out of darkness into marvellous light. Lord, make him entirely thine."

H. S.

HISTORIC GLEANINGS.

No. VII.

BAYNARD CASTLE, AND A FEW ACTS IN THE TRAGEDY OF KING RICHARD'S LIFE.

By Mary Roberts.

"Glad days had been in Barnard's lordly dwelling;
And those had met there, who kind looks and smiles
Had interchanged; and gladsome words were spoken;
While loud the birds sang welcome, from the thicket
Of roses and wild hazels which begirt
The castle walls. But day to be remembered
More than the one which dawned when Richard entered
The Wardrobe, where his widowed mother wept
For dread of his undoing, never cheered
Old Baynard's stately mansion."

M. R.

"Rejoice, and give thanks to the Most High; for it behoves us to praise and bless him; for I have this day regained my inheritance, and the realm of England, which I had lost"*. These cheering words were spoken to his lady mother, by king Richard, entering the Wardrobe, where that princess had passed many weary hours of intense anxiety, listening to every step, and hearing from without the shouts of an infuriated multitude, who paraded with their leader through the streets, and broke into the houses of the citizens. Thus history relates; but no trace remains of the lordly room in which these words were spoken, though the walls were then exceeding strong, and far and wide extended the ample range of Barnard's palace. Small houses and narrow streets now occupy the spacious area whereon the palace stood; crowded with passengers, who stop not to waste a thought on the stirring scenes that passed within its walls; nor think they of the fervent prayers that were offered then, nor the sinking of heart which every shout occasioned during those memorable days when Wat Tyler and his adherents kept possession of the city.

Doubtless the princess had good cause for thankfulness, when, hearing the light steps of her son, and seeing him enter, she exclaimed, "Ah, ah! fair son, what anguish have I not suffered on your account." Great fear, too, did that aged woman experience; for at least sixty thousand disaffected men passed through the gates of London, headed by John Ball, the instigator of that vast multitude, Jack Straw, whom no one seemed to know, and Wat Tyler, a tiler of houses, as his name implied—a bad man, and inimical to the nobility.

There was great fear throughout the city when the rebels came in sight. The higher classes were much alarmed; and even the quiet poor were distressed at the prospect which lay before them; for the shops were closed, and labour of every kind was put aside. A council was called in haste. Some advised to close the gates, and to prepare for war; but, after much deliberation, it was thought most expedient rather to negotiate with the malcontents, lest the suburbs should be set on fire. The city gates were accordingly thrown open, and the multitude rushed in. Many, who had come from afar, were wearied with the length of the way; and they immediately quartered themselves upon the citizens, who dared not to refuse them entrance, however unwilling to entertain such guests. Yet, in general, most of these poor people who came from the country were well behaved; for a large proportion knew not what they wanted, nor what they sought for. They had been induced to leave their quiet homes by a few discontented men, and had followed one the other, like sheep on a new track, or like those who in ancient times were allured by discontented and daring spirits, with the hope of conquering the Holy Land. But the Kentish men, whose minds had been excited by the preaching of John Ball, were not so well disposed. They violently attacked the car of the king's mother, the princess of Wales, whom they chanced to meet upon the road, when she was returning from a pilgrimage to Canterbury. The princess ran great risk from them, and was much alarmed, fearing that they might proceed to murder either herself or the ladies who accompanied her. From this she was, however, mercifully preserved, and was allowed to proceed unharmed. She accordingly hastened on, and arrived in London after much hard travelling, having left Canterbury in the morning, without daring to make any stay upon the road, lest she should be overtaken by the rebels. The king was that day in the Tower, and thither the princess repaired: she found him surrounded by several of the nobility, who kept near his person, and were ready to act whenever any plan, either of attack or defence, was decided on.

The weary multitude who entered London a few days before were now reinforced. Many came from the villages which lay beside the great road from Canterbury; and, having joined the men of the city in their way to London, they hurried along like a tempest, and destroyed every house that belonged to the archbishop, or to any proctor or attorney in the service of the crown. With them came several persons of distinction, such as lord Manley, a baron of high rank, sir Stephen Hales, and sir Thomas Cossington, whom, had they succeeded in their murderous intentions, they would have destroyed, in common with the nobility of England. Sir John de Newtoun, constable and captain of the castle of Rochester, was also forced to accompany them; and him they despatched from Blackheath, where they encamped, to carry their remonstrances and determination to the king. The knight dared not refuse; and, having reached the Tower, he was conducted into the presence of the monarch, who was sitting with his mother and the archbishop of Canterbury, attended by several of the nobility, and knights and citizens of London. "My much redoubted lord," exclaimed sir John Newtoun, casting himself upon his knees, "be not displeased with me for the message that I am about to deliver to you; for, my dear master, through force have I come hither." The king assured him that he was held excused, and encouraged him to deliver his message; sir John being one of the king's officers, and well known to those who were present. He accordingly did so, and besought the king to

* Froissart's Chronicles, Book II., chap. lxxvi.

send him back with such an answer as might satisfy the people, and convince them that he had really been in the royal presence: "because," said he, "they have my children as hostages for my return, and they will assuredly put them to death if I do not go back." A council was accordingly held; and the king was advised to say that, if the people would come down to the river Thames on Thursday, he would not fail to speak with them. With this answer sir John Newtoun thankfully departed; and, having entered his boat, he re-crossed the Thames, and returned to Blackheath, where he had left a great company of men.

When Thursday came, the young prince, having commended himself to the protection of heaven, set forth in his barge, attended by the earls of Salisbury, of Warwick, and Suffolk, with several knights and gentlemen, and rowed down the Thames towards Rotherhithe, where at least ten thousand men, being despatched from the main body at Blackheath, awaited his approach. Those who were present reported that the yells and shouts which they set up, when the royal barge came in sight, were tremendous. It was said also that even the stoutest hearts failed that day, so unearthly were the sounds, and so wild the actions of those who uttered them. "What do you wish for?" demanded the king: "I am come hither to hear what you have to say." "We wish thee to land," was the uncourteous reply, "when we will remonstrate with thee, and tell thee more at ease what our wants are." "Gentlemen," said the earl of Salisbury, "you are not properly dressed, nor in a fit condition for the king to talk with you." With this, the rowers were ordered to turn round, and the royal barge returned to the Tower.

The infuriated company on shore hastened immediately to Blackheath; and, having narrated the result of their interview with the king, the main body began to move by simultaneous consent towards London. Many a stately monastery fell; the houses, too, of many a noble family. The beautiful and extensive suburbs of London suffered severely; and the Marshalsea was entirely destroyed. The gates of London-bridge had been closed in haste; and guards were placed there, by order of sir William Walworth, mayor of London, when he saw the rebels approach: but now they were opened; for the leaders threatened to set fire to the suburbs, and to burn and sack the city, if free entrance was denied them. It was, therefore, thought expedient to comply with the requisition, more especially as there were many disaffected persons within the walls. The gates were accordingly thrown open; and the multitude rushed in. They ran immediately to such shops as were well stored with provisions: they also forced open several private houses; and in every place the best cheer was placed before them; for the quiet inhabitants greatly feared their intentions, and sought if possible to please them.

Twenty thousand men were within the city, filling the streets, and ready for every kind of outrage. The beautiful palace of Savoy was laid in ashes before nightfall; the house, too, of the knights hospitallers of Rhodes, with their hospital and church. The residences of the Lombards were pillaged; and every Fleming was put to death. It was dangerous to venture into the streets; and those who remained within heard with dismay the loud revelry or the angry words that resounded on all sides. Such especially as lived either in or near the great square of St. Catherine's, before the Tower, were greatly alarmed by the dreadful outcries and threatenings of the enraged multitude who assembled there, and with which they intended to terrify the young king, and those who were shut up with him. Thus one day passed, and another came, and yet nothing was done; for in truth men knew not what to do. Sir William Walworth and some of the principal citizens proposed to fall upon the insurgents, and to put them to the sword. This might have been done; for sir Robert Knolles, who remained in his house to guard his property, had with him more than six score companions well armed. Sir Perducas d'Albreth also was in London, and would have been of great service; and thus from house to house at least eight thousand armed men might have been mustered. But the earl of Salisbury advised otherwise. He recommended the king to appease the rebels with fair words, and to grant them what they wanted: "For," said he, "should we begin to make an attack upon these desperate men, and not be able to effect our purpose, it will be all over with us and our heirs, and England will be a desert."

Friday came; and then the people who were assembled in the great square began to make themselves ready. They renewed their frightful shouts, and vowed that if the king would not come forth they would storm the Tower, and put every one within it to the sword. The king being alarmed at these menaces, issued a proclamation that all who wished to speak with him should repair to a large meadow at Mile End, and he would meet them there.

A great multitude accordingly went thither, but a greater number remained behind; for their object was not in reality a redress of grievances—it was rather to seize upon the riches of the city, and to destroy every noble and wealthy person. No sooner were the gates of the Tower thrown open, and the king with his attendants had passed through, than the rioters speedily overcame those who were left behind, and proceeded from one apartment to another. Four of the king's most faithful servants were killed without mercy, one of whom was the archbishop of Canterbury. The mother of the king had even cause to apprehend the same fate; for they rudely entered her room, and cut her bed to pieces, which so much terrified her that she fainted away. Her servants and attendants at length prevailed upon them, with many tears and earnest remonstrances, to desist from their aggressions, and to permit the princess to be removed, in consideration of her being both sick and weak. This they at length allowed to be done, and she was accordingly taken to the river side, where, being placed in a covered boat, she was soon within the quiet walls of a house called the "Wardrobe," in Carter-lane, Barnard's Castle ward*. There she continued the remainder of the day and night in great distress, till relieved by the arrival of her son.

Meanwhile the young king proceeded with his

* Stowe mentions, in his survey, that the princess took refuge in Tower Royal, but Froissart expressly says Barnard's Castle Ward.

nobles and attendants to the meadow, where he appeased the multitude with fair words, and promised them the redress of all their grievances. Thus assured, those among them who were peaceably inclined, departed, some to London, others to their homes in the country; but the leaders of the rebellion were still dissatisfied. They accordingly, the next day, reassembled the most desperate amongthe people, at Smithfield, to the number of nearly twenty thousand men, and began to deliberate concerning the best method of plundering the city, when the king appeared in sight at the head of sixtyhorse. His coming there was accidental; for, thinking that the people were appeased, he was merely taking his usual ride; but now, seeing a great multitude, and, hearing that some one was haranguing them, he stopped, and sent a knight to inquire what they wanted.

The consequence of this unexpected meeting was the death of Tyler, and the dispersion of his followers. The king acted nobly, and with a spirit above his years; for, when Tyler was slain, and several of the rioters drew themselves up in battle array, each man having his bow bent before him, he rode towards them unaccompanied by even a single squire, and said, "Gentlemen, what are you about? You shall have no other captain than me. I am your king. Remain peaceable." On hearing this, many began to see their folly, and slunk away: others remained with looks of defiance, as if they were resolved to stand their ground. The king then returned to his lords, and asked them what should next be done. He was advised to make for the fields, while some were despatched with all haste to London to spread an alarm both far and wide; for they cried out as they ran, "They are killing the king and our mayor." Forth rushed the citizens on hearing this, some to Smithfield, others to the fields, whither the king had retreated, till they amounted to seven or eight thousand men. Among the first, came sir Robert Knolles and sir Perducas d'Albreth, with upwards of six hundred attendants; and a powerful man of the city, Nicholas Bamber, the king's draper, bringing with him a large force, who, as they came up, ranged themselves on either side the king. Thus reinforced, the monarch demanded of the malcontents the banners which they had previously obtained: these were immediately given up; and the rebels throwing their bows upon the ground ran off as speedily as possible, till at length not a man was left. The king then joyfully returned with his lords and the army in good array to London, and immediately repaired to the Wardrobe, where his mother had taken refuge with her ladies.

Thus then, within the walls of that old palace, met again in peace the young monarch and his widowed mother.

Baynard castle, rising with its embattled parapets and aged trees beside the river, was associated with the remotest periods of English history. It was erected by a nobleman of the name of Baynard, far back as William the Conqueror, and successively inhabited by his son and grandson, till the beginning of the twelfth century, when, in consequence of a misdemeanour on the part of its noble owner, the castle passed into the hands of the earl of Clare. Great hospitality was shown within its walls; and the possessor of Baynard castle held a distinguished rank among his peers. Rights too of no small consequence pertained to him, especially in time of war. As chief banneret of the city, he went, on the breaking out of hostilities, attended by forty armed men, well mounted, with rich trappings, and carrying his banner, to the great west door of St. Paul's, where he was met by the mayor and sheriffs, armed, and having a banner with the image of St. Paul's in gold and silver. The chief of Baynard castle then alighting from his horse, saluted the mayor, saying, "I am come to do my service, which I owe the city." To which the mayor courteously replied, "We give to you as our banneret of fee the banner of the city for its honour and profit." This done, the knight, speedily turning himself about, went on with his banner, followed by the chief dignitaries of the metropolis, to an appointed place, where a noble charger, with a saddle and housings, richly ornamented, awaited his arrival, which having mounted, and being provided with twenty pounds from the civic authorities, he proceeded through the city gate towards the camp, accompanied by valiant men; and further to do him honour, when the hosts of London besieged a city, the knight was allowed one hundred shillings for his expenses.

Thus grandly equipped and mounted, Robert Fitzwalter, a gallant knight, descended from the earl of Clare, went forth in past years to the barons' wars, having previously, as became his office, appointed trusty persons to overlook the city. King John had sought to withdraw his daughter from her home; and the indignant father, after garrisoning his castle, hastened with a company of brave men to join the insurgent barons. With weeping eyes did his fair daughter Matilda look from the embattled parapets of her father's castle, and listen to the sound of his horse's tramp, till it died away in the distance; and she looked wishfully and often, and longed for his return, yet he came not; but, instead of his barbed courser, and noble banner, and faithful servants, beneath whose eye the "lily of Baynard castle" had grown up, rushed one day over the wide plain a company of armed men, knocking loudly at the castle gate, and forcing at length an entrance. With heavy tramp the uncourteous band mounted the great staircase, and pressed onward, bearing with them from ruthless John the message which had caused Fitzwalter to join the barons' war; and one there was who had with him a cup of poison. This he proffered to the maiden, and sternly told her that death must be her lot, if she again disdained the king's message. But Margaret the Fair—for such was the name she bore—did not hesitate; and the death of an innocent descendant of a noble race added another to the many crimes which disgraced the remorseless tyrant.*

Piteous wailings were heard that day in Baynard's castle; and her maidens followed poor Margaret's death-bier, and strewed flowers as they went, according to the custom in those days. But no historian has recorded ought concerning them, nor whither they departed, when the castle was despoiled, and all who adhered to Robert Fitzwalter were driven forth†. They perished most probably in those evil days, when the country was laid waste.

* Stowe's Annals. † Ibid.

Like the shifting scenes of a drama pass on the events of human life, bright or gloomy as occasion serves, but too often dark with storms.

Within the walls of Baynard castle was acted, therefore, one dark scene in the tragedy of the twelfth century; forgotten, perhaps, when the princess fled thither, attended by her ladies, and listened with beating heart to the fearful shout of the insurgents. That scene has passed likewise; and the lordly castle too has vanished, and scarcely may its site be traced. Another princely dwelling, bearing the same name, and belonging to the Barnard family, is also in ruins. Its fine remains adorn the marble rocks that fling their dark shadows over the river Tees, theme of many a poet. The "bristling boar," cognizance of Richard III., is still seen over the windows of what was anciently the state apartment; for the place afterwards belonged to him, in right of his wife, the daughter of the earl of Warwick. A large round tower, once the donjon of the castle, still remains, within whose gloomy hold the brave old Morton was immured with his eight sons. These prisoners might have heard the eternal murmur of the rapid Tees, when rushing beneath the abbey bridge it passes rapidly beside the ledges of black stone that rise on either side, beautifully varied with lilac and white campanulas, which grow there profusely, having long flowering stems, and bells waving in the wind; but no sounds of life broke the silence of their cheerless abode.

Weekly Almanac.

"The friendship of the world is enmity with God."—JAMES iv. 4.

O MERCIFUL Lord God, I beseech thee heartily that thou wilt vouchsafe to receive me this day, and the residue of my whole life from henceforth, into thy tuition, ruling and governing me with thy Holy Spirit, that all manner of darkness, misbelief, infidelity, and of carnal lusts and affections, may be utterly chased and driven out of my heart, and that I may be justified and saved both body and soul through a right and perfect faith, and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Jesus Christ our Lord and Saviour. Amen (Edward VI.'s liturgy. 1552).

AUGUST.	MORN. LESSONS.	EVEN. LESSONS.
14. Twelfth Sunday aft. Trinity	2 Kings x. Acts xii.	2 Kings xviii. James iv.
15. Monday	Ezek. ii. Acts xiii.	Ezek. iii. James iv.
16. Tuesday	Ezek. vi. Acts xiv.	Ezek. vii. 1 Pet. i.
17. Wednesday	Ezek. xiii. Acts xv.	Ezek. xiv. 1 Pet. ii.
18. Thursday	Ezek. xviii. Acts xvi.	Ezek. xxxiii. 1 Pet. iii.
19. Friday	Ezek. xxxiv. Acts xvii.	Dan. i. 1 Pet. iv.
20. Saturday	Dan. ii. Acts xviii.	Dan. iii. 1 Pet. v.

"It is a mighty interest we have at stake. Eternity is coming on. There is a contest to be maintained for it; for the crown of life is only given to him that overcometh. Though the warfare be not at our own charges, still there is a warfare. Though God worketh in us, still we have to will and to do, for it is just by making us will and do that he worketh. The spirit of the world is at antipodes with the spirit of the New Testament, withering, blasting, secularizing. The comfort we draw from this quarter is hollow, deceitful, and ruinous. Keep alive by prayer and the exercise of faith a spiritual-mindedness, and you will reach tranquillity in this way, if there be any truth in the bible; for 'to be spiritually-minded is life and peace.' O my God, confirm my peace; enable me to rest upon thyself. Deliver me from worldliness, and teach me to know thyself, and Jesus Christ whom thou hast sent. Give me to strive that I may enter in at the strait gate. For Christ's sake be merciful unto me, and put thy law in my heart. Bruise Satan under my feet shortly. Cause me to be filled with that peace which passeth all understanding".

"Let not unbelief assail thee;
Triumph in the grace revealed:
Not one promise ere can fail thee;
All in Jesus Christ are sealed.

"Faith receives the wondrous story,
Faith the mighty work may ken:
Christ in you, the hope of glory;
All in Christ is, Yea, Amen!"

(Charlotte Elizabeth).

H. S.

THE CHURCH FOUNDED UPON FAITH IN JESUS CHRIST:

A Sermon,

BY THE REV. RICHARD SKIPSEY,

Incumbent of St. Thomas, Bishopwearmouth.

MATT. xvi. 18.

"I say unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

IN order to find the true meaning of these words, we must most minutely examine the passage in which they occur, viz., from ver. 13 to 20: we must also compare it with the other evangelists who record the event.

It appears that our blessed Lord, after having cured a blind man at Bethsaida (Matt. viii. 22-26), departed with his disciples, and came into the parts or regions or villages of Cesarea Philippi, which is not upon the sea-coast, but near the river Jordan, to the north of the sea of Galilee. When in this part, on the very outskirts of Judea, the question was put to the disciples, "Whom do men say that I, the Son of man, am?" (Matt.): "Whom do men say that I am?" (Mark): "Whom do the people say that I am?" (Luke) As we read these words, there appears no difference in them; but we suppose they mean one and the same thing. This, however, is not the case. St. Matthew and St. Mark say, "Whom do men," St. Luke "the people";

as if a distinction was put between them. In the first instance it would seem as if only those who had listened with attention to the teaching of Jesus were intended; but, in the second, it would appear to include all those who had heard him, whether they paid attention or not. There is another expression to which I would direct your consideration: "I, the Son of man"; that is, I, Jesus, the Son of man. The question plainly shows that the object of putting it was to draw from the disciples an account of what they had heard of him from those among whom they mingled; and, when these various opinions had been recounted, it was brought home to themselves, "But whom say *ye* that I am?" in order to induce a confession of their own belief, to prove whether they looked upon him only as one of the prophets, endued by Jehovah with miraculous powers and wonderful wisdom—like what Nicodemus allowed, and others could not but confess—or whether they had any higher trust in his character. Peter, ever first to speak, and always ardent, answered and said, "Thou art the Christ, the Son of the living God" (Matt.); "Thou art the Christ" (Mark); "The Christ of God" (Luke). Peter makes the same confession upon another occasion: several "of his disciples went back, and walked no more with them; and he said unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Martha, the sister of Lazarus, when Jesus said to her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" answered, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world."

The answer of Peter received the approbation of the Son of man, the Christ; and he said that it had not been made known to Peter by man (the meaning of "flesh and blood"), but by God the Father, through himself; for "all things are delivered unto him of his Father, and no man knoweth the Son but the Father: neither knoweth any man the Father save the Son, and he to whom the Son revealeth him"; that is, all things relating to the salvation of man were given up by the Father to the Son, who was to finish and to complete it, and was to teach men the way, and to declare to them the truth of the manner in which it would be accomplished, inasmuch as many circumstances connected with it would be such as human reason could not understand, and also such as men would be disinclined to believe. "Blessed art thou, Simon Barjona. And I say unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it": Thou hast confessed that I am the Son of God, the living One; and I tell thee thou art the son of Jona; intimating that, as the nature of his father was inherited by Peter, viz., human, so the nature of his (Jesus') Father was inherited by himself, viz, the divine.

In these words there is a most important doctrine contained: it is, that he whom Peter addressed was none other than the Messiah promised and expected. It contains the belief that, as man could not obey the precepts and keep the commandments of God, and also that, as God could not suffer the punishment that had been denounced against and decreed to sin, therefore he who was Jesus, Son of man, could suffer as had been foretold; and that he who was the Christ, the Son of the living God, could keep the whole law of God blameless, and unite in his own person obedience and sacrifice, which were absolutely required to take away God's wrath, and to purchase forgiveness: "Upon this rock I will build my church." The name given to the son of Jona signifies a stone, or piece of rock; and the word afterwards used means a rock of large extent. As we read the passage, it would almost appear as if they meant the very same thing. If you look at John i. 42, you will find: "And, when Jesus beheld him" (Simon, the brother of Andrew), "he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation a stone." Here is a different word, but it has the same meaning; for, according to the Greek, it reads, "which is by interpretation Petros"—in both cases Peter. Now, as I have just hinted, the word Peter, or Petros, never signifies any thing but a stone—not the solid rock; but the second one in my text, "upon this rock (πετρα, *petra*) always does mean the solid, compact rock (See also Matt. xxxii. 51, Mark xv. 46, Rev. vi. 15). When we thus gain the true and proper meaning of the words, we are more able, and much more likely, to find the real and proper sense of the passage. Read it thus, Thou art a stone; and upon "this rock I will build my church," you will at once perceive there must be something else than the name of Peter to which our Lord refers, upon which he was about to found and build his church. What had Peter done? He had made a confession, as many think, in the name of and for the apostles; but

that is not quite clear from the words, nay, it would rather seem as if our Lord had understood him as meaning to state that as his own belief: and his address favours this opinion. We cannot for one moment imagine that our blessed Saviour meant that Peter himself was to be the foundation of the church; for that would make him Redeemer: it would be contrary and opposed to all he taught: "Whosoever heareth these words of mine, and believeth them, is like a man that built his house upon the rock." Here belief, or faith, is compared to a house. The foundation of the house is on the rock: that signifies, where the belief is fixed, the words of Christ Jesus; and they were to teach that he was Son of God and Son of man, so that his was the only "name under heaven given among men whereby we must be saved."

St. Paul, reproving the Corinthians for having broken off, or having divided themselves, into different classes or sects, and calling themselves by the names of their favourite teachers—as Paul, Apollos, and even Cephas or Peter—says, "Who is Paul, and who is Apollos, who is Cephas, but the ministers by whom ye believed, even as the Lord gave to every man?" It was not the eloquence of Paul, nor the energy of Peter, nor the piety of Apollos, that brought belief, but God himself. "We are labourers together with God". "For other foundation can no man lay than that is laid, which is Jesus Christ."

Now, what I want from these two passages of St. Matthew and St. Paul to show is, that the rock is Jesus Christ. The wise man built his house upon the rock: that was the place where the foundation-stones of the building were laid; and St. Paul means the same thing in the words quoted above: therefore Jesus Christ is the rock. But we have the very word applied by St. Paul, in another passage (1 Cor. x. 1-4): "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and in the sea" (this plainly refers to the journey of the Israelites, approaching the shores of the Red Sea, and their passage through it), "and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them," or went with them; "and that rock was Christ." Here the word in Greek is the self-same as that used by St. Matthew for rock; and thus we connect the confession of Peter with the foundation of the church, viz., Jesus Christ, who is also the chief corner-stone (Ephes. ii. 20). Therefore the meaning of the passage will be, Upon this rock, this belief in the heart that I am the Messiah, will I build my church.

It is now added, "And the gates of hell shall not prevail against it." Against what? Not against Peter? Surely that cannot be the meaning; for he denied his Lord and Master thrice, he cursed and swore; and these in him were fearful sins. Not against the church? What is the church composed of? Men of like passions and nature as Peter's; some as ardent and as impetuous, others more languid and placid; but yet all equally polluted in nature, and liable to sin. Each one may be, nay, is, tempted, and falls; therefore the expression will scarcely apply to them. For, however the number of fallible men be increased, that will not make the multitude infallible. Against the confession of Jesus Christ as God and man? That can never be overthrown. Men and devils may suppose they drive it out of their hearts and minds; but it is only imagination and deceiving themselves: there it is, and there it will continue throughout eternity, after it has been once heard; and all the attempts of man to persuade himself, and to induce others to disbelieve the existence of a God who will judge sinners, of a Saviour who has died for them, are only so many positive proofs that the belief is in their minds, just as the passing of base coin proves the existence of good money.

But let us take the whole passage as implying that Peter was to be chief among the apostles, that he was to have the rule and governance of all their proceedings. What then? The command of our Lord was, "Go ye into all the world, and preach the gospel to every creature". Consequently Peter was to see this done; he was to direct the disciples in this their labour; and he would also have to take care that they preached none other things but those which the Lord had entrusted to them. And what were they to teach? That Jesus Christ was Son of the living God, the Saviour of the world; and that repentance towards God, and faith in him, were the sum and substance of all their religion. But we do not read that Peter did all this. He was withstood by St. Paul, and does not seem to have had any control as to his movements; for he went wherever he was called or sent by the Spirit, and not by any human being. Therefore, as holy writ is silent as to any authority exercised by Peter over the rest of the apostles, we may justly conclude that no divine authority was given to him beyond what was entrusted to the rest, viz., that they should make known to all people the riches of redeeming love in Christ Jesus. For, although

in this place, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven," were addressed to him, still we have words of like import addressed to all the disciples: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. xxiii. 18). Again: after the resurrection, our Lord Jesus Christ breathed on the disciples, saying, "Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." And, surely, if the above words gave any power or authority to Peter, they would confer the same upon the other disciples. Still there is a sense in which St. Peter took the lead of the rest: he it was who first, after the ascension, spoke in such striking terms that three thousand were converted in one day: he it was who first made known the glad tidings of the kingdom of heaven to the Gentiles by preaching to Cornelius at Cesarea, on the sea-coast, and thus opened the kingdom of grace to each.

But the other part of these words have to be considered: "The gates of hell shall not prevail against it." I have shown that the last word "it" cannot apply to Peter—does not undoubtedly belong to the church as composed of individuals, and scarcely more so as collectively, for we say (art. xix.), "As the churches of Jerusalem, Alexandria, and Antioch have erred, so also the church of Rome hath erred; not only in their living and manner of ceremonies, but also in matters of faith;" but that it belongs in the highest degree to the confession of Peter, and from that day to any church which preserves it unchanged and untainted.

We have also to consider what the words "the gates of hell"—or, as sometimes rendered, the "gates of hades"—mean: we will take it in both senses. The expression has been interpreted to mean all the subtilty of the tempter and his angels, who are leagued together to endeavour the destruction of man, body and soul. Our first parents were prevailed against by him; and the holy and wise and prudent of the Old Testament are recorded as examples of his success at some time or other: we have also those in the New Testament; so that from his snares none are free. But, as Jesus Christ came to destroy the works of the devil, and to triumph over him, he alone could be superior to his wiles: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve;" and he departed from him. Against this foundation all the powers, the wiles, the snares, and the temptations of Satan are perfectly useless—they cannot prevail. Man can be overcome, but the true faith never; and they who hold it fast are made more than conquerors, through Christ strengthening them.

There is another meaning attached to the phrase, "the gates of hades," or the place of departed spirits. Gates always intimate a place of safety, or a prison from which there is no escape. This carries with it the idea that after the death of the body there was an end of the belief which those who were Christians held. This appears to have been the reason why, in the early ages of the church, the heathen emperors put to death those who believed in Christ, as if they could destroy the faith they hated and despised, when they deprived its professors of life; and this will also account for the persecutions which took place about three hundred years ago. But is it so? Nay, the body sleeps in the Lord; and the soul is in the presence of its God; but the firm conviction went with both that the same Jesus whom they trusted is able to keep them even to the day of his re-appearing; so that neither death nor hell can prevail against the true faith.

This faith is held and taught by the church of Christ. "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same" (art. xix.) Now from the "pure word of God" only do we obtain that information, which, by being accepted and received and put into practice, ends in complete salvation. And, as this "congregation" is called "faithful," there must of necessity be an outward expression of union with the congregation, and obedience to the faith which it accepts. The divine rule of faith is the scriptures, and the bond of union is compliance with those rites appointed, and warranted by scripture and apostolic practice, continuance "in their doctrine, fellowship, breaking of bread, and prayers." The first rite is that of baptism, which is required to be received by every one who desires to enter, or is entered into the faithful congregation: the proof of continuance in the assembly and accordance with it is reception of bread and wine; and these are both and each believed to convey grace to worthy recipients—the first that of incorporation into the mystical body of Jesus Christ; the second, that of more especial supplies of spiritual food to nourish the branch which had been engrafted into the true Vine.

In this congregation (although called faith-

ful), in which the pure word of God is taught, there may be, nay will be, those who neither heartily believe and receive the truth, nor yet live according to the church's teaching and the precepts of God; consequently they are fruitless branches, which shall be taken away, in one sense at death, but altogether at the great day of account. And, although it is taught that not only outward incorporation into a visible society by baptism is completed, and also that a blessing capable of resulting in eternal glory and happiness is conferred by the Almighty through means of that same rite, yet it is held that the latter may not result in the crown of glory, but that the former cannot be shaken off. Man may, by professed unbelief and actual continued sin, deprive himself of the blessing of God: he may so overlay the grace received, by wickedness and transgression, as to quench the influence of the Spirit, and thus purchase to himself condemnation, because he hath "trodden under foot the Son of God" (of whom he was made a member by his incorporaton into the visible church, Christ's body), "and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace" (Heb. x. 29). Whereas, on the other hand, when he does all that is possible for him to do, in obedience to God and in co-operation with the Spirit, all the reward is still of grace, not of debt, it is of God's free and unbounded mercy in Christ Jesus that he is saved. It is the essence of this teaching that there is but one Redeemer, Mediator, and Advocate between God and men, viz., the man Christ Jesus; that his obedience and death are of sufficient merit in the sight of God to atone for and expiate the sins of the whole human race; that his precious blood can wash away all sin and uncleanness; consequently that no intercession of human beings is required for others at the throne of God to secure his love and forgiveness—*that* has already been finished; that no works of man, however holy can be laid to the account of another; that no authority of created being can avail to procure the blessings of conversion, repentance, and faith unto eternal life. Therefore we conclude that the blessed virgin is powerless in man's salvation; that the works of holy men of old, saints, are only barely sufficient to prove their own faith in Christ and their love to the Father, but cannot be hoarded up for the purpose of being dispensed to others; and that no intercession of theirs can avail now, they being removed from this scene of existence to the presence of Jehovah, either in joyful remembrance of humility and obedience and the assured expectation of the crown of glory, or in the depressing recollection of pride and disobedience, and therefore the assured expectation of banishment from happiness and glory.

This teaching and this communion are not for one particular people, or for one country, but for all countries and all peoples, under whatever forms of human government they live, whatever tongues they speak, or whatever dispositions they inherit; and therefore it is that this religion is called catholic or universal. And, as this is the uniform teaching and belief of the church in England, it is called the branch of Christ's holy catholic church established in these kingdoms. This expression means that the church catholic embraces all countries; but that each nation which accepts and receives such teaching and communion is one branch of that whole church, even as our own country is called England, containing fifty-two counties; and it is the whole number of them that forms the country, not any one separately. I have said this to intimate that one nation professing the faith as before described cannot claim to itself exclusively the title of catholic or universal, and that it has no right to assume powers and authority over others to compel them to obedience to its laws and enactments, or to insist that additions to the belief inculcated by the New Testament, and certified by the evidence of antiquity, should be accepted as coming from God.

I have thus endeavoured to explain a difficult passage of holy writ (I am fully aware very feebly and imperfectly indeed), which has been made, by a branch of the church upon earth, the foundation of assured authority over all others, as well as over every individual living being. I have endeavoured to express in plain, simple words my own solemn convictions, as well as my own opinion, not hastily come to, but thought of and deliberated for years; and I consider it most incumbent in these days, when so many are leaving the ranks of the church in England to join the company of another creed, and when so much of misunderstanding is abroad as to what our pure and holy branch of God's universal church teaches, to state most solemnly that with any one tenet of that communion to which many have gone I have no sympathy. If they would abide by the decision of primitive antiquity, founded upon holy scripture, and not add to the faith, then the epistle of St. Paul to the Romans would be a good comment, even at this day, upon their faith and practice. I receive and believe in my conscience these words of our church, that "the Romish doctrine of purgatory, worshipping and adora-

tion as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrantry of scripture, but rather repugnant to the word of God" (art. xxii.); "that there are two sacraments, ordained of Christ our Lord in the gospel, that is to say, baptism and the supper of the Lord. Those five, commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the scriptures; but yet have not the like nature of sacraments with baptism and the Lord's supper, for that they have not any visible sign or ceremony ordained of God" (art. xxv.); that "transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord cannot be proved by holy writ, but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions"; that "the body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner; and the means whereby the body of Christ is received and eaten in the supper is faith" (art. xxviii.). To all this I give my most unfeigned assent and consent without doubt or hesitation; and in this faith and belief, I trust, through God's mercy and blessing, to live and die.

I cannot shut my eyes to the fearful inroads that are being made upon the faith: on the one hand denying that any blessing attends the due performance of God's appointed sacraments, on the other hand asserting that the will and intention of man can make them efficacious to salvation: in both these opinions there is great danger. Obedience to the appointed rite belongs to man; the blessing comes from God—not on account of our obedience, but for the sake of Jesus Christ. In the same manner must we believe respecting faith. By faith ye are saved is the foundation in scripture; but that faith must be shown, not in words, however glowing and solemn, but in very deeds. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Here we have, as in all other parts of holy scripture, not only belief, but practice; and, while we follow this great example of our heavenly Master, in asserting that without faith there is no salvation, yet we cannot but as strongly assert that without good works there can be no proof of faith. And I trust we shall not be accused of departing from true evangelical teaching, because we say that both works and faith are required to prove the religion of every one; so that we may be justified in the sight of God, and qualified for the enjoyment of that purity and holiness which must exist in the glorious presence of Jehovah. "Take heed, brethren, lest" in these days of craving after every thing that is new, "there be in any of you an evil heart of unbelief in departing from the living God," and making to yourselves a system of salvation which God the Father hath not sanctioned, God the Son hath not ratified, and God the Holy Spirit hath not sanctified.

RELIGIOUS WRITERS OF SPAIN.

By Miss M. A. Stodart.

No. XXII.

JUAN DE AVILA.

"Audi, filia, et vide."

At the thirty-first chapter of "Audi, filia, et vide," the preacher changes his ground. He has hitherto been warning us as to what we are not to hear; he now begins to teach us whom we ought to listen to, and what we ought to hear. "The first thing," he says, "that we ought to listen to is divine truth, by means of faith, which is the beginning of all spiritual life, and which teaches us things so high that they go beyond human reason." Afterwards he guards what he has said, and shows that it is strictly according to reason to believe the articles of our faith, though they themselves transcend our limited understanding. He then refers to some of the ordinary arguments for the truth of the Christian religion, viz., the number and the constancy of the witnesses for the truth, and how they laid down their lives for it; the excellent life of those who really believe, and how Christians, taken as a body, have excelled the professors of any other religion; that the conscience of him who desires to do what is right gives a testimony that our faith is true; and so do also the wonderful change in the hearts of sinners, and the many blessings bestowed on true believers, especially that inward peace which passes understanding. In the thirty-ninth chapter Juan de Avila replies to the objection that may be brought against our faith, saying that God teaches very high and difficult things. In the fortieth chapter he answers those who make it an objection to the Christian religion that it teaches very mean and humble things of God, since in the depth of this humility there is the highest glory. This chapter I proceed to translate.

Chap. XL.

As little reason is there to stumble at the humility of the most high God, in stooping to become man, and live in poverty, and die on the cross; because these works are not only not unworthy of God, but are very worthy, being rightly understood. For, if humbling himself had been from want of power, or if by humilia-

tion previous dignity had been lost, or if some personal interest had been the motive, there might have been some suspicion of such a work. But he neither laid aside being who he was by taking what he was not; nor did he come by compulsion from heaven to earth; nor did any self-advantage move him, since God cannot increase in riches; but he was moved only by his goodness and love to men, and to seek to remedy them by the means that would be most glorious to him, and more advantageous to us. And such is the means that he took, making himself man, and dying on the cross, because there is no greater sign of love than for a man to die for his friends; and yet the Lord died for his enemies to make them friends, which exceeding love did not spring from their merits, but from his wonderful goodness.

And thus his humiliation and death do not argue in him the want of power and wisdom, since by being almighty and all-wise he might have devised a remedy for us in many other ways without this; but it argues in him a very great excess of goodness and love. And it is so much the greater, as much as God, who loves and suffers, is greater; and what he suffers more grievous and painful; and those for whom he suffers more mean and unworthy.

And, since his excellent goodness is manifested in loving, and in love to those who are undeserving, this love ought to be called a high exaltation; since in spiritual things goodness and greatness are one, and, the greater the goodness, the greater is the height and the grandeur. And, since the greatest honour we can give to any one is to consider him good rather than powerful or wise (for there is no one who sincerely deserves honour who would not desire it thus), it is clear that, since these works show forth God's goodness and love more than any other, they yield to him greater and higher honour than all his other works. And, if the ignorant imagine that this humility dishonours the greatness of God, the wise ought to consider that the honour of his goodness is increased, and consequently his greatness and grandeur; and thus there is no detriment in any way. And not only his goodness shines forth in these works more than in others, but also his wisdom and power, and other mighty marvels; for, among all the works that God has done and will do, there is not another equal, nor is there so great a miracle, as for God to make himself man, and afterwards to suffer for man. And whosoever does not believe this deprives God, as far as in him lies, of his highest glory, even though he leaves that which God holds from all his other works; for consider well, and you will see how the omnipotence of God and his boundless wisdom are displayed in joining two such distant extremes as God and man in unity of person. And consider how his power is more fully set forth in fighting and conquering death and our sins with the arm of our weakness than if he had conquered with those of his own omnipotence, as has been said above, when we spoke against giving way to despair. And consider, further, when God was in his heavenly glory, he had one little nation who knew him, and even these went almost daily after strange gods; and, even when they did not do this, they served God with much infirmity. But God, humbling himself to be man, and to die, made such an impression on men, that the lofty were brought low, the weak became strong, and the wicked good; and, finally, there was such a change in the world, as well in the extinction of idolatry as in the renovation of morals, that a clear fulfilment was seen of the word which was spoken by the Lord: "And I, if I be lifted up from the earth, will draw all men unto me." And thus it appears that he obtained a victory over human hearts by humiliation, weakness, tortures, and death, which he did not obtain standing in the height of his majesty; and thus was fulfilled what St. Paul said: "The weakness of God is stronger than men."

And thus it is clearly seen that not only God acquires the glory of goodness, but also of wisdom and power, in taking our lowliness, and working with it what he did not do in his own high estate. On this account St. Paul says that he is "not ashamed of the gospel, for it is the power of God unto salvation"; and, though it tells of the humanity of God, his hunger and shame, his tortures and death, yet not on this account is the Christian to be ashamed, since by means of these things God wrought a victory over things so strong as were sin and death, and exalted man to the greatness of God and his kingdom, which are the highest things that could come to man; by which the Lord has greater glory than from having created heaven and earth, and all that they contain. And for this cause this work is called, by excellence, the work of God; as the Lord said, "My meat is to do the will of him that sent me, and to finish his work", that is, the redemption of men, not because God has not done other works, but because the incarnation, and the redemption that proceeds from it, is the greatest work of all, and that on which he sets the highest value, as that which yields him the greatest glory; for, though the chastisement of Egypt, for the sake of his people, and leading them forth, and guiding them through the wilderness, procured to God, as says the prophet Isaiah, "an excellent name," yet you see which is the greater exploit of love—for God to punish his enemies for the sake of his people, or for God to suffer himself to be punished in the flesh, for the sake of his own people and of strangers, of friends and of enemies. It is one thing for God to carry his own people through the wilderness, like an eagle who teaches her young ones to fly, and takes them on her back when they are weary, that they may rest, God never being weary; and it is another thing to take on his back a heavy and powerful cross, and all the sins of the world, which, like a weighty beam of the wine-press, bore him down, till, to give rest to men, he poured out his life on the cross. Who is there that does not see that this is a most excellent exploit of love, and love never before seen, that yields to God greater glory than all that is past? For that was in the ordinary course of things, and little love was sufficient; but this is rare indeed, and hardly will there be found on earth any one who may bear to be scourged publicly, or to die for a friend or for a good man. And, if such a one were found, still no comparison could be made with the love and sufferings of the Lord; for they are unequalled. Nor is there much cause for wonder that a lion should work as a

lion, but there is that he should suffer as a lamb; and, love being the cause, this is a wonderful exploit, and worthy of perpetual honour. And, since in times past they said, "Let us sing unto the Lord, for he hath triumphed gloriously," let us say, with deep gratitude, "Let us sing unto the the Lord, for through humiliation he hath triumphed." Since at that time God neither humbled himself, nor suffered in the repose which he gave, nor became poor though he bestowed riches; but here he became poor, he laboured, and stooped to death, even the death of the cross, to raise his people from their sins, and exalt them to heaven; and he accomplished his work, and what Isaiah said was fulfilled: "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." For the glory that God gained, by placing himself as an everlasting sign, which is the cross, and to die on it, and to make of the evil good, will endure for ever, without any one being able to prevent it.

(Sir William Jones.)

DEATHS OF EMINENT CHRISTIANS.

No. LVIII.

SIR WILLIAM JONES*.

(Died 1794, aged 47.)

Sir William Jones was a judge of the supreme court of judicature at Fort William, in India: he was a celebrated scholar in the eastern languages, and a pious Christian.

When arrived in India, he wrote the following prayer while suffering under the first attack of illness:—"O thou Bestower of all good! if it please thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but, if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of thee. Thy will be done!"

On the morning of the day when he died, his attendants, alarmed at the evident symptoms of approaching dissolution, came precipitately to call his friend lord Teignmouth: not a moment was lost in repairing to his house. He was lying on his bed in a posture of meditation, and he expired without a pang or a groan. His bodily suffering, from the complacency of his features, and the ease of his attitude, could not have been severe; and his mind must have derived consolation from those sources where he had been in the habit of seeking it, and where alone, in our last moments, it can ever be found. When we compare the shortness of his life with the extent of his labours, the mind is overpowered; yet his example, however disgraceful to the indolent, and even apparently discouraging to the humble, will not be without the most salutary effects, if it be allowed to prove that no difficulties are insurmountable by regular industry, that the human faculties can be exalted by exercise beyond the common degrees with which we are apt to be satisfied, and that the finest taste is not incompatible with the profoundest studies and the exercise of Christian piety. As the bible should be our companion in sickness as well as in health, the following attestation to its excellence by so learned and good a man will be much valued. The passage is transcribed from his own MS. in his bible, where it was found: "I have carefully and regularly perused these holy scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

Reflection.—The hon. Charles How has made the following reflection: "If the love of wisdom and virtue be so sweet and delightful to the soul in this its imperfect state, what floods and torrents of joy will be poured in upon it when all its affections shall be boundlessly and eternally enlarged for their reception! as doubtless they will be, to the inconceivable bliss of those most happy souls, who shall be received into the everlasting favour of the Almighty."

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

THE PRESENT PEACE OF THE BELIEVER.

By the Rev. C. Rawlings, B.A.

The present peace of the believer is a subject on which ministers of the gospel do not, perhaps, sufficiently expatiate. They rather direct the attention of their hearers to the bright recompence of reward which awaits the righteous in the mansions of glory—"the fulness of joy which is in God's presence, and the pleasures which are at his right hand for evermore." Now, it is of great importance that the present peace, the present happiness of the believer in Jesus should be insisted on, and described. It is the language of an apostle, "They that believe do enter into rest:" those whose hopes are built on the Redeemer's finished work for life and salvation taste a present tranquillity, satisfaction, and repose. The true Christian realizes in his own sweet experience the language of St. Paul: "Being justified by faith, we have peace with God through our Lord Jesus Christ." He who is interested by faith in the

Saviour's blood and righteousness is delivered from the fear of condemnation and wrath: he is enabled to contemplate God as his reconciled Father and friend, and can rejoice in the assurances of his never-failing love: "Blessed is he whose transgression is forgiven, whose sin is covered: blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "There is therefore now no condemnation to them that are in Christ Jesus; who walk not after the flesh, but after the Spirit." Heaven is begun in the believer's soul here on earth: there are moments when he enjoys a rich foretaste of the bliss to come, and can almost catch the melodies of the glorified above. It is the Christian's exalted privilege to walk in holy communion with his God: before him he spreads his every want, and to him he makes known his every sorrow: he "knows whom he has believed:" he knows that God is not a man, that he should lie, nor the son of man, that he should repent:" he knows that God will fulfil the great and precious promises of his word, and that he shall receive every needful supply of grace and strength and consolation.

Trials arising from a variety of sources the believer has to encounter in his passage through this wilderness world to the heavenly Zion; but he is supported by the conviction that all his trials, however painful to flesh and blood, shall be sanctified and made conducive to his present and eternal advantage. "We know that all things work together for good to them that love God"—all events, all dispensations, harmoniously conspire to promote the welfare of the child of God. It is for the faithful to say, in the darkest season of adversity, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation."

Let us reverse the picture: what an impressive contrast to all this is afforded in the feelings and conduct of the worldling! When afflictions overtake the unrenewed and unconverted man, he has no resource unto which he may flee in the "cloudy and dark day:" his hopes which settled on the earth are broken, and the enjoyments most congenial to his soul are vanished as a dream! In this disastrous hour he can but indulge in the unavailing murmurs of discontent, whilst conscience points to the terrors of the last tribunal, when he will be called to a solemn account for his carelessness, his sensuality, and his sin. It is most wretched indeed to live without the faith of the gospel, and destitute of the hopes which it inspires. The believer is enabled to view with comparative indifference the objects which usually engage and fascinate the carnal heart: in the triumphant power of a divine principle within him he rises superior to the world" and the things of the world: he does not "hew out to himself cisterns, broken cisterns, that can hold no water" to gladden and refresh the heaven-born soul; but he goes to the living fountain, and "with joy draws water out of the wells of salvation." He can trace in every occurrence the finger of a covenant God and Father, and is willing to be passive in his hands: "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." And, whilst the Christian tastes a present peace, a present consolation, and a present joy, he looks forward with kindling anticipation to the moment when the cumbrous shackles of mortality shall be thrown aside, and the sunshine of heaven's day shall break upon his emancipated spirit: "There remaineth therefore a rest to the people of God."

The Cabinet.

MOUNT SINAI, AND THE BETTER COVENANT.—Surely the deliverance of Israel, and their reception of the divine law at the foot of the mount, were typical of God's mode of dealing with his people under the dispensation of the "better covenant." He finds them in a state of cruel bondage under sin and Satan. They groan for deliverance, but have not strength to effect it for themselves. God undertakes it for them; not by ordinary means, but extraordinary; not by natural, but by miraculous, which result in the abolishing of death, and bringing life and immortality to light: he appoints them a leader; he gives them, in the page of revelation, the pillar of the cloud by day, and the pillar of fire by night. As they follow their leader in the exercise of a simple faith, they experience deliverance: as they look to the pillar of the cloud and and the pillar of fire, they are directed: he feeds them with "bread from heaven," and makes waters to gush out for them in the desert: he smites the spiritual rock which follows them: he reveals his will to them: he writes it as a law in their hearts: he makes their bodies a "temple," a tabernacle, in which he dwells by his Spirit: he "places his name" among them: he is their God: they are his people.—*Rev. G. H. Fisk.*

Miscellaneous.

ANTICHRIST.—"I will not say," writes bishop Jewel, "that the pope is antichrist. God shall reveal him in his time; and he shall be known. John saith, "This is the wisdom: whoso hath understanding, let him reckon the number of the beast." Upon which words, Irenæus, well-nigh 1,500 years ago, saith thus: 'The name of antichrist, expressed by the number, shall be Latinvs.' .. St. Gregory saith, 'He is antichrist, that shall claim to be called the universal bishop; and shall have a guard of priests to attend upon him'. Again: Irenæus saith, "*Antichristus, cum sit servus, tamen adorari vult ut Deus* (antichrist, notwithstanding that he is but a slave, yet he will be worshipped as if he were God). Joachimus Abbas saith, *Antichristus jampridem natus est Romæ et altius attolletur in sede apostolicâ*: antichrist is long sithence born in Rome, and yet shall be higher advanced in the apostolic see. Thus is he described that shall sit in the place of Christ, and shall maintain possession against Christ. But Christ shall come with his holy angels, and shall destroy him with the breath of his mouth, which is the holy word of the living God".

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

AUGUST 20, 1853.

RESCUE FROM UNBELIEF*.

A MAN once handed me a piece of silver coin: it looked very bright and beautiful. One, with whom I was about to exchange it, suspected its purity. This called for the judgment of others. Some pronounced it genuine; others called it counterfeit. At length it was taken to a man in whose judgment all confided, and found to be impure.

There was a school-teacher needed at a certain point; and one offered whose qualifications seemed to be sufficient. He was employed; and afterwards it became evident that his literary pretensions were all unfounded; and the community suffered because they were not better judges in the first instance. Some had pronounced him incompetent at once; but others he deceived.

A poor man became possessed of a large bank-note. It looked well in his eye, but it was spurious. His children felt the loss which he sustained by being over-reached. When he thought or when he conversed on the subject, he remembered or he heard the following sentiments, namely, that things most precious are most counterfeited, and that of course our interest in every thing is threatened in proportion to its value, from art or deception; secondly, in every case under the sun we decide for ourselves; and, if we judge incorrectly, we take the consequences.

There was a man who appeared to be one of worth and of modesty. He solicited the hand of a young female in marriage. Some told her that they believed him to be destitute of principle, and that his seeming virtues were all counterfeits. Her parents judged differently; and she thought differently. She became his, and lost her property and her health and her peace, to the last item of each. To see her sink blighted all the earthly enjoyments of her parents.

* From a book we have before noticed—"Infidelity: its Causes and Cure"; by rev. D. Nelson, M.D. London: Routledge and Co. 1853. The author was once entangled in the sophistry of unbelief: he describes the way in which, by God's mercy, he was rescued. We have extracted a portion of the narrative.—ED.

The following are the plain facts which I have mentioned as standing in my way:

1. We are acquainted with nothing valuable which has not its counterfeits. We might offer a reward to any one who would point us to an exception. We know that all the virtues, and all the correct sentiments or doctrines, together with every excellent trait of character or lovely grace, may be counterfeited; therefore piety, or true religion, cannot be made a solitary exception, for it is made up of correct principles, lovely doctrines, and lovely graces or traits of character. If any religion should actually point us to a life which would not close, and to pleasures without a defect, I should call it more valuable than much wealth.

2. The counterfeit often appears, to the incompetent, brighter and more captivating than the genuine original.

3. We are called upon to struggle for qualifications to decide, and to aim after superior judgment, in proportion as our interest is threatened, and in accordance with the value of the thing presented. No one can become skilled in any branch of useful knowledge without thought, industry, and research. The acquisition of that which is most valuable generally calls for most toil. The same benevolence which gave iron for our use planned that we should dig it from the hills. The same kindness which formed the grains for our table determined that we should rake the fields in the sun before our bodies were thus nourished. To judge ably of things exceedingly valuable is worth uncommon industry.

4. Men never complain of any thing being liable to counterfeit pretensions, religion excepted; and they never complain of the necessity of their exertions to qualify themselves for judging between truth and falsehood in any case but in that of religious truth.

5. Men never say that, because it is difficult to tell false gold or silver from the genuine coin, therefore they will cast all away; though thousands and millions are poor judges in such cases, from want of attention.

6. Men do not say that there is no such thing as honour or probity or modesty or benevolence or sensibility, because such things may be skilfully counterfeited, so as to call for judgment and experience to detect the falsehood.

7. We might make out a very pathetic case, of thousands of the youthful and inexperienced who had little opportunity to become judicious, and were liable to imposition every hour, and in connexion with every coin and every character which could be named. We might say that we did not believe that our Creator would leave these unskilful creatures of his to be liable to the loss of every earthly blessing every hour, and even to the loss of that life which his own kind hand had bestowed. We might declaim with marvellous wisdom, and apparent sensibility; yet it would not alter the case in any respect: he has made the millions around us as we see them exposed, and calls to them for action.

APPLICATION.—After observing that God had made every thing which I had ever noticed liable to false pretensions, and had called upon me to learn and to improve and to act wisely in all life's pursuits, I was afraid he had done so in one more instance; and, if exertion were necessary to obtain knowledge by which earthly blessings might be acquired or retained, then it might be necessary where things of still greater value were at stake. Perhaps the Creator might be so consistent, that a train of uniformity could be seen to run through all his works.

These and similar facts, with their collateral truths and unavoidable deductions, caused me to lay down the volume of the "Ruins of Empires," unquieted and unsupported. Indeed, I felt much more restless when, upon looking down into his notes at the bottom of his page for historic references, I there found again falsehoods unalloyed with other material, and these untruths of the most notorious kind and of the most malignant texture. I was indeed discouraged, as these facts thus influenced me; and, since the controversy has been settled in my mind, I have made certain discoveries, and here is the proper place for their introduction.

I asked a man on the bank of the Illinois river—a swearing, sabbath-hating man from New England—something concerning his observance of bible precepts. He raised his broad face with a satisfied grin, and asked me which bible. He stated that the Mormons had a bible, and that, being a poor, illiterate man, he was unable to decide which was the word of God. The exultation within him seemed to say, "I have at last found out how to cast away that thirty years of preaching which I was compelled to hear in the land of the pilgrims."

The following are some of the facts which I was able to see plainly before me at that time:

1. This man is very capable, when it is necessary, to distinguish between a valuable horse and one that is inferior. He can tell a dollar of real silver from one of copper only plated with silver as speedily as many a chemist.

2. He is a better judge of a good or a bad bargain than many of the most able arithmeticians of the nation. It would be easier to cheat many a profound mathematician than to over-reach *him*. He has laboured to qualify himself in many things and has succeeded so far that his knowledge in these matters surpasses that of millions of his race.

3. He has not striven to acquaint himself with the bible; for, although reared in a land of bibles and of schools, he is not able to tell the most common incidents on the holy page. Of the chronology of scriptural events he is perfectly ignorant. He does not know whether Abraham or Cyrus of Persia lived first. You might tell him that Pilate and Cæsar were Israelites, and he would know no better.

4. If he had put forth one-half of the vigorous research after bible knowledge which he has expended after skill in gainful pursuits, he would not have been ignorant; yet his ignorance is now his excuse why he is unable to judge concerning revelation.

If we were to receive a kind letter from some powerful earthly monarch, some splendid king, making us many very rich offers, and proposing to us honour and wealth, telling the terms over and over, that we might not mistake, it would be expected of us that we should inform ourselves perfectly as to who brought it, its contents, its authenticity, &c. If we were to have it a full year, and never read it at all, it would be deemed strange indeed.

5. Most unbelievers, like this man, do not know one-fortieth part of the great King's letter, nor one-fortieth part of the evidence of its genuineness, nor one-fortieth part of its beauties, its grandeur, its proposals, promises, or threatenings; while one-half the time they waste in wickedness, or at least in nonsense and frivolity, would be enough to furnish them with that knowledge the want of which aids in their ruin.

Finally, the decisive characteristics and distinguishing marks between the true and false religions in the world are more numerous and more notorious than are the marks between counterfeit coin and pure gold or silver; yet men become judges in the last case, and remain uninformed in the other.

If a young man were to hold up an article formed of brass, but made to resemble gold, and were to exclaim, "I can see but little difference between this and gold; I do not know that there is any: this seems as bright, and as smooth, and as beautiful as any I have seen," his friends would tell him that there was a difference between pure and pretended gold; that they were to be distinguished by the sight, and by the ring, and by trial or chemical tests. They would tell him that, unless he would inform himself in this matter, he must suffer; but that, by noting two or three signs scrupulously, he might decide without danger.

A FEW SIGNS IN RELIGION.

1. True miracles are usually performed in the presence of enemies and haters of the religion about to be introduced; while false miracles are only pretended to be done in the company of the friends of the system upheld.

2. True miracles are performed year after year, so as to call the attention of all, and before the eyes of vast crowds of opposers; while the opposite of this belongs to pretension.

3. True miracles reach all the diseases to which the human frame is liable, not touching those only which frequently disappear of themselves and sud-

dealy, and also extend to every variety of influence upon all visible matter; while counterfeit marvels command alone those things which often, with a spontaneous impulse, transpire [?] of themselves. The same difference exists that there is between commanding fire to devour fifty men, or the sun to stand still, or the man born blind to see at once, or the lame one instantly to leap, and the art of charming the head-ache into ease, the agitated nerves into tranquillity, or commanding the internal and [in] visible disorder to disappear.

4. A system of truth, sent from heaven, always forbids what man is much inclined to love; forbids sensual indulgence, fraud, wickedness, injustice, impurity, revenge, hatred, feasting, revelry, and all that man by nature is prone to reach after. The koran allows of many wives, of revenge, and unending or exterminating war. The pagan creeds enjoin or permit gluttony, intoxication, and sensuality of every kind, to any possible extent.

5. God's revelation orders the doing of that which men do not love. A wicked man would rather go through days of painful toil than to hold prayer in his own house, or to spend one hour in heart devotion. It requires a change of soul, and promises a paradise of holiness. The false volumes claiming to be from heaven ask for no regeneration or holiness of heart, and promise a futurity of carnal indulgence and satiated appetites.

6. A true prophet is not applauded by a majority of the wicked, or by the mass of the depraved. He is generally disliked by those furthest from God, and spoken evil of by those who sink deepest in sin. He is often not only reviled, but put to death if the laws permit; but the false prophet is neither stoned nor sawn asunder. He is often extolled greatly by the most dissolute, and is at least tolerated or praised to some extent by the leaders in depravity or the officers of sin.

Amidst the many marks or evident distinctions between true and false religion, we have not room here to notice more than one, and this may only be named and not dwelt upon at large. This last one is the test. In detecting false gold or marking pure, the chemical test deceives no one. The trial of the pure religion never fails those who test it by actual experiment. No other evidence is wanting; but it is hard to prevail on those who hate to make this trial, to obey its precepts.

After laying down the book called "Volney's Ruins," more doubtful of the strength of my own army than I had ever been, I asked after Paine's "Age of Reason," having heard of its making much noise and stir in the world. I read it through and laid it aside, and I must not detain the reader by giving a protracted history of its contents.

The reader will scarcely believe me, or he will esteem me as having deserted the infidel ranks before I read it, if I tell him fully the impression it made on me. If the reader has pursued a course of ancient history, or will go and do it, or will look into the remarks of bishop Watson in his volume called "An Apology," he will be able to understand me when I tell him that the writings of Paine drove me further from his belief than I had ever been. I certainly expected to find something excellent in a book which had caused tens of thousands to desert their faith, and millions to clap their hands. I read it, and I could not say that I found in it either suavity or philanthropy, dignity or sublimity, honesty or truth; but the opposite of them all—the opposite, although the writer was a man of talents; what, then, must his subject be, or the side which he failed to sustain? I was ready to exclaim, "If this moves the multitude, then what may not move them? If this pleases them, then they must surely love the side they advocate. If they are thus easily pleased, then it is with that for which they surely have a natural relish."

I determined that I would read some on the opposite side, and that I would also at the same time take a more thinking review of my own objections to the religion of Christ. I inquired after a bible which might have Christian notes in it. An old lady lent me hers, which I had often seen her poring over hours at a time. From her cast of mind I knew that in the work there must be thought, or she could not be thus engaged. It was Scott's family bible. In the year 1818 some copies had found their way to the forests of Tennessee.

I read the bible with Scott's notes. My objections to the holy book, which were based upon my ignorance, disappeared as soon I was informed. Before I describe this influence upon my mind, I must notice the sophism which was used to keep me from reading it, and which is still urged by many of Satan's able assistants, in many parts of the world, to keep others from reading commentaries on the bible. "Read for yourself," they exclaim; "judge for yourself. Do not permit others to impose their belief upon you."

The danger of this sophistry is that which renders every other position which has peril in it dangerous. It is half truth and half falsehood. The truthful, and therefore imposing part is, that we never should copy the thoughts of others with neutral servility, so as to let others judge for us. The erroneous part consists in this, that it seems to teach as though we could not avail ourselves of the labours of others without adopting their judgment. The truth is, we may avail ourselves of their toils without following their peculiar notions. We may make profitable use of their researches without adopting their ideas in the room of our own. We can use forty years' toil of another, and judge for ourselves all the time. This is done in everything. When the little boy, or an unlettered Indian savage, asks his teacher concerning the component parts of gunpowder, their number and character, he can explain the whole to him in ten minutes. If he were to tell him, "There is the powder, take it, look for yourself, examine for yourself, do not let others think for you," it might require years of investigation to discover that which a few minutes' explanation could teach; and facts would so corroborate the statement, that it might be seen at once to be true. A commentator may remind us of a point of history which elucidates a chapter of holy writ, which history we may have known before, but never thought of applying; or, if not known before, we may look into the proper volume, and be informed of its correctness; while, although so important, we never should have thought of its use, had it not been for the labours of our author.

Just so a man may show and explain to us a valuable piece of machinery; and, as soon as he points out the main parts and explains their use, we see it at once; but we are judging for ourselves all the time; although, were it not for his instructions, it would take us a long time to make such discovery. A commentator tells us of one or two verses in different parts of the bible which explain fully the one we are reading. We look at these, and find it so, and feel that it is perfectly satisfactory, judging for ourselves; although we might not have known of their existence or remembered seeing them, in years of reading, had it not been for his assistance. I read an author on philosophy or chemistry; and he tells me of many things which instruct me, and I rejoice that his labours preceded mine; but, if he advances theories which I cannot credit, I do not receive them. A commentator may give me an explanation of a passage which does not seem satisfactory; and I cast it aside; but, when he refers to a certain verse of prophecy as describing a political event some centuries before it took place, I look at the verse, consult history, and compare dates, and rejoice that others toiled before me. I am in this way brought to examine that with close attention which I otherwise might have passed over without seeing for half a life-time.

It does seem to be an object of moment with some invisible evil one to prevent inquirers reading the scriptures with notes, if we may judge from the uniformity with which unconverted men avoid it without any proper cause. Much of the information which they need, and which they might have acquired in the morning of life, they have neglected to seek; and the time is much spent, and too far past to recover. Unless they receive it now by the aid of others, they never will know the fourth part of it.

I never myself felt inclined to obey the counsel which said, "Do not read the opinions of others in matters of scripture;" for I never intended to take the view of others in any thing, unless they appeared to me as correct; and then I was resolved not to be persuaded away or frightened from them. The desire to gratify the pride of originality should never keep us from being instructed, when that favour offers itself. After I had read Scott's family bible, I felt a desire to read it again. It is true that I was half driven from infidelity by the infidel authors. To find no aid, and no truth or loveliness where I had looked for it, inclined me to listen with more calmness and impartiality to the other side.

In Scott I found no controversy tinctured with indecent language. I found no self-complacent ridicule, no coxcombical jeerings, no truth twisted, or mixed up with nine-tenths of actual untruth. The difference between the two styles and the two modes is only known to those who have felt the sudden transition from one to the other. The unbelieving writers seemed unwilling to allow that the slightest lovely or commendable trait belonged to Moses, or Samuel, or Paul, or John, or any other good man. They seemed all more than ready to credit at once, and on any authority, any thing of such men. They seemed to have an appetite for attributing to them things the most enormous and inexpressibly hateful. I had heard, when very young, that this indicated the condition of heart belonging to the possessor, and invariably proved something to be amiss in his own bosom; but I did not see this so distinctly, and feel so sensibly that it was true, until I witnessed the way Scott wrote of his adversaries in debate and the haters of the system he loved. Although they might be infidels, it appeared to me that he would have avoided telling a lie about them. I could not detect a wilful falsehood—shall I say, not one in a page?—no, not one in the whole work; for my life I could not. This made a strange impression upon me after the company I had been keeping. It seemed from the way he wrote as though the salvation of infidels in heaven, or their preparation for it, would give him more exultation than it would to have the world believe a thousand slanders about them. This difference of temper between the advocates and the opposers of Christianity made me more willing to read on; but it was what I afterwards discovered which settled me as on the rock of truth. While reading Scott, I found that some passages, which had appeared darkness itself to me, were indeed full of instruction, of beauty, and of glory. I discovered that my infidelity had been based upon my ignorance, encircled with the love of sin, while its practice had beclouded and deformed my soul. Different parts of the sacred scriptures, which had appeared to me contradictory, or without meaning, were incontrovertibly shown to harmonize, and full of light to strengthen and support each other.

Let not the reader suppose that I could say undoubtingly, "I believe this book to be the book of God," after it had been proved to me in different ways a hundred times. Physicians say of the body of man that it may be formed into habits. They say of some intermittent fevers long continued that the chill returns in accordance with the habits of the system. Many habits of the flesh run on, even when opposed by our enlightened wishes. Habits of infidelity often exist when wishes militate, and after an instructed judgment tells us better. The feeling of my heart made it necessary that I should continue to read, after I could say in truth concerning the bible, "I have more evidence a hundred-fold that this is God's letter, than I have of any past occurrence which I did not see." In connection with Scott, I read "Bonnet's Inquiries," Paley, Watson, Chalmers, &c., and was pleased and astonished to see them all evince the meekness and modesty and benevolent forbearance, which struck me in the author first named.

They all instructed me. This investigation went on for many months. The considerations which agitated my mind, raising it or sinking it, swaying me to the right or left, while this reading and this research went on, shall be commenced hereafter. For the present I wish to say to the Christian reader—for the unbeliever could not understand me—I wish to say, in the language of another, that which no sinner ever deserved to have the privilege of saying—that which, if any ever deserved to have no permission to pronounce, I have thus deserved; but with my face in the dust, while a joy inexpressible fills my soul, I can say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And, though after my skin

worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

A WORD CONCERNING JUBILEE COLLEGE, ILLINOIS, UNITED STATES.

In the United States the want of a sufficient number of Christian ministers to spread and preserve the gospel is deeply felt, and particularly by the episcopal church. It is expressed by bishops in their annual addresses; it is earnestly reiterated by those engaged in superintending or labouring in missions. Bishop Meade, of Virginia, lately appointed a day of fasting and prayer, in view of the inadequate supply of clergy in his diocese. There being about 1,600 clergy in the episcopal church in the United States, it is estimated that 100 per annum will scarcely maintain the ground already gained, and fill up vacancies. The supply is only 60. There is a growing deficiency of 40 per annum, rendered, by constant immigration, increasingly apparent.

One great cause of this alarming deficiency is the fact that so few colleges of a strictly religious character exist. The attention of young men is not turned to the Christian ministry while pursuing their academic course. The bias which their minds receive is rather towards secular professions and pursuits.

It is believed that, if the church had under control the college and the theological seminary combined, it would seem an easy and natural step from one to the other. It was with this design in view that the late bishop Chase, of Illinois, in 1836, solicited aid from his friends in England (who are also the friends of all objects which tend to enlarge the kingdom of our Redeemer), and laid the foundation of Jubilee college.

Many difficulties arose; partly from the fact that the then existing laws of the state prohibited in effect charters to be granted to colleges in which religion was to be taught, and partly because the lands chosen were still in possession of the general government. At length he obtained a repeal of the obnoxious laws, and the grant of a charter, as framed by himself, in the petition for which he thus declares the design of the institution:—

"Its nature is theological, its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets. Ministers of the gospel of Jesus Christ are to be trained here. This is its primary object; and, without attaining this, it fails of its end; which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be educated here, provided they be willing to be taught the religion of the God of the Christians—Father, Son, and Holy Ghost. All things being conducted according to the well-known principles and worship of the protestant episcopal church of the United States of America, the design and will of the donors and founder of this institution will be answered, and not otherwise."

At the decease of bishop Chase, last September, the institution was left in a hopeful state. Its lands were unincumbered, and, to a great extent, under cultivation, forming both a moral guard and the means of subsistence. The location was favourable, easy of access, and attractive. The application for admission by students far exceeded, every term, the ability to accommodate them. About fifty students only could be received, and the number of teachers was not enough to do justice to these without over-taxing their strength. It was to keep from debt, so ruinous to colleges expanding too rapidly in the early stages of their existence, that these evils were borne. Yet this institution had sent forth in ten years, out of the small number of general students, more than twelve ministers to labour in the west.

It is the design and hope of those on whom the care of this institution now devolves to carry out a plan laid on so broad a basis as faith in God, Jehovah Jireh, God will provide the bread of life for the famishing.

The undersigned (entirely unconnected with the institution) was chosen by the bishop and the trustees to respond to the many kind inquiries of the friends of Jubilee college in this country, and to present some reasons which might prompt them, in conjunction with American Christians, to place this institution on a permanent basis, and render it an efficient instrument of good. The amount required for such endowment is not less than £12,000. One half of this sum, it is confidently believed, will be donated by Christian brethren living in the northern states of America. They have indicated their willingness to found one professorship, and contribute means to erect a building, to be called "Bishop Chase Hall." For the other portion we look to the great and the good in this favoured land.

The spiritual destitution of the great numbers of those who have emigrated from English homes and parishes, who are now in the western states, forms a very urgent reason for this appeal.

While accompanying bishop Chase in his visitations of his diocese for a period of seven years, the undersigned has seen thousands of English families scattered over the prairies of Illinois; and many towns are wholly composed of those who, within a short period, have emigrated from England.

As one instance, he would mention that, within three years past, he has gathered a congregation of about one hundred families, forty-six of which are English. How shall he who has planted the good seed here rejoice with him who may water it there, unless by aiding to send forth labourers for the work—this overwhelming work, so suddenly thrown upon the church in America, and upon that portion of it least able to bear it? The flood of immigration tends mainly to the west; and the eastern states are not able to supply clergy, even for the east, but draw away those who are already in the west, by the offer of higher position and salaries.

The dark cloud which hung so long over Ireland has passed, to leave a bright spot (thank God!) in that sky, but it is to gather blackness in the western states of America. As a solitary instance it may be mentioned that, in the city of Chicago, Illinois, alone, the Roman catholics have so increased by immigration that they have a cathedral and six churches, a Jansenest university, and a jesuit high school, two convents, and several private schools, under the control of a bishop

and a large number of priests. In New York it is said that the Roman catholic archbishop boasts that he can raise 100,000 dollars in one day's notice, by requiring each labourer to bring his dollar. It need not be said that they use every advantage to hinder the spread of evangelical truth and light. Concerning the activity of infidels, bishop Chase said, ten years ago (and the remarks are still more applicable now), "Infidel publications are carried the whole length and breadth of the land, and they are sure of being read by somebody, especially on the frontiers, where the vast majority have not the means to obtain more wholesome food for their hungry minds. In this way the souls of thousands and tens of thousands in the far west are ruined, and the way of the faithful missionary of the cross is obstructed, and the whole country filled with a deadly foe." The state of Illinois numbers now about 1,000,000 of inhabitants, being about 350 miles in length, and 270 in width.

The rapidity with which it is now being settled may be judged of by the growth of the principal city in it: Chicago numbered in 1840, 4,472; in 1850, 29,963; in 1853, estimated 50,000 inhabitants.

The episcopal church in Illinois numbers only 32 clergymen and 1,346 communicants; and over 15 congregations are now without ministers. It is believed that, if accommodation could be provided, and a sufficient number of learned and pious evangelical clergymen secured as professors, full 400 students could be collected at Jubilee college; and that, if these are trained on the system hitherto pursued in that institution, clergy will be provided not only for Illinois, vast as it is, but for other states adjoining, which have no such institutions.

Bishop Chase, who devoted his whole life to the cause of Christian education in the west, was so earnestly desirous of forwarding this great object (which in Illinois he was spared to see but well begun) that he would receive no salary from his infant diocese, his only support being what was freely voted to him year by year by the missionary board, amounting to £200 per annum. Having sold his estate in Michigan, given him by his brother, he loaned [lent] the whole proceeds to the institution for many years without interest, and at his death he relinquished two-thirds of the principal, the interest only to be paid in the shape of scholarships. Nor did he, during life, make a charge of salary as president. This is mentioned to show the earnest wish of him who felt the want of the church most deeply, to carry out an efficient plan of Christian education to meet that want.

The college furnishes education at the lowest rate: 125 dollars (£26) cover all expenses but those of clothing and books; and the children of the clergy are educated at half those rates. The bishop of the diocese, right rev. Henry J. Whitehouse, D.D., has the confidence of the church at large for his learning, piety, and true evangelical spirit. The trustees are men who will faithfully carry out the views and plans of the founder.

Hundreds in the western states begin to ask (what the struggle for livelihood has hitherto prevented them from inquiring) whether their sons can be sent where they may be free from vicious associations while pursuing their education. It remains for the church to seize the opportunity, and offer them a Christian college of a high order; to connect with it the theological seminary, and make both a preparation for the holy ministry.

Thus, Christian brethren, in a common faith and an universal church, will not the prayer be answered, which is put up so fervently now by so many Christian hearts, that the Master would send forth labourers into his harvest?

DUDLEY CHASE,
Rector of the church of the Atonement,
Chicago, Illinois, United States.

I have pleasure in referring to the following testimonials:—

"I have every reason to believe that the above statement presents an object to which Christian benevolence may be most usefully applied.

"J. B. CANTUAR."

"Rev. D. Chase.

"DEAR SIR,—I have received your circular entitled, 'A Word concerning Jubilee college,' and I most heartily wish it may be successful.

"Yours very faithfully,
"CHAS. P. MCILVAINE."

London, May 10, 1853.

*** Donations for Jubilee college will be received, on account of the rev. Dudley Chase, by Messrs. Barclay and Co., 54, Lombard-street, London; also by the rev. W. Knight, M.A., secretary of the Church Missionary Society, 17, Chester-terrace, Eaton-square.

MORE ABOUT THE IRISH ORPHANS*.

"Visit the fatherless in their affliction."—JAMES i. 27.

DEAR FRIENDS—

A short time ago a letter addressed to Sunday-school children was kindly inserted in this magazine: it was so kindly responded to by many of God's children of larger growth, and so many letters of inquiry concerning the interesting schools of Connemara reached me, that I am induced to write again. There are in the wild districts of Connemara 24 schools, attended by 4,000 children. By far the greater number are the children of Roman-catholics—poor, little, destitute, miserable beings, emaciated by the famine, their growth stunted, their eyes sunk, and their whole figure shrunken and contracted; some of them, indeed, awful specimens of humanity. But, poor and wretched as is the body, the mind, glancing through the bright black eyes, is intelligent in no ordinary degree: in an incredibly short space of time they learn to read, in their own tongue, the wonderful word of God; and then, like little missionaries, they go forth and tell to their ignorant neighbours the "story of peace," as the Irish language expressively translates the word "gospel." The teachers of the school are paid by the Society for Irish Church Missions: the buildings are erected by private subscriptions. Many of the schools assemble in cabins; and it is wonderful how many crowd into them. Some of the poor mothers will

* We are glad that the former appeal (see vol. xxiv. p. 265) was responded to. We willingly give insertion to the present address.—ED.

carry their little ones for miles on their backs across the bleak mountains; and, when they arrive at the school-door, they will sit outside with their knitting, listening to the sound of the children's voices, as they read the "holy book," or sing the praises of Jesus in the beautiful Irish tongue. It is a sad and melancholy truth that at least one-fifth of these poor lambs are totally destitute, having no means of support whatever; and, were it not for the morsel of food given each day in the schools, they must perish of hunger. Sometimes money fails, and the food cannot be given. This happened a short time ago, when the letters from the country were most heart-rending: extracts from some of them will more faithfully depict the state of the children than any words of mine could do.

The first is from the missionary at Errismore: "I regret very much indeed to hear that you have not been able to send the usual supply of meat to the schools this week; but we have faith in God's promises to believe that he will strengthen your hands again, and that he will once more move some of his people to assist you. We persevere in prayer for this object; for we know that he is a prayer-hearing and answering God. There is a gloom at present over the schools: the poor destitute orphans are suffering most intensely, yet scarcely a murmur or complaint escapes them. One of them fainted within a few yards of the school-house door: all the children gathered round him; and there was scarcely one present who did not shed tears when they discovered he was for forty-eight hours without tasting food; so they carried him into the school; and the master gave him some food, which soon revived him. Many of the others have been thirty-six hours fasting. Yet the monks are offering food and clothing to induce the poor little things to give up their school and their bible; but in one instance only was their effort successful. Two little children were forced, by their Romish parents, to go; but these never gave up their bibles, but hid them in a field, whither they often repaired to taste in secret the waters of the living spring. The change in the morals of our children is wonderful. The most bigoted Romanists have been heard to admit, with reluctance, the striking contrast. For this we have reason to thank God, and give him all the praise."

From the missionary at Sallerna: "Language fails me to describe the grievous distress of our school-children since the food has failed. Yesterday I visited three fatherless children, whom I found in great distress of hunger. This is truly a sad state of things; while the enemies of the gospel are offering food, clothing, and beds to any one who will go back to popery. But the dear little things say they would rather die a thousand deaths than deny their Saviour before men, 'For sure our sufferings are nothing to what the dear Saviour suffered for us." I had to give relief to thirty poor little ones yesterday, who had not a morsel to eat: I will endeavour to do the same to-day."

The missionary at Roundstone writes: "The state of some of the poor children, attending our schools, as to clothing is very pitiable. I saw an orphan to-day in a wretched chemise and frock in a most tattered condition, and no other garment whatever: her sister is equally naked: they are very regular in their attendance at Ballinahinch school. Two others had merely an old flannel petticoat and a bit of taffety. These four are obliged to cross a mountain-stream to reach the school; and the elder ones may often be seen carrying the younger through the torrent at the hazard of their lives, in order to be in time at the opening of the school, where the bread of life is dispensed; and all they learn is carried home to many who have long been in darkness and superstition. At Roundstone two children have attended the school for months; and all their covering has consisted of a rag of blue calico; no flannel or stuff of any kind covered their little shivering limbs. This week the priest visited their cabin, and was trying to induce their father, by threats and promises, to withdraw them from the school; when the eldest, not nine years old, declared openly to him that he would go to the mission-school, no matter what he said. They have frequently been carried off bodily by the monks' workmen to their school, but invariably returned next day to us. In the Mervey school Michael King has only a waistcoat and drawers; and frequently have I seen him at school, three miles distant from his home, on days of such incessant rain that my two frieze coats were wet through in half an hour's walk. The severity of the weather may be judged from the fact that, on one of the days to which I refer, a boy was lost in a storm of sleet and rain; yet, despite all this, children perseveringly attend school, more anxious to learn the things which pertain to their eternal salvation than to seek a shelter from the pitiless storm."

The next extract is from the missionary of Oughterard: "One day I was going to visit a sick person amongst the hills; and as I went along I heard a subdued moan from the side of a rock. I went to the spot, and found a little girl, who was on her way to school, but whose strength failed, and, unable to go farther, she lay down upon the heath: she died shortly after of hunger, but feeding on the bread of life in her heart by faith. More than one instance has come under my own notice of boys and girls attending the Castlekerke school, who received the small salary of 4s. a month for teaching Irish when they could read it fluently, and who, when their sickly parents were obliged to go to the dreary workhouse, would keep one or two of their little brothers or sisters at home, nicely calculating how far the little monthly pay, with the meal then given at the school, would go in supporting life, and all this from a love to the schools and of the bible. I have attended the death-beds of several converts, and have heard them, with their dying breath, thanking God for having brought them to a knowledge of a Saviour's love. And I have seen these children attending the school as long as there were funds to give them the single meal of a little boiled food; but when this failed I have seen them pine away and die."

The two following were received in acknowledgment of some of the parcels of clothing sent by kind friends in answer to the last appeal:—

From the missionary at Sallerna: "With feelings of the most lively gratitude I beg to inform you that the parcels of clothing for the schools at

Omey island and Sallerna have all been disposed of according to your directions. The poor children are most wretched for want of food: a poor widow told me yesterday that her children had not tasted for two days; and it was truly lamentable to witness the distress of herself and her four little girls. You will rejoice to hear that the attendance has been very little decreased notwithstanding the want of food. There had been about sixty girls in Sallerna school yesterday; and, while I was speaking to them, one poor thing fainted from the effects of hunger and exhaustion. Our enemies are rejoiced at the state of things. The trial is a severe one; but the faith of the children fails not. A little boy told me yesterday that he knew by experience what it is to pray for daily bread. The school at Omey island has been quite full the whole week: the poor children expressed their determination to pray, and asked me to pray with them, at the same time remarking that when their heavenly Father thinks fit he will send them food."

The missionary at Derrygimla writes: "I accompanied Mrs. Ryder while distributing the clothes, as you desired, between Allebrack and Duholla schools. The anxiety of the children to obtain some article of dress was so great, that I required the assistance of one person to keep them from crowding around Mrs. R. so as to render it impossible for her to give them any. Some of the children remained sitting, in order to conceal their very great nakedness; while others, who did get up, walked with a stoop, so as to make their very short petticoats appear a little longer. These were chiefly destitute orphans, or the children of widows. Fourteen girls in the Allebrack and twenty-three in the Duholla schools received from one to two articles each. There was a small number of bed-gowns, which proved of the greatest value to some poor widows, who on account of their extreme nakedness had not been able to attend church or school."

We feel deeply grateful to those kind friends who have so liberally contributed parcels of clothing. If any of them have not been acknowledged by letter, it is because one or two of them have come unaccompanied by letters: we trust it will not be attributed to neglect or carelessness. Some kind friends have sent money anonymously: we would take this opportunity of thanking them on the behalf of the poor orphans.

From the letters it will be perceived that we want more than clothing—we want a continued effort to supply food to the orphans. I have thought that, if some kind and benevolent persons in different parts would gather around them their young friends, and encourage them to collect small sums to feed the hungry ones, the effort might be successful. Such a little society, promising £5 or £6 a-year, I could supply with collecting cards and interesting information, either monthly or quarterly. These small sums, in addition to the larger ones now collected, may prevent the supply of food at any time failing, and the poor little children left without a morsel of bread or meal to satisfy the cravings of hunger.

When the multitude followed Jesus into the wilderness, he fed them; and shall we not give "bread which perishes" to these little starving ones, who crowd into our schools in search of that bread which shall endure for ever?

Yours faithfully,

S. DAVIES.

13, *Merrion-square North, Dublin.*

P.S.—Many thanks to C. E. and J. M. for their valuable parcel of clothing.

Weekly Almanac.

"Seek the Lord and his strength; seek his face evermore."—Ps. cv. 4.

O LORD, upright are all thy judgments; yea, just are all thy dealings towards the children of men! Do thou, Almighty Saviour, so guide and govern me by thy good Spirit, that I may welcome every chastening as a token of thy grace and favour, and so live in meek subjection to thy righteous and better will, to the praise and glory of thy name. Amen.

AUGUST.	MORN. LESSONS.	EVEN. LESSONS.
21. Thirteenth Sunday after Trinity	2 Kings xix. Acts xix.	2 Kings xxiii. 2 Pet. i.
22. Monday	Dan. vi. Acts xx.	Dan. vii. 2 Pet. ii.
23. Tuesday	Dan. viii. Acts xxi.	Dan. ix. 2 Pet. iii.
24. Wednesday (St. Bartholemew)	Ecclus. xxiv. Acts xxii.	Ecclus. xxix. 1 John i.
25. Thursday.....	Dan. x. Acts xxiii.	Dan. xi. 1 John ii.
26. Friday	Dan. xii. Acts xxiv.	Hosea i. 1 John iii.
27. Saturday	Hosea ii. iii. Acts xxv.	Hosea iv. 1 John iv.

REFUGE FOR THE SORELY TRIED.—"Deep as your present humiliation may be, you cannot sink so low but you will find that Christ sunk yet lower, and is therefore able to bear you up. Never can Christians sink beneath the everlasting arms; they will always be underneath you! You may be sorely tried, deeply bereaved, fearfully tempted, painfully wounded. Saints and sinners, the church and the world, may each contribute some bitter ingredient to your cup. Nevertheless, the heart of Jesus is a pavilion within whose sacred enclosure you may repose until these calamities be overpast. Your greatest extremity can never exceed his power or sympathy, because he has gone before his people, and has endured what they never can endure. Be not tempted then to believe, that your case, extreme as it may be, can exceed the limit of his compassion, power, and sympathy. Behold, what glory thus springs from the humiliation and sufferings of our adorable Redeemer! .... 'Come unto me,' he says, 'all ye that labour and are heavy-laden; and I will give you rest.' Yes, if rest is to be found at all, it must be given. It is upon the footing of a gift that it is offered to you. Not that you are worthy to receive the present, but that it is a present worthy of Christ's generosity to bestow. Take it; there is not a single sentence in the bible to exclude you from this act of confidence. Be not afraid: only believe; and according to your faith will it be done unto you. You know not how ready, you know not how able, you know not how free, you know not how perfectly willing, nay, how eager

and how delighted the Saviour is to receive all who 'come' unto him, to listen to their complaints, to heal their diseases, to supply their every want, and administer to every necessity. This is the true and faithful representation of Christ" (Winslow).

"O thou, who bid'st the humble flower
To bloom in sunshine and in shower,
And oft to stand against the storm,
Despite its weak and fragile form;
Much more wilt thou the ills assuage
That lour upon our pilgrimage,
And be the covert from the blast
Till all its ire and storms are past!"

H. S.

THE SACRAMENT:

A Sermon,

BY THE REV. F. O. MORRIS,

Vicar of Nafferton, Yorkshire.

LUKE xxii. 19.

"This do, in remembrance of me."

THERE is not, my brethren, to the thoughtful Christian mind, and especially to the minister of God's most holy word and sacraments, any more painful and distressing sight, than to see many—and may we not say the many?—turning away their feet and their faces from the "table of the Lord who bought them," leaving behind them the sacred "signs and seals" of their Saviour's "body broken" and "blood shed" for them, partaking not, when the blessed opportunity is presented to them, of those "holy mysteries." Where can religion, where can true religion be, when such is the case, when his "table is spread," and all that is wanting is the guests?

It is truly a grievous thing to think that any Christians should ever thus dishonour God, in neglect of the plain commands of his book and the exhortations of his ministers. But so it is; and, whatever the so-called reasons of any may be—whether they know that they are living in any wickedness, and therefore dare not approach to receive the signs of the pardon obtained by the death of Christ for the truly penitent, but for them only; whether they are tired of the worship of God; whether they prefer going to their meals; or whatever reason may cause them to disobey Christ's plain command, certain, alas! it is, that too many, by neglect, do "trample under foot the blood of the everlasting covenant," whereby, if they would, they might be sanctified, and "do despite unto the Spirit of grace;" and equally certain it also is that the "Judge of all men" will most heavily reckon with all who do not, before it be too late, repent of this sin the same as of all others. The holy scripture is, beyond all contradiction, clear upon this point; and the church therefore fulfils her duty by the like injunctions.

"This do, in remembrance of me." Whom were these words spoken to? whom were they spoken by? on what occasion were they spoken? how then should they be, and how are they received?

First, whom were these words spoken to? They were, in the first instance, addressed to our Lord's disciples; but not to them only, but to us, and to all as well. The ten commandments were at first addressed, through Moses alone, to the Jews only; but they are equally binding upon us, "on whom the ends of the world have come." The command, "Do this, in remembrance of me," has always been understood to have reference beyond that particular time; and there is no doubt whatever but that it applies, as it was meant to apply, to all Christians in all times.

Our sense of this must be greatly increased if we consider, in the second place, whom these words were spoken by.

They were the words of Jesus Christ, the Son of God, the Saviour of the world; of him who "spake as never man spake;" "by whom all things were created, that are in heaven and that are in earth," and "by whom all things consist," who is, as always, from everlasting to everlasting, "God over all, blessed for ever." "The words that I speak unto you, I speak not of myself" (not as a man, not in my human capacity) "but, as the Father gave me commandment, even so I speak." "The words that I speak unto you, they are spirit, and they are life." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day; for I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak." The words of the text, "Do this, in remembrance of me," were his words.

On what occasion were they spoken? They were some of the last words that he uttered before his crucifixion: they were spoken but a short time before he suffered, when for the last time he was partaking of supper with his disciples. He was about to die—to die "the death of the cross," to "pour out his soul unto death" for the sins of the whole world. One of his immediate followers was soon to

betray him: he was about to be tempted in spirit, and "shamefully entreated" in body, to be buffeted, spitted on, mocked, condemned without justice; and this was the moment he chose for uttering the ever-memorable words, "Do this in remembrance of me."

How then should they be, and how are they received?

Is all true that I have been saying as to whom these words are spoken to, whom they were spoken by, and the occasion on which they were spoken? You know that it not only is so, but that it is utterly impossible for any language to put the facts before the mind as they should be put. What, then, I repeat, is the way in which these words of our adorable and only Saviour should be received by those to whom they are addressed, namely, by all, yourselves as others? Can it be right to leave that undone which Christ commanded to be done? to neglect remembering him in his holy sacrament, when he has said, "Do this in remembrance of me"? Ought not this, which may almost be called the dying command of our Redeemer, to be obeyed with especial obedience, with more than common readiness, and with joy that we have it in our power so easily to obey him? Should not the table of the Lord, "who hath redeemed us with his blood," find us, whenever it is spread, humble and glad partakers of the "benefits which we receive thereby"? Ought we not, indeed, to esteem it a privilege, the greatest privilege, to have this "heavenly feast" provided for us, by partaking of which we fulfil one of the easiest commands of the best of Masters, and at the same time receive the "strengthening and refreshing of our souls," "as our bodies are by the bread and wine"? Should we not, if our "hearts are right," rejoice at meeting our Lord in the spirit, whom we cannot meet, as the disciples did, in the body, and "draw near with faith, and take this holy sacrament to our comfort"? And ought we not, also, to avoid any offence to the brethren who do remain, by wilful separation from them, but on the contrary join with them, both rich and poor together, around one common table, to remember the death of him who "died that we might be saved"?

And, lastly, if we believe that the holy sacrament is an appointed means for maintaining the divine life within us, our spiritual union with Christ, he being the head and we the body, that union which was begun in our baptism, and which must be continued till death, or we shall "die in our sins," what is our duty is plain, and we have a plain warning respecting it: "Verily, I say unto you," said Christ himself, "except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." If we have "a name to live, and are dead," what can we look for, when the hour of judgment comes?

If the love and merciful kindness of "God our Saviour" does not move you, as it should, to dutiful and ready obedience to his command, yet let his terrors alarm you, both for this world and the next. Consider the risk you run of those "divers diseases and sundry kinds of death" which the providence of God ordains when he pleases against those who despise or disobey his commands. Many sicknesses and many sorrows and troubles which seem to the thoughtless or the unbelieving to arise from chance or from necessary causes, are often caused, there is no doubt, if not always, by the sins of men, whom the Lord in his just judgment thus visits with temporal punishments, that, if they will, they may be led by them into a "better way;" and, if by these they are not turned, "of how much soever punishment, suppose ye, will they be thought worthy" in the next world, by him "who will render to every man according to his works"?

What the conduct of all professing Christians should be, with regard to attendance on the holy communion, is indeed most plain. If they really deserve the sacred name they bear, they are "most bounden" to communicate at the sacred feast whenever the opportunity of doing so is presented to them. The divine command, "Do this" is just as much to be obeyed as any other of God's commandments.

The next inquiry then is, how is this command obeyed? By some it is obeyed as it ought to be. They know it to be the command of God, and they act accordingly. They go therefore to the Lord's table in the first place from a principle of duty, because their God and Saviour has commanded them to do so. They also assemble because they find it to be "good" and "very pleasant" to be there; repairing to the holy ordinance as a memorial of their Redeemer's dying love as a communion of brotherly love, and a reunion with their covenant Lord—a means of grace to their souls. They desire greatly to meet with their brethren in holy communion and fellowship at the same table, partaking together with them of the same heavenly food that their "souls may prosper and be in health." They could not wilfully separate from those who do communicate in the heavenly feast: they are fain to "assemble themselves together" with the "people of God," to rejoice with them, and to gladden the

hearts of those whom God has appointed to "minister about the altar."

Thus do some; but, alas! they are the fewer number. Others—the majority—turn away from the Lord's ordinance, and say, by their actions, that they are utterly regardless of Christ—both of what he has done for them, and of what he has commanded them, and of the salvation which he has wrought out for them, of which this is the "visible sign and seal." Some think that they "honour God by staying away;" but let them ask themselves whether they would not honour him much more by doing what he bids them do, than by leaving it undone. "Can there be any doubt in so plain a matter"? Others excuse themselves on the ground that they "are not ready;" but, says the church, "consider how little such feigned excuses will avail before God." If they are not ready now, when will they be? Are they more likely to be able to leave off sin or any evil practice more easily after they have continued longer in it? Do not all habits, and particularly evil ones, become more rooted and stronger, the longer they have been indulged in? Are such persons sure that they shall live until the time which they say, or think, they have fixed on in their own minds for their repentance, which they thus trust in their own strength to be able to effect? Do we not see daily instances of the extreme uncertainty of life? Are not the healthiest and the strongest suddenly cut down as well as the weaker and the older? and does not even every day, at all events, bring every one so much nearer to the day of his death? Besides, even supposing that we should be able to repent by ourselves at any time that we fixed on, and that when that time did come we had lived till then to do so, would it be right to give to God only the last and worst part of our lives, when he with so much reason expects and has demanded that we should give all to him?

If, indeed, any are too bad to come to the holy communion, and give their being so as a reason for not coming, what a miserable and shocking excuse is it, after all! Are they, then, content to continue in sin? If they are not, but have resolved or do resolve to forsake it, then, however bad they may have been before, they are the very persons who should come. But if, on the other hand, they are content to continue in sin, then it must confessed that they are not fit to come; but let them remember that it is not abstaining from that rite that will save them—it will only add to their heavy condemnation—but a speedy and sincere "repentance towards God, and faith towards our Lord Jesus Christ." "If they continue in their sins, they must die," and, if they are, and that by their own confession, too bad for "fellowship with the saints on earth," they likewise are too bad for the "communion of saints" in heaven.

Consider this, any who "forget God;" and may his Holy Spirit, for Christ's sake, bring you into a better way. There is, indeed, no doubt but that it is an awful thing to partake of the Lord's supper in an unworthy manner, *i. e.* without repentance, faith, or charity, or in a wrong spirit, by which those who do so come offend God, and add another to their former sins; but it is an equally awful thing to continue in the state which keeps them away, and which, and nothing else, should.

The instructions set forth in the communion service for those who desire to be worthy receivers are so plain and so excellent, that there can be no mistaking the matter; and they make it clear that, if any are proved by the rules there given to be unfit to come to the holy communion, they are on that same account unfit to die, and therefore in danger of "eternal damnation." "Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries." "Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort."

On the lowest computation, one-third part of the population of every parish would, if their conduct was what it should be, be found regular attendants at the Lord's table. Examine yourselves, my brethren, "consider what I say; and may the Lord give you understanding."

There are many passages of scripture which treat of the receiving of the holy sacrament; but it is most worthy of remark that there is not one applicable to those who refuse to partake of it at all. May it not, therefore, be said, that it did not enter into the minds of the inspired writers to think that any professing followers of Christ would ever be found so regardless of what they owe to the "Lord who bought them," as entirely to disregard and disobey his dying command?

Let the remarks I have now made, and arguments I have used, have their due weight with any to whom they may apply; and let

me entreat of all to lose no future opportunity of obeying the command of our divine Lord, "This do, in remembrance of me."

(Doctor Samuel Johnson.)

DEATHS OF EMINENT CHRISTIANS.

No. LIX.

DOCTOR SAMUEL JOHNSON*.

(Died 1784, aged 75.)

THE well-known compiler of the English dictionary, and the author of many much-admired moral and religious essays, &c., Doctor Johnson, from the time he was certain his death was near, appeared to be perfectly resigned, and seldom or never fretful or out of temper, and often said to his faithful servant, who gave this account, "Attend, Francis, to the salvation of your soul, which is the object of greatest importance." He also explained to him passages in the scriptures, and seemed to have pleasure in talking upon religious subjects.

The following particulars are selected to show what was the state of his mind for some days previous to his decease. The information is supplied by a number of friends who visited Dr. Johnson at various times during his severe and protracted illness of dropsy.

Sir John Hawkins states, that upon his sitting down at the rev. Mr. Strahan's, at Islington, on the 27th of November, 1784, Dr. Johnson said, that "the prospect of the change he was about to undergo, and the thought of meeting his Saviour, troubled him, but that he had hope that he would not reject him." Sir John proceeds, "After I had dictated a few lines (of a proposed will), I told him that the ancient form of wills contained a profession of the faith of the testator. He thanked me for the hint, and, calling for paper, wrote the following words:—'I humbly commit to the infinite and eternal goodness of Almighty God my soul, polluted with many sins; but, as I hope, purified by repentance, and redeemed, as I trust, by the death of Jesus Christ.'"

Sir John Hawkins, who kept a diary of his visits to Dr. Johnson during the last fortnight of his friend's illness, thus continues his narrative:—

"Sunday, Nov. 28th, 1784. Johnson said, 'I have at times entertained a loathing of sin and of myself, particularly at the beginning of this year, when I had the prospect of death before me; and this has not abated when my fears of death have been less; and, at these times, I have had such rays of hope shot into my soul, as have almost persuaded me that I am in a state of reconciliation with God.'

"Dec. 5th, 1784, being Sunday, I communicated with him and Mr. Langton, and other of his friends, as many as nearly filled the room. Mr. Strahan, who was constant in his attendance on him throughout his illness, performed the office. Previous to reading the exhortation, Johnson knelt, and, with a degree of fervour that I had never been witness to before, uttered the following most eloquent and energetic prayer:—

"'Almighty and most merciful Father, I am now, as to human eyes it seems, about to commemorate, for the last time, the death of thy Son Jesus Christ, our Saviour and Redeemer. Grant, O Lord, that my whole hope and confidence may be in his merits and in thy mercy. Forgive and accept my late conversion: enforce and accept my imperfect repentance: make this commemoration of him available to the confirmation of my faith, the establishment of my hope, and the enlargement of my charity; and make the death of thy Son Jesus Christ effectual to my redemption. Have mercy upon me, and pardon the multitude of my offences. Bless my friends: have mercy upon all men. Support me by the grace of thy Holy Spirit in the days of weakness, and at the hour of death; and receive me at my death to everlasting happiness, for the sake of Jesus Christ. Amen.'"

Mr. Windham also kept a private journal of the visits which he paid to Dr. Johnson at this time.

"Tuesday, Dec. 7th, 1784. Dr. Johnson observed that I was entering upon a life which would lead me deeply into all the business of the world; that he did not condemn civil employment, but that it was a state of great danger, and that he had, therefore, one piece of advice earnestly to impress upon me—that I would set apart every seventh day for the care of my soul. That one day, the seventh, should be employed in repenting of what was amiss in the six preceding, and fortifying my virtue for the six to come. That such a portion of time was surely little enough for the meditation of eternity.

"Dec. 12th. Dr. Johnson said, with great fervour, in words which I shall, I hope, never forget, 'God bless you, my dear Windham, through Jesus Christ;' concluding with a wish, 'that we might share in some humble portion of that happiness which God might finally vouchsafe to repentant sinners.'"

Dr. Brocklesby gives us this brief account. "For some time before his death, all Dr. Johnson's fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus as necessary beyond all good works whatever for the salvation of mankind."

J. Hoole, esq., visited him frequently, and kept a diary of Dr. Johnson's last illness, in which I find the following interesting statement:—

"Saturday, Nov. 20th, 1784. This evening,

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

about eight o'clock, I paid a visit to my dear friend, Dr. Johnson, whom I found very ill. We had a most affecting conversation on the subject of religion, in which he exhorted me, with the greatest warmth of kindness, to attend closely to every religious duty, and particularly enforced the obligation of private prayer, and receiving the sacrament. He desired me to stay that night, and join in prayer with him, adding that he always went to prayer every night with his man Francis. He conjured me to read and meditate upon the bible, and not to throw it aside for a play or a novel. He said he himself had lived in great negligence of religion and worship for forty years; that he had neglected to read his bible, and had often reflected what he could hereafter say, when he should be asked why he had not read it. He begged me repeatedly to let his present situation have due effect upon me, and advised me, when I got home, to note down in writing what had passed between us, adding, that 'what a man writes in that manner dwells upon his mind.' Between nine and ten o'clock, his servant Francis came up-stairs: he then said we would all go to prayers; and, desiring me to kneel down by his bed-side, he repeated several prayers with great devotion. I then took my leave. He then pressed me to think of all he had said, and commit it to writing. I assured him I would. He seized my hand with much warmth, and repeated, 'Promise me you will do it;' on which we parted".

About two days after his death, a letter, from which the following extracts are made, was communicated to Mr. Malone, in a letter by the hon. J. Byng:—

"Dear sir,—Since I saw you, I have had a long conversation with Causton, who sat up with Dr. Johnson; and, from what I can gather from him, it should seem that Dr. Johnson was perfectly composed, steady in hope, and resigned to death. At the interval of each hour, they assisted him to sit up in his bed, when he regularly addressed himself to fervent prayer; and, though sometimes his voice failed him, his sense never did during that time. He said his mind was prepared, and the time to his dissolution seemed long. At six in the morning, he inquired the hour, and, on being informed said that all went on regularly; and he felt that he had but a few hours to live. Causton says that no man could appear more collected, more devout, or less terrified at the thoughts of the approaching minute. This account has given us the satisfaction of thinking that this great man died as he lived, full of resignation, strengthened in faith, and joyful in hope."

A precept delivered by Dr. Johnson in his last illness:—"Let me exhort you always to think of my situation, which must one day be yours. Always remember that life is short and eternity is long."

A RESPECTFUL AND EARNEST ADDRESS TO ROMAN CATHOLICS.

WHY do protestants address Roman catholics on the subject of religion? What have they to tell them? They have to tell them what they have learned themselves from the holy scriptures. It is this:—

That there is

A Saviour easy to be approached by the vilest sinner (Luke xv. 1, 2); a Saviour so powerful that he can save to the uttermost those that pray to him (Heb. vii. 25); and so tender, that the tenderest mother's love is not to be compared with his (Isa. xlix. 14, 15);

A free forgiveness bestowed by that Saviour upon every one that sincerely wishes to forsake his sin, and that cries to him for mercy (Acts v. 31; Luke v. 12, 13); a forgiveness that no man can hinder (Rom. viii. 31, 35);

A full and complete forgiveness that leaves no stain of guilt (Isa. i. 18), and that is followed by no torturing purgatory (1 John i. 7; Rev. xiv. 13).

A full satisfaction for all sin in the death of Christ (Heb. ix. 28);

A willing service of God that springs from love (2 Cor. v. 14, 15), and a love that springs from the free forgiveness of sin (Luke vii. 41, 42);

One church of the living God, composed of all true believers in Christ of all ages (Gal. iii. 9, 28), and which shall be presented to Christ as one body at his coming again (Eph. v. 27): from this church no mourner for sin that prays to Christ for mercy is shut out (John vi. 37), and to it none that willingly continues in his sins can truly belong (Matt. vii. 22, 23);

One way of salvation for all the members of this one church (Acts iv. 12). In the same way that the prophets and apostles, with Mary the mother of our Lord, and all the saints of old, were saved, so must the vilest sinner be saved now. They did not trust in one another, but in Christ alone (Eph. i. 12, 13). All are washed from their sins in his blood (Rev. i. 5, and v. 9); for he is "the Lamb of God that taketh away the sin of the world;"

A perfect rule of belief and practice in the holy scripture (2 Tim. iii. 15, 17) for all the members of Christ's church;

An infallible Teacher, the Holy Spirit, who is promised to every child of God that asks for him (Luke xi. 13);

And an infallible Judge, who will judge us all (Rom. xiv. 10) according to that rule that he has given us, namely, his holy word (John xii. 48), and who will exalt to everlasting honour and glory every repentant sinner that has trusted in his mercy (Luke xxiii. 42).

This, dear friends, is what we have to tell you; and may these words enter your mind and heart, and set your spirit free from the bondage of man. If once you go in spirit direct to Jesus himself by prayer, you will not tremble before a fellow-man, as though it were at his pleasure either to forgive or to condemn you. If once you hear the voice of Jesus answering you by his written word, and saying, "Him that cometh to me I will not cast out," you will not fear the anger of men who forbid you to read that word. They fear the bible; for in it is written the doom of their church, under the name of Babylon (Rev. xvii. xviii.).

But in it your deliverance is also written: "Flee ye from the midst of Babylon, and let every one save his own life" (Jer. li. 6, and Rev. xviii. 4).

Suffer these few words spoken in a sincere desire for your welfare. Whatever truth is in them is God's. Do not slight it; if you do, it will bear witness against you in the judgment. But it is now sent you, that by receiving it into your heart you may have eternal life.

RELIGIOUS WRITERS OF SPAIN.

No. XXIII.

BY MISS M. A. STODART.

JUAN DE AVILA.

"AUDI, FILIA, ET VIDE."

CHAP. XLI.

NOT only does the glory of God shine forth peculiarly in the works of his humanity and humility, but there also result from them very great profit and advantage to man; since there is nothing that can so much exalt him as that God has entered into brotherhood with him; nor any thing that may so strengthen his heart against the fear caused by sin, as to see that God died for his restoration, and gave himself to be his. Nor is there anything that may so move him to love God, as to see himself loved by the Lord even unto death; or to despise prosperity, to bear adversity, to humble himself before God and his neighbour, and to follow every good work, whether small or great, as to see God humbled and incarnate, suffering these things for him; giving him commandments to follow, examples to consider, and strength to accomplish all. And, since this mode of healing us by humility and lowliness is most for the glory of God and the good of men, it is a sign that it is the work of God; since, in what God does, he seeks the manifestation of his own glory, and the advantage of mankind.

For these reasons, he who desires that this work should not be, or who denies it, is an enemy of God and of men; since he seeks to deprive God of the greatest glory that can come to him from his works, and men of the greatest honour and advantage that can be thought of; and, since he declares himself an enemy both of the Creator and of his creatures, the punishment and death of hell are justly due to him. And, when asked by God, "Why didst thou not believe such glorious things of me?" the only answer that he will be able to give will be this: "Because, Lord, they appeared to me so glorious, that I did not believe thou wast so glorious." And, if asked why he did not believe the things of the incarnation and humility, since they were evidences of his goodness and his love, he will answer that he did not think that the goodness and love of the Lord were so great as to lead him to do and suffer so much for the sake of men. So that both in what is high and in what is low he stumbles; and the root of this is, having low thoughts of God, and an inadequate estimation of his goodness; which root, and what proceeds from it, will justly burn in hell, since it is injurious to the most high God, and seeks to lessen and diminish him. How much greater respect will he have, who shall say, "I believed, Lord, as much as I possibly could of thy greatness and thy goodness, because I hold thee infinite in all things; and O grant that what thou doest may never appear evil in my sight because it has an excess of goodness and love for me (as infidelity accounts, which finds no other fault in thee but being very gracious and merciful), this being a reason for drawing nigh to thee, and taking thee for our God; since every one desires a Lord who may be to him a tender and forgiving Father, rather than a severe judge, who makes him tremble with rigorous chastisements. And, if it were put into the hands of man in what way God should act towards us, and remedy our evils, nothing else ought to be chosen but this, which God chose as most honourable to himself, and most beneficial and full of loving-kindness to man.

I cannot pass over the succeeding chapter, on account of the admirable manner in which some of the leading evidences of the truth of the Christian religion are summed up. The fault of some of the Spanish divines is, it must be allowed, a tendency to verbosity and diffuseness. The chapter which I am about to transcribe is remarkable for brevity and succinctness.

CHAP. XLII.

In which the truth of our faith is proved, as well by those who preached it, as by those who received it, and by the means through which it was received.

Let us add to what has been already said, how this faith and belief were received in the world, not by force of arms, nor human favour, nor human wisdom, but that the truth of God fought quite alone by means of a few fishermen, who were without either learning or influence, against rulers and chief priests, and against all the wisdom of men.

And it came forth from the struggle so victorious that it made them leave their ancient and false creed, and believe a truth so much beyond human reason, and so addressed to the heart, that to have such firmness of belief in things so high is a great wonder; and that the very same persons, who in the first instance killed those who believed these things, should let themselves afterwards be put to death for the love of them, and that with greater readiness and earnestness than they had previously disbelieved and persecuted them. And there were preached to them a pure law and holy commandments, so contrary to the inclination of their own hearts, that it is impossible to imagine any two things which have a greater contradiction between themselves, than the law of the gospel and the inclination which man has to sin; as says St. Paul, "The law is spiritual; but I am carnal, sold under sin." And, notwithstanding all this, the law was received; and, by the might of Jesus Christ, hearts and deeds were so renewed to fulfil it, that it manifestly appeared that he, who in almighty power created these men anew, was the very same who had before created them in their natural being. And, if this had been preached among the sensual nations of Arabia, where Mohammed promulgated his falsehoods, or among other people similar to these, and easy to be deceived, such as are sought by those who bring in false doctrine, some suspicions might have been conceived from the belief given. But what shall we say? For this truth was preached

y where was the knowledge of God, and
ly scriptures; and in Greece, where was
ation of human wisdom; and in Rome,
ood the empire and government of the
And in all these parts, though it was
ed, at last it was believed, and the
al title of the cross was verified, which
tten in Hebrew and Greek and Latin, in
intimate that in these three languages,
ere the principal in the world, Christ had
ressed as King.

ien, these believed from having suffi-
otives, it is right that we should fol-
m; and, if they had not sufficient mo-
it is clearly to be understood that
lieved by inspiration of God; since,
people so enlightened, so attached to
d form of belief, and so strong in
ower, so lofty a tree of faith could not
ed, and be so deeply rooted, if the mighty
God had not been seen therein. Consider-
h, St Augustine says, that he who, seeing
world has believed, refuses belief, or
h miracles in order to believe, is a fearful
r sign in himself, since he will not follow
many, so mighty, and so wise have em-
and that with much firmness.

who by the grace of God are Chris-
ve abundant reason for our firm be-
r, since the world was, there has
ppeared in it a man of such doctrine
h heroic virtue, of deeds and miracles
lerful as Jesus Christ our Lord, who
himself to be the true God. He proved
y scripture, and by a multitude of miracles,
he testimony of John the Baptist, a wit-
roved by all. And the same has been
and proved with multitudes of miracles
hristian church; and no religion has yet
which so honours God as his own, nor
which so teaches to serve him, as the gos-
ich if any one should well understand, no
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e there appeared in the world men of such
as those of the Christian faith; nor have
n preached such great and high rewards
e who follow virtue, nor such fearful
ings against the wicked in proof that our
es goodness and hates wickedness; nor
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ion, which, if it were not true, would be
rious to the honour of the true God, since
tes to a man equality and unity of essence
l himself; nor would God have suffered
tinue so many years; nor would he have
ly chastised the nation of the Jews, who
that Man; nor would he have wrought
and such miracles in proof of this belief,
may justly say to God (as Richard* says),
ve are deceived in what we believe, God
us, since this truth has so much light in
d such miracles have been done in con-
of it, that no other than God could do
ut, as God is far from being a deceiver, so
ar from being in this deceived. Glory be
or ever!

bly Richard abbot of St. Victor, in the 12th cen-
ive of Scotland.

Poetry.

THE DYING GIRL.

INSCRIBED TO PHILIP ROSE, ESQ., THE FOUNDER OF THE HOSPITAL FOR CONSUMPTION*.

A BEAUTY clothes the hectic check,
A radiance fills the sunken eye;
But, when her mellow'd accents speak,
They make the sadden'd hearer sigh;
For softer sink they in their cadence far
Than autumn's dying tone beneath some mournful star.

They bore her to that healthful isle,
Whose rocks of terraced verdure rise,
And catch the morn's celestial smile,
Responsive to the greeting skies,
And vainly prophesied the island-breeze
Would freshen her white cheek, and waft away disease.

But there she sickened, day by day,
In shrinking paleness, like a flower;
Yet from her glance there flash'd a ray
Of almost supernatural power—
So bright the lustre of her eye-beam fell,
It touch'd the tender mind with more than woman's spell.

For mother, too, and far-off home,
Her plaintive heart in secret cried,
And backward long'd her soul to roam;
Since in the churchyard, side by side
Under the green turf, where loved sisters lay,
She hoped her dust might wait the awful judgment day.

And there behold her once again,
In her own room, with placid brow;
So pale, you see each azure vein
Meander through her beauty now;
Yet, like a pulse of rosy light at even,
Oft to her faded cheek a crimson flush is given.

Seldom she sighs, but veils within
Much that would grieve fond love to know;
And, when some pensive tears begin,
She tries to check their overflow:
Safe in the arms of Jesus rests her soul,
Nor does the early grave with gloom the mind control.

Not for herself, but for the heart
Of love maternal she could weep;
And often in young dreams will start,
As girlish days through mem'ry sweep,
While faintly through her lips there steals a word—
And, "O, my mother dear!" is like low music heard.

* The sad eloquence of the following statistics will commend itself to every feeling heart:—Of the 60,000 deaths which occur every year in England and Wales, from slow and lingering diseases, about 36,000 are probably due to pulmonary consumption. One-ninth, therefore, of the total mortality at all ages, and more than one-fifth of the mortality of adults, is due to this cause; and as the duration of the disease, taking one case with another, is about two years, it follows that about 72,000 persons are constantly suffering from consumption, being at the rate of four persons in every thousand of all ages, and eight in every thousand adults. Again, of the 45,000 deaths occurring every year in the metropolis, about 5,600, or one-eighth of the total mortality of the metropolis at all ages, and little less than one-fifth of the mortality of adults, arises from this fatal disease; and upwards of 11,000 persons, being about one in 170 of the entire population of the metropolis, and more than one per cent. of the adults, are constantly wasting away under the attacks of this lingering malady.

The above is extracted from "The Christian Life," from which extracts have before appeared in these pages.

She dies, as beauty ever dies
When sad consumption finds a tomb,
With brilliance in her deep-set eyes,
And on her face a healthless bloom:
No harsh transition, but a soft decay,
Like dream-borne tones of night, that melt by dawn away.

They wheel her round each garden-walk,
Where oft her lisping childhood play'd,
And loved to hear the old nurse talk,
And soothe her when she seem'd afraid,
While danced her ringlets as she prattled on,
More playful than the birds she loved to gaze upon.

She looks as they alone who feel
The last of earth before them lies;
While o'er them soften'd mem'ries steal,
Which melt the heart into the eyes—
For tree and turret, woods and uplands, all
Back to the dying girl her childish past recall.

Dream-like the hush of twilight floats,
Veiling the lilac bowers around;
While in the air melodious notes
Of soft dejection sweetly sound:
The landscape, like a conscious mourner, seems
To lie in brooding shade, and sadden as it dreams.

Now to her chamber home return'd,
Before the casement there reclined,
Just as the broad horizon burned
With the last blush day left behind—
Her eye reposed upon the dying sun,
Fading like feeble youth, before life's course is run.

Hush'd is the breezeless air, and deep
The awe around each mourner stealing;
Bend o'er her form, but do not weep—
Death is too grand for outward feeling.
As sinks the sun beneath yon golden sea,
So ebbs her spirit back to God's eternity.

REV. R. MONTGOMERY.

HYMNS FOR THE HOLY DAYS IN THE YEAR.

BY JOSEPH FEARN.

(SUGGESTED BY SOME PORTION OF THE SERVICE FOR THE DAY).

(For the Church of England Magazine).

ST. BARTHOLOMEW

"I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom."—LUKE xxii. 29, 30 (The gospel).

O LORD, 'tis good on earth to eat
The bread by which thy saints are fed;
And sacramental wine is sweet—
The sign of blood for sinners shed.

For faith that "upper room" will trace
Where Jesus first the bread did break
What time he breathed those words of grace,
"Ye of my kingdom shall partake."

But, if such sweetness can be found
In this communion here below,
What pleasures will the soul surround,
Where living waters ever flow!

To be a guest with Christ on high,
At his blest board to "eat and drink:"
O this "exceeds abundantly,"
Whatever "we can ask or think."

And yet it is the appointed lot
Of every chosen child of grace;
For those the Saviour's blood hath bought
Shall dwell for ever near his face.

How blest the apostles of the Lord!
Their Master's countenance to view!
Nor favored least, around that board,
The holy saint Bartholomew.

Great peace have all who know and feel
That, when from earth and sin released,
In Christ's dear kingdom they shall dwell,
And share his everlasting feast.

Lord Jesus! to my soul appoint
A place within thy heavenly fold;
And may thy Spirit's grace anoint
Mine eyes, thy glories to behold.

Feed me with bread sent down from heaven;
Cause me to taste thy sacred wine,
Until to me a place be given
Beside the true and living Vine.

LINES:

SUGGESTED BY A SERMON BY THE REV. HENRY DECK, FROM THE TEXT, "BEHOLD THE MAN (JOHN XIX. 5).

(For the Church of England Magazine).

BY MRS. JOSEPH FEARN.

JESUS, of the bleeding brow!
In thy word I find thee now;
Where the mob thy person scorns—
Fixing on the crown of thorns.

Ah! it is a sight, indeed,
That should make each heart to bleed,
On whose clearer view there dawns
Jesus' glory 'neath the thorns.

Now, my soul, behold the Man,
And his sacred image scan:
See what loveliness adorns
Him who wears the crown of thorns.

Yet he lays his glory by,
Comes to bleed for such as I;
And, with melting glances, warns—
"'Tis for thee I bear the thorns."

These arose when earth at first,
Was for Adam's sin accurs'd
But the second Adam scorns,
For thy sake, the crown of thorns.

Pilgrims, as ye forward press
Thro' this earthly wilderness,
Think of his sad nights and morns,
Who hath borne away the thorns.

Jesus! on thy blessed brow
There's a crown of glory now,
And thy saints lift up their horns,
Since thou hast destroyed the thorns.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

AUGUST 27, 1853.

LECTURES ON THE HISTORY OF THE BIBLE.

No. III.

In the following century a discovery was made which was destined to change the whole aspect of things—this was the art of printing. Mentz, on the left bank of the Rhine, was the place, and a German named Gutenburg the person, to whom this wonderful invention was due. There is one feature in common between the histories of the first inventor of printing and the first translator of the bible, that neither saw the fruits of his labour during his life. Poor Gutenburg, who kept his discovery a secret as long as he was able, was compelled at length to disclose it to a goldsmith named Fust, of whom he was obliged to borrow money; and he, taking an ungenerous advantage of the other's necessities, got the matter into his own hands, and took all the profits to himself. And what, think you, was the first book that was printed entire? No other than the Latin bible. Between the years 1450 and 1455, or, as nearly as can be ascertained, just three centuries ago, was the first book and the first bible printed. The very first homage was to be paid to that sacred volume which had been sacrilegiously buried, nay, interdicted so long, as if it had been with pointing finger to mark at once the greatest honour ever to be bestowed on the art, and infinitely the highest purpose to which it was ever to be applied.

This bible formed two volumes in folio, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. Of this splendid work at least eighteen copies are known to exist, four on vellum and fourteen on paper; the former of which have fetched so high a price as £504, and the latter no less than £190. I may here mention, that in the time of Wickliffe a copy of the New Testament in MS. was worth £2 16s. 8d. (equal to £45 6s. 8d. of our money); and now, thanks to the improvement in the art of printing, the poor man may get a bible for ten-pence.

But to proceed. It was the intention, as it was the interest, of the first inventors to keep the secret to themselves; and so far did they carry this design, that they actually passed off the first specimens of their art as MS. But mark how the providence of God frustrated their design, and threw open the invention to the world. The city of Mentz was taken by storm in the year 1462; and the operative printers, being released from their obligations to their masters, were scattered abroad, and so the knowledge of the art of printing was spread over Europe.

But it took nearly another century to accomplish the great blessing of a bible in the mother tongue. And it has been truly observed by the author of the annals of the English bible, that its true authorship has not been usually set in its proper light. We all remember the third centenary of the first printing of the bible in England having been kept on the 4th of October, 1835. That translation was the work of Myles Coverdale; but, though it was the first English bible introduced into this country, it was not the first translation made, nor was it the bible that was adopted as the foundation of our present glorious version. The first translation of the whole bible into English was the work of William Tyndale; and that translation it was which, in a remarkable manner, superseded Coverdale's, and was finally adopted as the first version that was allowed to go abroad among the English people. The history of this translation, and the various parts of which it consisted, is so mixed up with that of the remarkable man who was the author of it, that it is impossible to separate them. The state of England and of all Europe was such, during the first quarter of the 16th century, that no one would have ventured to predict that, before the second quarter had half run its course, the bible in the English tongue would be in the hands of the people. And yet this wonderful work was, under God, mainly accomplished by one man; and that man was William Tyndale. He began his course as tutor in the family of a sir John Walsh, who resided at Little Sudbury Manor House, near Bristol. Here

he was in the habit of meeting the neighbouring priests, who were invited to the hospitable table of his patron. "This gentleman," says Fox, "as he kept a good ordinary commonly at his table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors and great beneficed men; who there, together with master Tyndale sitting at the same table, did use many times to enter into communication. Then Tyndale, as he was learned and well practised in God's matters, so he spared not to show unto them simply and plainly his judgment; and, when they at any time did vary from his opinions, he would show them in the book, and lay before them the manifest places of the scriptures to confute their errors, and confirm his sayings." The following extract from Tyndale's own writings will show both the manner in which the word of God was at that time wont to be "darkened by words without knowledge," and also how the idea of translating the bible first rose in his mind.

"A thousand books," said he, "had they lever (rather) to be put forth against their abominable doings and doctrine, than that the scripture should come to light. For, as long as they may keep that down, they will so darken the right way with the mist of their sophistry, and so tangle them that either rebuke or despise their abominations, with arguments of philosophy, and with worldly similitudes and apparent reasons of natural wisdom, and with wresting the scriptures unto their own purpose, clear contrary unto the process, order, and meaning of the text; and so delude them in descanting upon it with allegories, and amaze them, expounding it in many senses before the unlearned lay people, when it hath but one simple literal sense (whose light the owls cannot abide), that, though thou feel in thy heart and art sure how that all is false that they say, yet couldst thou not solve their subtle riddles. Which things only moved me to translate the New Testament; because I had perceived, by experience, how that it was impossible to establish the lay people in any truths, except the scripture were plainly laid before their eyes in their mother tongue; that they might see the process, order, and meaning of the text; for else, whatsoever truth is taught them, these enemies of all truth quench it again, partly with the smoke of their bottomless pit (whereof thou readest in Apocalypse, chapter ix.), that is with apparent reasons of sophistry and traditions of their own making, and partly in juggling with the text, expounding it in such a sense as it is impossible to gather of the text itself."

It may be supposed that this course did not make him very popular among the clergy. In the graphic language of Fox, "the priests of the country, clustering together, began to storm at ale-houses and other places," till one day, having provoked one of their learned divines by an unanswerable argument to exclaim, "We were better to be without God's laws than the pope's," the zeal of Tyndale broke forth into the exclamation, "I defy the pope, and all his laws; and, if God spare my life, ere many years I will cause a boy that driveth the plough to know more of the scripture than you do." If this burst of zeal be thought somewhat intemperate, he might have excused himself in the words of the prophet, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." But after this it might be expected that the country would be too hot to hold him. And accordingly he soon took leave of his patron, and went to London, where he sought an introduction to the bishop of London, who was afterwards one of his most determined opponents, thinking that under his patronage he might pursue the designs that he had formed; but the bishop's refusal to receive him showed him his mistake. "God," says he, "which knoweth what is within hypocrites, saw that I was beguiled, and that that counsel was not the next way to my purpose; and therefore he got me no favour in my lord's sight."

He soon became convinced that his design of translating the scriptures could not be safely carried out on English ground, and he therefore came to the determination of going forth, like Abraham, in faith, from his own country. "And he went out, not knowing whither he went." I cannot follow him through all his wanderings and adventures: considerable obscurity rests upon the early part of his movements; but one thing is certain, that at the end of two years he was prepared to send over his first edition of the New Testament to England. No sooner was it suspected that these contraband articles had arrived, than the strictest search was enjoined to be made for them by order of cardinal Wolsey, then at the height of his power. Several students at Oxford, who were suspected of the grievous crime of reading the scriptures, were examined and punished: the leading supporter of the new doctrines, a Dr. Barnes, who was afterwards burnt, was examined, and prevailed upon to recant; and then the following scene took place at St. Paul's, which is thus graphically described by Fox: "The cardinal had a scaffold made on the top of the stairs, for himself and six-and-thirty abbots, mitred priors, and bishops; and he, in his whole pomp, mitred (which Barnes had denounced), sat there enthroned—his chaplains and spiritual doctors in gowns of damask and satin, and he himself in purple. And there was a new pulpit erected on the top of the stairs, for Fisher, the bishop of Rochester, to preach against Luther and Dr. Barnes; and great baskets full of books, standing within the railings, which were commanded (after the great fire was made before the Rood of Northern, or large crucifix at the north gate of St. Paul's) there to be burned; and those heretics, after the sermon, to go three times round the fire, and cast in their faggots." The smell of the fire was meant as a gentle hint that if they did not persist in their recantation they would be thrown in after the books. They who begin with burning the bible, if they are left to carry out their own principles, will end in burning the bible-readers. They were not long left in peace.

From the days of Wickliffe the disciples of Christ were much in the same situation with those Israelites in the days of Elijah, whom God reserved to himself: hidden, and unknown, their numbers can never be ascertained till the day when the Lord "makes up his jewels;" otherwise it would probably surprise us as much as the seven thousand did the desponding prophet of old. But there can be no doubt that portions of the scrip-

ture in MS. were read in secret, and by many with great profit, notwithstanding all the violent opposition. Our only key to the extent of this is to be found in the opposition displayed. Mere gleams of light obtained from the sacred word were sufficient to bring down the wrath of the oppressor. During the 15th century various cases of abjuration and burning for heresy had occurred, but from the commencement of the 16th century, as light increased, the opposition became more determined and systematic.

The reading of the scriptures in MS. doubtless made ready a people prepared for the reception of the whole bible in print, which was now about to be granted to them. From the enumeration upon oath taken before Tonstal's commissioners, in the year 1528, we might enumerate above a hundred of these people by name; but these were merely the people detected, exposed, and punished: many, many more there must have been, whose record is on high.

They met together chiefly in London, but also at different places in the counties of Essex, Suffolk, Norfolk, and Buckingham. They called each other "brothers," and said that they were brothers in Christ. They had the four gospels separately, and in one volume; some of Paul's epistles in another, the epistles of Peter and that of James, all in English MS., however inferior the translation and inaccurate, through frequent transcriptions. Their high esteem for the word of God was to be seen in the price paid for them in whole or in part. Many of those throughout the land, who had either purchased or perused the testament of Tyndale, were now about to find that it was through much tribulation that they must enter into the kingdom of God. Thus the brother was about to betray the brother to death, the husband his wife, the father his child."

The confessions extracted from the prisoners was to the following effect, evidently showing that the reading of the New Testament was the head and front of their offending. "Also about a two years last past he bought in Colchester, of a Lombard of London, a New Testament in English, and paid for it 4s., *i. e.* about £1 12s. of our money), "which New Testament he kept, and read it through many times." And again, "He confesseth that, after he had knowledge of the condemnation of the said New Testament by the space of a year or more, he hath hid in his custody, kept, and studied the same testament, and has read it through many times. And also has read it as well within the city and diocese of London as those of Norwich, and not only read it himself, but read and taught it to divers others." These were the grievous crimes and misdemeanours, for which the popish clergy hunted down the true disciples of Christ, and in many cases brought them to the martyrs' stake. We will now concentrate our attention on the two most remarkable martyrs of the time, Tyndale and Frith.

The position of Tyndale was one of the most remarkable ever presented by a single individual; and to Tyndale and Frith in conjunction may be more aptly applied the prophecy of the slaying of the witnesses, than to any other two individuals that ever existed. "And I will give unto my two witnesses that they may prophesy" (*i. e.* preach the gospel); "and, when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them. And after three days and a half, the spirit of life from God entered into them; and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them" (Rev. xi.).

I have said that the position of Tyndale was the most remarkable ever presented by a single individual. We have seen that he stood alone in his own country, and was obliged to fly from it as a marked man. When he had escaped to the continent we are not to suppose that he was in a place of security.

During the ten years, in the course of which he was allowed in the providence of God to put forth one edition of the word of God after another, the emissaries of Henry the Eighth and Wolsey and Cromwell, and, after these persecutions had ceased, those of the popish bishops, were continually in search of him, sometimes frustrating his designs for a time, and compelling him to flee from place to place. On one occasion an agent of Cromwell's, named Vaughan, who was himself too well affected to the cause of truth to seize Tyndale's person, obtained an interview with him, of which he gives the following interesting account:

"The day before the date hereof, I spoke with Tyndale without the town of Antwerp; and by this means he sent a certain person to seek me, whom he had advised to say that a certain friend of mine unknown to the messenger was very desirous to speak with me; praying me to take pains to go with him to such a place as he should bring me. Then I said to the messenger, 'What is your friend, and where is he?' 'His name I know not,' said he; 'but, if it be your good pleasure to go where he is, I will be glad thither to bring you.' Thus doubtful what the matter meant, I concluded to go with him, and followed him till he brought me without the gates of Antwerp, into a field lying nigh unto the same, where was abiding this said Tyndale. At our meeting, 'Do you know me?' said this Tyndale. 'I do not well remember you,' said I to him. 'My name,' said he, 'is Tyndale.' 'But Tyndale,' said I; 'fortunate be our meeting.' Then Tyndale: 'Sir, I have been exceedingly desirous to speak with you.' 'And I with you: what is your mind?' 'Sir,' said he, 'I am informed that the king's grace taketh great displeasure with me for putting forth of certain books which I lately made in these parts. If for my pains therein taken; if for my poverty; if for mine exile out of my natural country, and bitter absence from my friends; if for my hunger, my thirst, my cold, the great danger wherewith I am everywhere encompassed; and, finally, if for innumerable other and sharp fightings which I endure, not yet feeling their asperity, by reason I hoped with my labours to do honour to God, true service to my prince, and pleasure to his commons, how is it that his grace, this considering, may either by himself think, or by the persuasion of others be brought to think, that in thus doing I should not show a pure mind, a true and un-

corrupt zeal, and affection to his grace? Was there in me any such mind, when I warned his grace to beware of his cardinal, whose iniquity he shortly after proved according to my writing? Doth this deserve hatred? Again, may his grace, being a Christian prince, be so unkind to God which hath commanded his word to be spread throughout the world, to give more faith to wicked persuasions of men, which pursuing above God's wisdom, and contrary to that which Christ expressly commandeth in his Testament, does say that it is not lawful for the people to have the same in a tongue that they may understand, because the purity thereof should open men's eyes to see their wickedness? As I now am, very death were more pleasant to me than life, considering men's nature to be such as can learn no truth.'"

Such is the account which Tyndale gave of his own life of privation and suffering. Yet through it all he nobly persevered for the accomplishment of his great purpose of translating the word of God into English, and giving it free course among the people. This he had expressly stated from the beginning. "I assure you," said he on this same occasion, "if it would stand with the king's most gracious pleasure to grant only a bare text of the bible to be put forth among his people" (*i. e.* the whole bible without note or comment) "I shall immediately make faithful promise never to write more." And so afterwards, in 1533, said Frith upon English ground to the lord chancellor More: "But this hath been offered you and shall be offered. Grant that the word of God, I mean the text of scripture, may go abroad in our English tongue, and my brother William Tyndale and I have done, and will promise you to write no more. If you will not grant this condition, then will we be doing while we have breath, and shew in few words that the scripture doth in many, and so, at the least, save some."

Such was the determination of these noble-minded men, with this difference, that Frith was early called to seal his testimony with his blood, while Tyndale, by his own controversial writings, as well as his translations of scripture, maintained a ten years' war against the king, chancellor, and bishop of London. He was, indeed, a spiritual Antipas: his hand was against every man, and every man's hand was against him; and he was supported through the fiery struggle by the faith of the promise; "Be thou faithful unto death; and I will give thee a crown of life."

RELIGIOUS WRITERS OF SPAIN.

By Miss M. A. Stodart.

No. XXIV.

JUAN DE AVILA.

The thought had occurred to me whether it might not be interesting to pass in review the peculiar doctrines of the Romish church, which are held by this great man—in other words, the errors against which we of the reformed faith protest; and thus, by throwing the shadows into the picture, to give a fuller and more complete view of the whole man, and so bring out in clearer relief the really catholic truths which he so firmly holds, and so effectually enforces. But a fuller consideration leads me to adhere to my original intention to take the "precious" out of the "vile;" that is, to separate catholic truth from Romish error. The chaff may well be left; while the wheat is gathered for support and sustenance.

I had hoped to give a full view of the whole of this treatise, making an abstract of the chapters which are necessarily passed over, so as to furnish a thread to the discourse, and show the true situation of the portions selected; but, for the reasons just stated, this becomes difficult if not impossible. It will probably be more agreeable and interesting to the readers of the Church of England Magazine to close my extracts by reference to the chapters which are distinguished with particular commendation by Luis de Granada, in his life of Juan de Avila; from which "Life," as a connecting link between the apostle of Andalusia, and the most illustrious of his disciples, as well as for its own great beauty and intrinsic interest, I shall hope hereafter to make some extracts.

In the fifth section of the second chapter of this affectionate sketch, Luis de Granada speaks of the style and language of this celebrated preacher, and demands for him the palm of eloquence; not so much on account of the beauty and elegance of his language, as on account of the effect of his words. The biographer, himself one of the greatest orators that modern times have produced, pours high scorn on such preachers as merely attend to the polish of language, without aiming at convincing the heart, and who desire more the praises of the people than the glory of Christ; and he recommends to such the style of this divine—natural, unaffected, forcible, doing more with right reason than with elegant and polished words. "And yet," he continues, "if any one would see some passages of his writings, treated with great eloquence, let him read in the 'Audi, filia,' in the 68th chapter, the passage on that verse in the Canticles, 'Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him,' &c., and he will not wish for more eloquence than what he will there find."

I had marked the 68th chapter for translation before I was aware of the distinguishing praise of Luis de Granada, and I was commencing the work, when more mature consideration induced me to discontinue it. My extracts from this author have already been numerous; and I find, on reading over carefully the whole of the passages referred to, that it would be unfair to the author to give the 68th chapter without the 69th, in which the same subject, the coming of Christ in the day of his espousals, is continued and completed. And both these chapters are very long. There are further reasons of yet greater weight. Though of undoubted beauty as regards style, composition, and harmony of language; and, though there are sentiments and thoughts therein which go direct to every Christian's heart, as setting forth the love and sufferings of Christ and the all-sufficiency of the atonement, still I am not sure that this oriental richness of imagery, and this fervid, glowing oratory, would be quite suited

to the English taste, and acceptable, especially through the disadvantage of a translation, to the English reader. The idiosyncrasy which marks individuals is visible also as respects nations; and, whether we view it as influencing laws, habits, manners, or literature, it is a fact without a due consideration for which no intelligent estimate can be made of the habits of thought or the expression of feeling among any people, whether those thoughts and feelings be embodied in books, or be merely shadowed forth in the passing intercourse of daily life. Very often, while pursuing the study of the great writers of whom I am now seeking to give specimens, the thought has suggested itself, that the glowing oratory of Spain is to a northern taste what Milton has said of his "divinest melancholy,"

> "Whose saintly visage is too bright
> To hit the sense of human sight,
> And therefore to our weaker view
> O'erlaid with black, staid wisdom's hue."

It is just so with much of what is most esteemed and admired in the pulpit oratory of Spain. Rhetorical rather than argumentative, bright, fervid, glowing, beaming with all the brilliancy of the south, the very brightness of the sunshine requires to be what painters call toned down, in order to suit the habits of our northern eyes; and, in doing so, much of the vividness and the reality would be lost.

Passing over this highly ornamented and richly coloured description, which by a Spanish reader would probably be considered the gem of the whole book, I will take as my closing extract the chapter on prayer, both on account of its greater sobriety of thought, and of its plain, practical character. It is, however, too long to be appended to these remarks, and I will therefore merely indulge myself, and I hope gratify my readers, by making another extract from the life already referred to, of which, as previously stated, a fuller view will shortly be given.

"Among the gifts and graces," says Luis de Granada, "which our Lord distributes to his servants, is reckoned that of prayer, as the Lord himself declares by the prophet Zecharias, saying that he would pour upon the house of David, and the inhabitants of Jerusalem (which is the Christian church) the Spirit of grace and of supplication. Our preacher, then, had this gift, and he was master and preacher and eulogizer of this grace, and of the need we have of it; which he considered as necessary for advancement in virtue, as water is to the earth to render it fruitful; and so judged the prophet when he was without it, and speaking to God said thus: 'My soul thirsteth after thee, as a thirsty land; wherefore, O Lord, hear me speedily, for my spirit faileth' (Ps. cxliii. 5, 6). Whosoever then would know how highly our preacher recommends this grace, let him read the 70th chapter of the 'Audi, filia,' and he will see what this father thought of it. For really it is the foundation of all spiritual life to hold it as a duty always to beg divine grace, which is the soul of this life. Other* duties have their appointed times; but prayer is of all times and hours, as well of the day as of the night, and of all places. And for this cause, and many other fruits that proceed from this virtue, this father recommends it as well in his discourses as in his letters, very earnestly and strongly.

"And what he recommended to others he practised much more himself; and thus, as I was conversing with him familiarly on this subject, he happened to tell me, that, when he was preaching publicly, surrounded by so much business, he had every day two hours of prayer in the morning, and other two at night. But for this sleep paid; for he was accustomed to go to bed every night at eleven, and he awoke at three in the morning, and thus he had time for it" (Vida del Maestro Juan de Avila, capitulo iv. sec. 1).

* There is a slight omission here.

SPIRITUAL ILLUMINATION*.

We must inquire how the Spirit acts.

1. And here we at once lay it down as a certain and incontrovertible proposition, that he acts through the letter of the scripture. While on the one hand we utterly reject tradition as God's appointed means for the impartation of divine knowledge, so, on the other, we equally reject all further and secondary revelations. The days of oracle, of urim and thummim, of the seer's inspiration, of vision, and of mystic dream are passed away. Nor are those to be regarded in any other light than as daring and fanatical enthusiasts, who profess to be wise beyond what is written, and to be in possession of sacred truths by special communications, which God has not made known to us in his word. This completeness for the communication of truth the scriptures themselves claim. Thus it is said, they are "able to make us wise unto salvation" (2 Tim. iii. 15); that is, to impart everything which is needed for the recovery of the fallen creature, and the enjoyment of eternal life. Christ himself exclaims, "Thy word is truth" (John xvii. 17), that is, the whole body of truth, all that God has thought proper to reveal. Nor are we to suppose that, when God has provided a complete depository of divine truth, further revelations will be vouchsafed. The word of God is competent to all things, and, in fact, accomplishes all things. Christ says, "Every one that is of the truth heareth my voice" (John xviii. 37). By which we understand not only that all that love the truth listen to Christ's words, but that those who hear his voice, which is his word, have everything which is needed to arrive at truth. Again, we read that Christ "sanctifies and cleanses the church with the washing of water [by the word" (Eph. v. 26). And, if the word of God is made effectual to this blessed and glorious end in baptized believers, what more is there we can ask? Again, "it is the sword of the Spirit" (Eph. vi. 17). All the triumphs the Spirit gains, all the victories he wins over ignorance, prejudice, and unbelief, he wins with that weapon, by its instrumentality; and there is nothing else he ordinarily employs.

2. Hence it follows that we must be well acquainted with the letter of the scriptures, ere we can expect the full illumination of the Spirit. Not

* From Sermons by the rev. H. Hughes, M.A., late p. c. of All Saints', Gordon-square. London: Shaw. 1853.

only is it ordained that we cannot be in possession of any knowledge beyond what is recorded in its pages, but, except so far as we are versed in it, we must be satisfied to know nothing. We cannot expect that God will honour neglect of his appointed means. So that, notwithstanding all the illumination of the Spirit, all the light that is poured from heaven on our dark hearts, to be ignorant of the scriptures is to be ignorant of the truth. Men may pray and wait for ever, if they will not take the pains to make themselves acquainted with the bible. It is in vain they ask the Father for his Holy Spirit, unless their minds are imbued with its contents, unless it is their study by day and the subject of their thoughts by night.

And this in point of fact accounts for that want of fulness in the perceptions of divine truth, that narrow and contracted vision which we so often perceive and lament. Men's minds are not thoroughly imbued with scripture: hence evangelical truth assumes the appearance of a skeleton, instead a full and well-proportioned form, perfect in all its parts, adapted to every exigency, and as much commending itself to the sensibilities of the creature as it is indicative of the mercy and wisdom of him who contrived its plan and utters its mysterious secrets. The outline of the scheme of salvation is a great deal. It is a great deal to be made sensible of the ruin in which we lie—to know that Jesus offered on the cross a full atonement and satisfaction for our sin; that it is by faith that the benefits of his atonement are appropriated; and that God sanctifies the believer, and prepares him for the enjoyment of that heaven which he has purchased for him. But the outline of salvation is not everything. The word of God contains illustrations of truth: it has its warnings, its precepts, its consolations, its promises, its examples: it is full of the divine nourishment on which souls feed, and sets before us the experience of the child of God and the secrets of the hidden life; and, unless all this be familiar to us, the light of heaven will never shine clearly on our hearts.

3. But, while we affirm that the Spirit acts through the letter of scripture, and insist on a full and accurate acquaintance with it, we are not to suppose that, strictly speaking, he is employed in its literal interpretation—that is, in explaining words, clearing up a grammatical construction, or settling any of those points which properly fall within the province of critical investigation. For these purposes God has given us sufficient powers of our own; and men do for the most part know its literal meaning well enough. They know the meaning of such words as these: "The heart of man is deceitful above all things, and desperately wicked" (Jer. xvii. 9); or, "We have before proved both Jews and Gentiles, that they are all under sin" (Rom. iii. 9); or, "Whatsoever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God" (Rom. iii. 19); or, "The blood of Jesus Christ cleanseth us from all sin" (1 John i. 7); or, "There is none other name under heaven given among men whereby we must be saved" (Acts iv. 12); or, "The righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe" (Rom. [illegible]. 22); or, we are "justified by faith" (Rom. v. 1); or, "The friendship of the world is enmity with God" (James iv. 4); or, "If ye were of the world, the world would love his own; but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). Of these, and countless other passages, containing vital and fundamental truth, the verbal meaning is obvious and plain. But there are obstacles to its reception: the literal, the obvious meaning of the words is, generally speaking, the very one men are least able to discern. Either it is repulsive to their tastes, or it is injurious to their pride, or it offends their prejudices, or it condemns their practice, or it seems to involve consequences which are inadmissible. And so there are modifications and qualifications; and God's words are explained away. And of one passage it is said that it is figurative; and of another, that it must be interpreted by what we know and see, and the results of our own experience; and of another, that Christ never could have intended it to be strictly applied and acted upon. To remove these obstacles is the office of the Holy Ghost. As the breezes of heaven remove the mists which hang upon some fair and beauteous prospect, and then, and not till then, the wonders of the scenery, tower and wood and stream and mountain, are displayed, so the breath of the Spirit dispels the fogs which rise from our proud wilfulness, and the perverted imaginations and wayward fancies of our hearts; and then the literal and actual meaning of scripture is discerned; and men wonder they did not see it before, it appears so obvious and so plain; and, every day as they consider it, it becomes wider and more comprehensive than before, and closer in its application, and more and more indicative of divine wisdom and love.

And now let us inquire, What does the illumination of the Spirit teach?

We reply at once, it is all truth. "He shall teach you all things" (John xiv. 26). And again, "He will guide you into all truth" (John xvi. 13). The meaning of these terms is, however, limited by the extent of the field in which the Holy Spirit is engaged. It is not all truth on every subject, but all the truth which God is pleased to reveal concerning Jesus and eternal life—all the truth which constitutes the gospel, and is necessary to save the soul. Christ himself explains and limits the expression thus. "He," he says, "shall testify of me" (John xv. 26): "he will reprove the world of sin, of righteousness, and judgment" (John xvi. 8): "He shall receive of mine, and shall show it unto you" (John xvi. 14). We cannot say, indeed, that any one of us knows, even of this, absolutely all. It appears simple and elementary at first; but, when we consider it, it becomes a depth so profound, that no man can fathom it. A child once looked into a well, and saw into its depths just so far as it was penetrated by the beams of light, and he thought he had discerned the bottom; but when he threw a stone into it, it was many seconds before the sound of its splash into distant waters came back to his ear; and then he said it was so dark because it was so deep. It is the same with divine truth: we gaze on its illuminated surface; but it is dark, because it is so deep. At the best we can only say, "We have *tasted* the good word

and the powers of the world to come" vi. 5). We see the skirts of its glory; and on its outside seeming, till it becomes ght for vision such as ours to contemplate. ll we may know enough of it to have the apprehension of its meaning, to have our npregnated with its light, to be sanctified ined by it, and to find God in it, and heli- nd immortality. Different truths have as different commissions, different parts to nd different effects to produce; while all n one harmonious whole for the recovery toration of the ruined creature. Some humo convict, some warn, some admonish, mfort, some encourage, some fill with fear, hers inspire hope. Now we say that un- illumination of the Spirit we shall know ths of the gospel in this way: poor and as our understanding is, we shall know n their powerful working, and by their lishing in us and upon us whatever God igned them to effect.

n, the Holy Spirit will bring all things to membrance; that is, he will quicken the of the recollection, so that what we have id up in store, will be available for present ies. Passages of scripture will recur just they are needed for instruction, for guid- or comfort, for reproof: holy and solemn rations are presented to the mind just when e wanted to strengthen the failing faith, to the vacillating will, and to warn us from hs of the destroyer. With the Christian ghtened, the past is a domain, a store- a treasury of good things, from which he aw continually for present use. Christ's , God's mercies, hours of sweet communion e Redeemer and his saints; the dark ex- es of the soul ere light broke in upon its the instructions we have listened to, the e have borne, the victories we have won; ntenances, the ways, the speech of the d; the very sins we have committed; the nd imagination of the child, the pride and on of the man—all may combine together hten and instruct, to purify and to save.

y, "He will show us things to come" (John). Doubtless, in those days, to the earliest s of the cross, he gave prophetic vision. ch he does not vouchsafe to us. But the n sees far before him into the future, and a strange forecast onward along the track pilgrimage of life: he sees his own che- existence cheered by unnumbered mercies me hand, and purified by sorrow and trial ther; his dying bed, when Christ will be sustain the failing spirit, and angels to away to homes of rest; his children after cupying his place, treading in his steps, eriting the blessing which God has pro- afailingly to the seed of the righteous man; a final deliverance from the bondage of ion, when the trumpet of the archangel under through the deep, and he shall come his eternal recompence of reward. And, ll be said these are common hopes, and re is no occasion for the illumination of it to enable us to entertain them, to this er that "none of the princes of this world em" (1 Cor. ii. 8): the wisest philoso- phers struggled in vain to catch the faintest glimpses of their light: the whole earth "groaned and travailed in pain" (Rom. viii. 22) for ages with- out conceiving them; and thousands are practically ignorant of them now. They have no forecast, no discernment of things to come: like Felix, they may tremble when they hear "of righteousness, temperance, and judgment to come" (Acts xxiv. 25); and, like him, they may have no idea of the future but as an indefinite postponement of repent- ance; as a region which may be blessed with the godliness, the peace, the hopes, of which the pre- sent is destitute, but where all is utterly vague, uncertain, and dark.

Weekly Almanac.

"The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 PET. iii. 7.

O LORD, establish thy kingdom of righteousness, peace, and joy in the Holy Ghost within our hearts. Water our souls with the dew of thy blessing; that we may grow in the grace of our Lord Jesus Christ, and be enabled to hold fast the beginning of our confidence stedfast unto the end. Amen.

AUGUST.	MORN. LESSONS.	EVEN. LESSONS.
28. Fourteenth Sunday after Trinity	Jer. v. / Acts xxvi.	Jer. xxii. / 1 John v.
29. Monday (St. John Bapt. beh.)	Hosea viii. / Acts xxvii.	Hosea ix. / 2, 3 John.
30. Tuesday	Hosea x. / Acts xxviii.	Hosea xi. / Jude.
31. Wednesday	Hosea xii. / Matt. i.	Hosea xiii. / Rom. i.
SEPTEMBER.		
1. Thursday	Hosea xiv. / Matt. ii.	Joel i. / Rom. ii.
2. Friday	Joel ii. / Matt. iii.	Joel iii. / Rom. iii.
3. Saturday	Amos i. / Matt. iv.	Amos ii. / Rom. iv.

THE EARTH'S DESTRUCTION BY FIRE.—"Geology tells us very plainly that all the elements of that great catastrophe predicted by Peter are at this moment ready. It is well ascer- tained, that Fahrenheit's thermometer rises one degree every 45 feet we penetrate into the earth, and that, if you were to descend 60 miles, the heat at that depth is so intense as to melt the hardest flints and the most solid rock; and that this globe is therefore a cooled crust, composed of the granite and the fossiliferous strata, and that at the heart it is one molten and surging sea of fire; that the volcanoes are the safety-valves which prevent the earth's crust being riven into atoms, and all humanity perishing. A day will come when God will remove the restrictions, when the elements shall 'melt with fervent heat.' O! may we be found in the happy company, amid the blessed group of them who, through Christ Jesus, are looking for a new heaven and a new earth, wherein dwelleth righteousness!" (Lecture before the Church of England Young Men's Society, 1852).

"Let us not flatter ourselves into security be- cause he who is now our Advocate shall be then our Judge; but rather consider that, though he be a

Lamb, he will then be found a Lion. Let us prepare ourselves against that day, in fear and trembling; and let us send up strong cries to him, that, as the good thief obtained to be remembered of him when he came into his kingdom, so we may obtain of him to be remembered in mercy when he comes to judgment" (W. Baker).

"When, while quick and dead assemble,
Flames this universe destroy,
While the wicked quake and tremble,
Saints shall lift their heads with joy;
Raised to life, like them, may we
With the Lord for ever be!"

H. S.

FAREWELL WORDS OF COUNSEL:

A Sermon,

(Preached at Heacham, Norfolk, on Sunday, June 26, 1853),

BY THE REV. J. B. WINCKWORTH, B.A.,

Curate of Great Bircham, Norfolk.

2 COR. xiii. 11.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and of peace shall be with you."

ST. Paul, in closing this his second epistle to the church of Christ at Corinth, was guided, because inspired by the Holy Ghost, to use language which on the one hand would express his deep attachment to those Christians whom he addressed in words of rebuke, of counsel, of consolation, and on the other hand, serve to arouse in their breasts all those living principles which stamp the character, and unfold the nature of the life of godliness, a life actuated by the three privileged blessings of faith, hope, and charity.

The apostle doubtless felt that he had used great plainness of speech, and had also stated doctrinal truths in as clear a manner as he had been taught them. He knew that what he had so written was indeed written for their spiritual learning, that "through patience and comfort of the scriptures they might have hope." His was an admirable guide for imitation. And those many passages which fell from his pen, so expressive of his deep regard for these Corinthian Christians, are adapted equally now as then to circumstances as similar, as they are called for, in the order of God's providence.

The apostle had just concluded his second letter, and was about to entrust it to the care of Titus, "his son in the faith," for the edification of these Christians. How would they observe the due weight of his spiritual instruction, of his spiritual commendation of their souls to God, of his deep and anxious wish to impart to them some spiritual gift? It was his happy lot to witness many sons, "begotten again by the resurrection of Jesus from the dead," in the faith and hope of the everlasting gospel; and of such he could in truth write, "Ye are our glory and joy" (1 Thess. ii. 20).

We pass, however, to the more mature consideration of these deeply affecting, deeply humiliating words. Wherefore affecting? Wherefore humiliating? The servant of Christ, and the people committed to his trust for a season, necessarily experience a tie between them, which, as years roll by, is only the more firmly united.

I speak, my brethren, the feelings of my own heart; and I bless God that I am enabled so to speak at the end of a six years' service of faith and labour of love in the ministry of Christ amongst you. This thought is as affecting to the one who speaks as it is humiliating to his own mind, that he has done so little for his Lord and Master in this portion of the vineyard. But we have yet to speak more fully on this point. May the enlightening influences of the Spirit of truth rest upon our souls, that our profiting may appear unto all men.

The language of the text contains many particulars of deep interest to us all. And we observe—

I. The apostle's farewell. This is simply the manner of closing a letter or epistle to a church, showing that what he had written was about to draw to an end. And it may also be regarded as a "word" intended to be "spoken in season to each of their hearts," to stir up their minds by way of remembrance that the former parts of these two epistles contained deep, important, and precious truths, which he earnestly prayed might never be forgotten by these Christian people.

He addressed them as brethren; and were they not so by a double tie? namely, brethren after the flesh, and brethren in the spirit; created from the dust of the ground, and created anew by the Spirit of God in Christ Jesus. Thus all Christians are linked together in one only holy brotherhood. They are the one family which on earth and in heaven is named. They have, by the grace of adoption, received the privilege, peculiar in itself, of being "the sons and the daughters of the Lord God Almighty." He bade these a hearty farewell, not for ever, but as those from whom for a season he was called to part. He blessed God that his and their spiritual interests were one. He had laboured amongst them as a servant of Jesus Christ;

and now he sought, in the true spirit of an ambassador for Christ, to "commend them to God and to the word of his grace." We read not whether it was again permitted him to visit Corinth; but we are assured of this, that his affectionate regard for their spiritual and eternal welfare could not be in the least abated.

This is a thought which should ever cheer the true children of God, that, when one servant of Christ, by the over-ruling providence of God, bids them farewell, he in whose hands are all things raises up another, to feed the church of Christ, "which he has purchased with his own blood;" so that the faithful preaching of the cross is mercifully continued and perpetuated. It was a Paul, above the rest of the apostles, who could say, "In labours more abundant." So that, when he said farewell to one body of Christian people, whom he had planted in the faith of Christ, he only hastened his steps to some other part of the vineyard of the church, that he might plant while others should succeed him in watering the good seed of the word, causing it to spring up in the heart, and bear fruit in the life, to the praise of the glory of God's grace. Thus was his second epistle to close with the solemn yet expressive words of farewell.

Let this thought ever be cherished by us, that God by his Spirit so unites his own people together that nothing can separate them from Christ or from each other. Are they not, though absent in body, known to be present in spirit, bending the knee at the footstool of prayer, and holding converse with God their Saviour, and enjoying the felicity attached to the privilege of communion of saints? Amongst the people of God, whether they who hear or they who preach the gospel, there can be no final separation. They shall meet above, to part no more. Is this expectation ours? Do we seek after it, that the blessing may fully be reserved for our everlasting enjoyment? This we know, and this we are assuredly led to anticipate, that the re-union of all God's scattered children shall be effected in the world to come. My brethren, reach forth to this privileged blessing. Seek to attain unto it.

Observe—

II. The apostle's separate words of counsel, while bidding the Corinthian church farewell. We shall take them as they stand in order. "Be perfect, be of good comfort, be of one mind, live in peace." How are we to understand these important words of counsel? Can the Christian ever be perfect so long as he lives upon earth? All connected with his present state is necessarily imperfect. His life of faith, how often is it broken in upon by the distrust of the Lord's goodness! His life of hope, how often is it beclouded by a lack of patient expectation of the fulfilment of God's many promises! His life of love, how often is it suffered to become weak! And what is the result? The spiritual affections of the soul grow languid, instead of becoming the closer drawn to the person and work of Christ.

My brethren, the holiest Christian that ever lived has had cause to lament the imperfections, many and great, of his state in this present evil world. How can a man who carries about with him "the body of this death," and is heard to exclaim, "O wretched man that I am," ever be perfect, while subjected to the evil passions of his nature? How could he attempt to read the word perfection so long as things temporal daily teach him the instability of pleasure, the uncertainty of life, the changeableness of all created joys?

But the perfection the apostle aimed at, on behalf of these Christians at Corinth, was of a higher, more noble, because of a purer and truly happy, nature. He desired to see the work of God's grace, true conversion of heart, carried on in all its successive stages until grace was consummated in glory. So also he earnestly prayed that the Spirit of Christ might rest upon them, transforming their minds and moulding their souls into the image and likeness of Christ. May it not be supposed that he hinted at their suffering for Christ, agreeable with the truth of the words, "The disciple is not above his master; but every one that is perfect shall be as his Master"? (Luke vi. 40). And would not this be the means to the end of putting their souls into the crucible of affliction, consuming the dross of their natural state, but giving to their spiritual condition "a meetness for the inheritance of the saints in light"? Christ's work of redemption is a perfect work: "It is finished." And in its completion may be understood the secret source, which supplies the beginning and the ending of the new creation of the soul by the powerful agency of the Holy Spirit. Hence St. Paul could write to the church at Colosse, and say, "Whom we preach (Christ in you the hope of glory), warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. i. 28). And what perfection is here hinted at, but that of "wisdom, righteousness, sanctification, and redemption"? for all Christians are "complete in Christ." He is the perfect Head of at present an imperfect body. But in yet

a little while the exact number will be found gathered together as members of his body, perfect in holiness and perfect in happiness. Never must we rest satisfied with present knowledge—this is imperfect. All connected with the hopes of true believers cannot but be prospective. How could it be otherwise? But, as there is no perfection by the law, as the covenant of works, so are we taught to seek perfection in Christ through the gospel.

Again: his word of counsel is, "Be of good comfort." This he evidently intended as "a word spoken in season," to lessen their sorrow on account of his departure, and at the same time to open to their spiritual imagination the true and never-failing source of all consolation:

> "'Tis religion that can give
> Solid comfort while we live;
> 'Tis religion can supply
> Solid comfort when we die."

Now the mind of man is so constituted that, as the sorrow of the world worketh death, so the sorrow of the heart, sanctified by divine teaching, is the impelling cause wherefore true comfort should be sought to, as the spring of all inward and of all outward joy.

Blessed is the condition of the sorrowful Christian. Amidst adversity, spiritual prosperity reigns and rules. And this thought should ever cheer the drooping spirit, that, as our sufferings abound, so our consolation abounds also by Christ Jesus. Pitiable is the state of that man who has no hope in Christ, when Providence may frown and dangers threaten. He has no refuge to hasten to. He knows of no "covert from the tempest;" no "shadow of a great Rock in a weary land."

It was the design of this faithful apostle to lead the minds of the Corinthian Christians to seek for and find true comfort alone in Christ. Would not this arise, when faith, strong and active, leads the soul to the refuge, and the rest, and the refreshing of spirit, which the scriptures are, in their witness for Christ, when opened and applied by the Holy Spirit? The words, "Be of good comfort," were but with a slight variation of reading addressed by St. Paul to his fellow-voyagers, ere the ship in which he was sailing became a total wreck off the island of Melita. These are the words in Acts xxvii. 25: "Wherefore, sirs, be of good cheer; for I believe God that it shall be even as it was told me." It is while, my brethren, spiritual comfort flows into our souls by reason of our being united to Christ, one with him in fellowship of suffering, one with him in fellowship of joy, that God speaks peace to us through the blood of the cross. And this is the source which never fails to give true and abiding comfort under all circumstances, amidst trials, losses, bereavements, afflictions.

The same apostle counselled the Corinthian Christians to "be of one mind." Now, we read, in the closing verses of Acts ii., of the primitive days of the church, the days of true simplicity, that they "had all things common." The unity of the Spirit was sensibly felt to be the bond of peace. They were like the disciples, when the day of Pentecost dawned upon the little assemblage. The first Christians "were all with one accord in one place." But, from peculiar circumstances, it is not possible upon earth to see the church of Christ outwardly one in all things. Each protestant country has its different forms of worship; and, while one Christian and another are acknowledging God according to outward ordinances peculiar to themselves, God by his Spirit is cementing the closer the bond which unites together in holy fellowship all the scattered children of God.

By profession of the name of Christ, and by possession of the truth in their own hearts, they are, spiritually speaking, all of one mind, as men agreed together as to the truth of all the doctrines of the bible—of the one only way of salvation through a crucified Redeemer. Hence they unite with an apostle to the church at Ephesus, and say that there is "one body and one Spirit, even as they are called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And so St. Paul counselled these Christians at Corinth to be ever found united in spirit, united in thought, united in action. And his view of the subject may be read in the words of David (Ps. cxxxiii.): "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment. And this is the love of the brethren, the greater or lesser degree of affection, which all true Christians as members of one family bear the one to the other. Lesser differences are forgotten; petty jealousies are buried out of sight; a common struggle against sin is the unanimous resolve of all who "live godly in Christ Jesus."

The last word of counsel is, "live in peace." This in some measure resembles the one which we have so recently dismissed

from our thoughts; yet there is a point in it not to be overlooked. God calls his children to the possession and enjoyment of peace, when by his word he declares their sins forgiven. And can they who have received the peace of the gospel ever depart from the blessedness of so great a privilege? What said our Lord, in his sermon on the mount, in Matt. v. ? "Blessed are the peace-makers; for they shall be called the children of God." This is their disposition, even to heal and close a breach of friendship where one has been opened and widened. Doubtless the privilege is great to hold communion with all true Christians, and to feel assured the same holy peace pervades their hearts as ours.

We want to witness in daily life more of the spirit of the gospel actuating the minds of men. This world would not then be what it is now, namely, the ever-changing scene of strife and misery, spreading discomfort on every side, and causing no sweet palm-tree to be cast into the Marah waters of life.

Observe,

III. St. Paul's assured declaration: "And the God of love and of peace shall be with you." Who would not, were all other motives withdrawn, drink deep of the Spirit of Christ, and follow in his steps? Consider what it is to have the presence of God going with us, and giving us rest; our solace by day, and our comfort by night; even the presence of him who is the God of love and of peace. It is the experience of things spiritual which stamps their true value in the eyes of the children of God. Are we sensible that God is with us continually? Has he loved us with an everlasting love? Is he our Peace, who has procured it through the blood of the cross? Well is it to know whom we worship, whose help we implore, whose mercy and preserving care we praise.

If his love be shed abroad in our hearts by the Holy Ghost, if the peace of God keep our hearts and minds by faith in Christ, we cannot but put forth the disposition which it causes within us to lay ourselves out for his glory, to spend and be spent for Christ, to consider the welfare, temporal and spiritual, of our neighbour as the welfare of our friend and our brother. For, if these things be in us and abound, we shall never be unfruitful nor unprofitable, while spending the days of our years below.

My brethren, do we seek to know that this God is our God, and that he will be our guide along the pathway of love and peace, even unto death? Pray that he may pour down upon your souls the dew of his blessing; "which," as a covenant promise, "maketh rich, and addeth no sorrow thereto." Ask in faith, and you will receive this mercy. Knock in prayer; and the door of admission will be opened unto you: God, as the God of love and as the God of peace, will indeed be with you. May he ever manifest himself unto you, as he does not unto the world, and give you "joy and peace in believing," the fruits of reconciliation with the Father of mercies.

In closing this subject, I close, in the all-wise providence of God, my six years' labours amongst you. This scripture, as I have already said, was written for the simple purpose of fixing the minds of these Corinthian Christians upon what the apostle wished to see in them and from them. He winds up his second epistle by bidding them farewell. Probably he never expected to see them again in the flesh: still he remembered that the day would arrive, and that speedily, when the members of that church would be gathered home to glory, and he amongst them, as one who had laboured much in the Lord. How true is it that God, for wise purposes, calls off his labourers from one part of the vineyard, that they may labour in another! There is a needs be for it.

Permit me to adopt, and to press home upon you all, the counsel of an apostle to the church at Corinth. It embraces four parts, each one important in itself; the whole a valuable course of spiritual instruction to all the scattered children of God. Accept, then, as adapted to your own state, as one year succeeds another, this most invaluable counsel: "Be perfect; be of good comfort; be of one mind; live in peace." These words, remember, contain deep spiritual truths. Christ, your only Saviour, is alone perfect. Seek to be made, like him, perfect in all things; perfect in wisdom, and in all spiritual understanding. I speak here of your spiritual state, so often to your thoughts altogether imperfect. Nevertheless God is carrying on, and will complete, the good work in your heart; and then you will be satisfied that it is perfect, when you awake up after Christ's likeness. Never rest satisfied with present attainments. Press forwards in the path to Zion above. Seek to be made like your Lord and Master; if through sufferings perfect, bless him for it.

"Be of good comfort," my Christian brethren, amidst the thorns and briars of the path of life. Remember, "the rough places shall be made smooth, and the crooked become straight." The comforts of God's word shall abound, even when afflictions most heavily depress the soul. Cheer up amidst all that may befall you, and pray that the Spirit of Christ, as the promised Comforter, may abide

with you for ever, bringing to your remembrance whatever Jesus has spoken to you. Again: "Be of one mind." See that, as brethren, ye fall not out by the way. Maintain amongst yourselves the spirit of true love; each one esteeming others better than himself. "Live in peace": "Seek peace, and ensue it." Cultivate it in your hearts; but, above all, see that you have already received it from above; otherwise there will be no peace, either within or without. Bear, and forbear. Commend each other often in prayer to God. "Bear one another's burdens, and so fulfil the law of Christ." And then this assured declaration shall be felt, as well as spoken: "And the God of love and of peace shall be with you."

I pray God that this mercy may indeed be yours, that you may never resemble that man who lives "without hope and without God in the world."

And now, my dear brethren, I commend you to God, and to the word of his grace. May he shield you with his love: may he bless you with the enjoyment of the peace of the gospel, and ever be with you, as your shade on your right hand! May he preserve you from all evil! May he preserve your souls unto his everlasting kingdom, where joy and peace shall increase and abound!

(Rev. W. Jones.)

DEATHS OF EMINENT CHRISTIANS.

No. LX.

REV. WILLIAM JONES, M.A.*

(Died 1800, aged 73.)

He was perpetual curate of Nayland, and rector of Paston and Hollingbourne. The days of our age are threescore years and ten. Having now, in 1798, exceeded that period, he found "his strength but labour and sorrow." "The cloud, returned after the rain, and all the daughters of music were brought low." Like old Barzillai "he heard no more the voice of singing-men and singing-women;" and the organ, his favourite instrument, ever tuned to the praises of redeeming love, which used to solace him in all his woes, now lost its charms.

In the year 1799, "the sorrows of his heart were (greatly) enlarged." It began with a severe trial, the irreparable loss of his beloved wife, with whom he had lived in sweet converse for near half a century. In the following letter to the rev. Dr. Glasse, on the mournful event, he thus pours forth all his soul:—

"Feb. 10.

"My dear friend,—Though I am in a very low and sorrowful state, from the pressure of a troublesome memory upon a broken heart, I am not insensible to the expressions of your kind consolatory letter; for which I heartily thank you, and pray that the effect of it may remain with me. The prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, as I feared, insupportable agitation; till, after a painful struggle, no relief could be found but by bowing my head with silent submission to the will of God, which came to pass but a few days before the fatal stroke. I have found it pleasant in time past to do the work of God, to demonstrate his wisdom, and to defend his truth, to the hazard of my quiet and my reputation; but, O my dear friend, I never knew till now what it was to suffer the will of God, although my life has never been long free from great trials and troubles. Neither was I sensible of the evil of Adam's transgression, till it took effect upon the life of my blessed companion, of whom neither I nor the world was worthy. If I could judge of this case as an indifferent person, I should see great reason to give thanks and glory to God for his mercies. We had every preparatory comfort, and death at last came in such a form as to seem disarmed of his sting. A Christian clergyman of this neighbourhood, who is my good friend, administered the communion to her in her bed-chamber while she was well enough to kneel by the side of him; and he declared to me afterwards, that he was charmed and edified by the sight, for that the peace of heaven was visible in her countenance. I saw the same; and I would have given my life if that look could have been taken and preserved: it would have been a sermon to the end of the world. On the last evening she sat with me in the parlour where I am now writing; and I read the lessons of the day to her as usual, in the first of which was this remarkable passage, 'And the time drew nigh that Israel must die.' Of this I felt the effects, but made no remarks. On her last morning, we expected her below stairs; but, at eleven o'clock, as I was going out to church to join with the congregation in praying for her, an alarming drowsiness had seized upon her, and she seemed as a person literally falling asleep; till at the point of noon, it appeared that she was gone; but the article of her dying could not be distinguished: it was more like a translation.

"I have reason to remember, with great thankfulness, that her life was preserved a year longer than I expected; in consequence of which, I had the blessing of her attendance to help and comfort me under a tedious illness of the last summer, under which I should probably have sunk if she

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

had been taken away sooner. It so pleased God that when she grew worse I became better, and able to attend her with all the zeal the tenderest affection could aspire. But how different were our services! She, though with the weakness of a woman, and in her seventy-fifth year, had the fortitude of a man—I mean a Christian; and all her conversation tended to lessen the evils of life, while it inspired hope and patience under them. The support which she administered was of such a sort as might have been expected from an angel; while I, when my turn came, was too much overwhelmed with the affliction of a weak mortal.

"My loss comprehends every thing that was most valuable to me on earth. I have lost the manager, whose vigilant attention to my worldly affairs, and exact method in ordering my family, preserved my mind at liberty to pursue my studies without loss of time or distraction of thought. I have lost my almoner, who knew and understood the wants of the poor better than I did, and was always ready to supply them to the best of our ability. I have lost my counsellor, who generally knew what was best to be done in difficult cases, and to whom I always found it of some advantage to submit my compositions, and whose mind, being little disturbed with passions, was always inclined to peaceable and Christian measures. I have lost my example, who always observed a strict method of daily devotion, from which nothing could divert her, and whose patience under every kind of trial seemed invincible. She was blessed with the rare gift of an equal, cheerful temper, and preserved it under a long course of ill-health, I may say, for forty years. To have reached her age would have been to her impossible, without that quiet, humble spirit which never admitted of murmuring and complaining, either in herself or others; and patient, quiet sufferers were the favourite objects of her private charities. It might be of use to some good people to know, that she had formed her mind after the rules of the excellent bishop Taylor, in his 'Holy Living and Dying,' an author of whom she was a great admirer, in common with her dear friend, bishop Horne. I have lost my companion, whose conversation was sufficient of itself, if the world was absent, to the surprise of some of my neighbours, who remarked how much of our time we spent in solitude, and wondered what we could find to converse about. But her mind was so well furnished, and objects so well selected, that there were few great subjects in which we had not a common interest. I have lost my best friend, who, regardless of herself, studied my ease and advantage in every thing. These things may be small to others, but they are great to me; and, though they are gone as a vision of the night, the memory of them will always be upon my mind during the remainder of my journey, which I must travel alone. Nevertheless, if the word of God be my companion and his Holy Spirit my guide, I need not be solitary, till I shall once more join my departed saint, never more to be separated; which God grant in his good time, according to his word and promise, in our Lord and Saviour Jesus Christ.

"From your faithful and afflicted,
"W. J."

Reflection.—Whenever our Christian friends or relatives are thus taken away from us, we should never forget that what is our loss is their gain.

A paralytic stroke now deprived him of the use of one side. By the mercy of God, his understanding was not in the least affected, which was a great happiness: "his wisdom remained with him." In this infirm state of the body he lived several months: wearisome nights were appointed unto him. But his months were not altogether months of vanity: he passed the days in the employment of his thoughts and the exercise of his pen, continuing to do the work of God, to demonstrate his wisdom and to defend his truth; till at last, as if he found himself arrested by the hand of death, he suddenly quitted his study and retired to his chamber, from whence he came no more, breaking off in the middle of a letter to a friend, which, after an abrupt transition from the original subject, he left unfinished with these remarkable words, the last of which are written in a particularly strong and steady manner: "I begin to feel, as well as understand, that there was no possible way of taking my poor broken heart from the fatal subject of the grief that was daily preying upon it to its destruction, but that which Providence hath been pleased to take, of turning my thoughts from my mind to most alarming symptoms of approaching death." Like many other good and pious men before him, he had long very much dreaded the pains of death; but, to his own great comfort, this dread he completely overcame. The sacrament had frequently been administered to him during his confinement; and he received it for the last time a few days before his death. About the time of his departure, as his curate was standing by his bed-side, he requested him to read the seventy-first Psalm; which was no sooner done, than he took him by the hand, and said with great mildness and composure, "If this be dying, Mr. Sims, I had no idea what dying was before;" and then added, in a somewhat stronger tone of voice, "thank God, thank God that it is no worse." He continued sensible after this, just long enough to take leave of his children. On the morning of the Epiphany he expired without a groan or a sigh. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost."

Instead of a precept I will here subjoin a narrative. A few days before, a friend left Dr. Alcock, which was but a month before his death; talking to him on religious subjects, he quoted this observation, "When I was of your age, I often thought on death; but now, after a dozen years more, it is never out of my mind, and terrifies me less. I conclude that Providence has ordered our fears to decrease with our years." "That is exactly my case," replied Dr. Alcock, "the thoughts of death were once terrible to me; but now it comes nearer and nearer to me, it loses its dread, and appears natural and harmless."

TO CANAL CARRIERS, BOAT OWNERS, FACTORS, TRADESMEN, AND OTHERS, INTERESTED IN THE COMMERCE OF THE COUNTRY.

Worcester, June 23, 1853.

GENTLEMEN, — Permit me to address to you another letter on the subject of Sunday traffic on rivers and canals. The Worcester papers of last week contain an account of two inquests held upon boatmen suddenly called into eternity, who it was proved met their deaths in consequence of indulgence in that odious and destructive vice, drunkenness, which is daily inflicting so much injury upon the community, and which is so lamentably fostered by the beer-house system. In addition to the constant temptation held out to boatmen, by what some of the more sober of them designate "the traps which catch them," and which they say "ought to be shut up," the extent of Sunday traffic continues to present a grievous barrier to their moral and religious culture. Efforts have been made in this city to provide the means of religious instruction for this class, by setting apart a place of worship more especially for their use, towards which the bishop of the diocese contributed liberally, and which he has kindly continued to encourage, aided by other benevolent individuals, real friends to the working classes. Through the divine blessing some gratifying instances have occurred of conversion and consequent reformation, showing the importance of meeting the spiritual wants of all classes, by means adapted to their peculiar circumstances and position in society. It is indeed cause for gratitude to God, when the scoffer is taught to pray, the blasphemer to honour "that name which is above every name," and the dishonest to become trustworthy. It is a gratifying sight to behold the man who, as a husband, a father, and a member of society, was wont to be the curse of his family and the bane of his fellow-men, enabled to throw off his distructive habits, and proving himself to be a blessing to others, by leading a life suitable to his profession as a servant of the divine Redeemer. One such instance is an ample reward for any labour, expense, or trouble incurred in promoting the welfare of our fellow-men, for "there is joy in heaven over one sinner that repenteth." But the efforts made to benefit this class are much discouraged and impeded by the commercial system at present prevalent. When a boatman accosts a clergyman (as has happened to myself), and says, "he wished to have attended public worship on the Sunday, but if he had he should have lost his situation," it is evident tha many of these poor men have difficulties to encounter, which call for sympathy and relief. It has sometimes occurred that boatmen have actually been turned off because they have refused to work on the Sunday: others have themselves withdrawn. One of these, with the characteristic bluntness of his class, exclaimed "that it was better for him to want bread on earth than water in hell." That man afterwards was employed by a master, who allowed him to rest "on the sabbath-day according to the commandment." He served his master faithfully, and rose to a confidential situation. I was once sent for, to visit a boatmen on his death-bed, whom I found in a very humble penitent state of mind, seeking forgiveness through the merits of the only Saviour of sinners, by faith This poor fellow had struggled with many difficulties to avoid working on the Sunday; but he had, through the divine blessing, overcome them. His character as a sober honest man had become established; and he ultimately obtained regular employment, with permission to attend public worship, which he did constantly.

Numerous proofs might be brought forward to show that the system of Sunday traffic is fraught with ruinous results to a large number of our fellow-men, beings born like ourselves to live for ever, either in happiness or misery, in a future state; yet this system is upheld and supported by many very respectable individuals in the commercial world, who seem not to be aware of the fearful consequences as relates to their brethren in a more humble station. Factors, tradesmen, and others often tempt canal carriers to employ their men on the day of sacred rest by sending goods to be forwarded on that day, which might be avoided by arrangement. There are, no doubt, many gentlemen connected with commerce who, to their honour be it recorded, do take care that the command "to keep holy the sabbath" shall be observed, as far as in them lies; but there are others of a very different description of character, "who neither fear God nor regard man."

Having been informed of the melancholy end of the two boatmen referred to in the beginning of this letter, I went to the river side to offer a word of warning and advice to such of this class as I might meet with. It was deeply affecting to hear the observations of a captain of one of the barges, on the subject of Sunday traffic. He lamented that watermen were compelled either to break the sabbath or lose their situations. With evidently strong feelings, he referred to the awful responsibility which rests on their masters. He wished things were managed otherwise; and declared his conviction that, if all would unite, the present system might be done away with, and that without any real injury being sustained. This man's arguments on the duty of putting an end to Sunday traffic appeared to be unanswerable.

It is, indeed, a most serious consideration that, in a land professing Christianity, a commercial system should be allowed to exist, which is the means of keeping in a state of ignorance and immorality so large a number of British subjects. These men are exposed to fatal accidents. The sudden loss of human life excites commiseration; but when there is reason to fear that the sufferers have been called into eternity unprepared, with all their sins upon their heads, and their future condition is contemplated, the subject assumes not merely a fearful, but an appalling aspect, especially to the clergyman of the parish where any such mournful event may happen to occur. O, let me most earnestly entreat all who are implicated in the present system of sabbath profanation by Sunday traffic on rivers and canals, or by any other way, to consider this subject seriously, as they will doubtless one day wish they had. We should none of us forget the apostolic injunction: "Be not partakers of other men's sins." Instances have occurred of masters on their death-bed deeply lamenting that they ever countenanced such a system of sabbath desecration, too late anxious, were it possible, to retrieve their error. Even in a tem-

poral point of view,* the loss incurred by the cessation of Sunday traffic would not be so great as is imagined. When I congratulated the owner of a vessel upon having for seven years abstained from sailing on the Lord's day, and thus having made probably a considerable sacrifice of worldly interest "for conscience towards God," he assured me that he had made no sacrifice, for at the expiration of the seven years he considered himself on the whole, putting all things together, a gainer instead of being a loser by the resolution he had adopted. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." It is an encouraging sign of the times that efforts are being made to ameliorate the condition of the working classes in various parts of the kingdom, and to raise them in the scale of religion and morals: there is evidently an increasing desire to promote scriptural education: arrangements are very generally being made for the payment of wages at a proper time, that the working man may not be tempted to infringe on the sacredness of the sabbath by making purchases. Some conscientious masters have even adopted a plan for their men to have a weekly half holiday on the Saturday, that they might be better enabled to spend the Sunday aright, and that it may become, under the divine blessing, not only a day of rest from worldly toil, but, as was mercifully intended by the Lord of the sabbath, a day of especial benefit to the soul, as preparatory for the enjoyment of that rest "which remaineth to the people of God" in a future glorious world, where are prepared for the true servants of the divine Redeemer, high or low, rich and poor, "such good things as pass man's understanding;" for "he is no respecter of persons." The poor boatman has for a long series of years been pressed down by the iron yoke of sabbath desecration; surely the time has now arrived when he ought to be emancipated.

The picture drawn in a recent publication of American slavery, has called forth mingled feelings in the public mind—indignation towards the oppressor, and sympathy for the oppressed. I am pleading not for slaves, but for free-born Britons, possessing nominal liberty, but kept in bondage to sin and Satan, and that principally by the violation, on the part of their employers, of an express command of Almighty God. I wish not to indulge in any harsh language; I therefore forbear comment. On this point I will only add a remark made many years ago by an intelligent boatman, to a clergyman of the city of Worcester:—"I think the watermen in England are worse off than the negroes in the West Indies, because the negroes never knew better than to work on Sundays, and are all in the same situation; but it is not so with watermen: they know better, and have relations who keep holy the sabbath, and grieve to see them work on the day of rest." I shall never forget the bitter anguish of mind manifested by a respectable and pious woman in my own parish, when giving me an account of the death of her two brothers, boatmen accidentally killed. One of them, the Sunday before his death, had called upon her, and expressed his deep regret at being obliged on that day to proceed on his voyage! The soul sickens at the thought of professing Christians fostering a system so offensive to God, so injurious to man.

The body of men whose cause I have on this and other occasions endeavoured, though very unworthily, to plead, are not so defective in intellectual powers as many suppose. Were I to mention some of the observations I have heard made by a pious old boatman upon the great subject of salvation, I feel assured much surprise would be excited. During a ministry of nearly forty years I do not recollect ever visiting any person, in any station, possessed of more humility, faith, patience, resignation, and Christian love, than that poor old boatman, suffering under a protracted state of ill-health. Few persons would have made a more appropriate reply to the arguments of a Mormonite than did another boatman some time ago. When he expressed his wish to have nothing to say to his tempter, he quoted these words of the apostle Paul: "Though we or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed." I am aware that it has been said that there is danger that the sabbath may be perverted by these men; but, where the trial has been fairly made, this has been found to be a mistaken view of the case. It should be ever borne in mind that "duties are ours, events are God's;" that "to preach the gospel to every creature" is a divine command, which cannot be rescinded by any human authority. While we rejoice to hear that this command is being extensively obeyed as relates to heathen lands, and that the divine blessing is resting on missionary labours abroad, let us not withhold our exertions or our prayers that, through the length and breadth of the land which gave us birth, the everlasting gospel may be faithfully preached, and all classes of the community may be permitted on each returning sabbath to hear the glad tidings of salvation*.

I trust that those who read this letter will bear with my plainness of speech, give the subject of it a prayerful consideration, and inquire whether they cannot, in their allotted station, do something in this matter to promote the glory of God, and the good of their fellow-creatures.

I have the honour to be, gentlemen, your obedient servant,

JOHN DAVIES,
Rector of Saint Clement's, Worcester.

* Surely in a case like this, connected with the glory of God, and the good of man, some sacrifice ought to be made, if required.

* A clergyman informed me that some years ago a pious boatman died in the town where he resided, leaving a missionary box containing a considerable sum of money. Upon inquiry it was found that, though the missionary box had been preserved untouched, the poor man had himself undergone much privation on account of poverty and sickness. This presents a striking contrast to the pilfering habits of too many of this demoralized class.

Poetry.

THE HOLY EUCHARIST.

(For the Church of England Magazine).

Lo! in the barren wilderness
A table fair is spread
With choicest fruits of rare sweetness,
By which our souls are fed;

And crystal goblets brimming high
With water cool and clear,
Each thirsty one may drain them dry,
Nor scarcity need fear.

For he, who led his ancient flock
Thro' the "vast howling waste,"
Sent streams from out the "smitten rock,"
And manna sweet to taste,

Is he who now the feast prepares
With viands from above,
Allots to all their favour'd shares
Of mercy, grace, and love.

M. N. C—.

THE HALLEYDOME*.

BY THE REV. GEO. BRYAN, M.A.

(For the Church of England Magazine.)

I ASKED the rural people round,
What Halleydome has been,
What holy dome on houseless ground,
And lonesome heaths might mean;
But none could make me a reply,
No voice or vision came:
Old lore was lost in times gone by,
Or only breathed the name.

No sculptured stone, or ancient tree,
Or falling column tell
If lived our old sires bond or free,
Or things went ill or well;
If savage tribes, or thane, and serf,
And belted knight dwelt where
Our eyes have blessed the emerald turf,
Or harvest, year by year.

But still there is the Halleydome—
The Halleydome lives on
In name, as if no change had come,
And no adornments gone:
On dusty scrolls and breezy leas
It stands, as then it stood,
When wars and rival languages
Had drenched our land in blood.

With Norman came the Gallic speech,
The Cimbric with the Dane;
But our good Saxon strove with each,
And did not strive in vain:

It forced them back from church and throne
And drove out Latin prayer,
For truth in that same type and tone
To which our race was heir.

And thro' the conflict Halleydome
Looked up in weal and woe;
Nor brooked a foreign idiom,
Tho' forced to brook the foe:
So still it breathes on peasant's lips,
And glimmers in his sight,
A wreck of bright things in eclipse,
Or doomed to endless night.

Perhaps, a thousand years ago,
Upon the dreamy glade
Passed pilgrim-Christians to and fro,
When prayer was to be made
At Hallow House, such as had stood
Ere came Augustine o'er
To rear a Romish brotherhood,
Where truth had ruled before.

Perhaps on saint and sabbath day
Our fathers came in crowds
To tidings of the great highway
Which leads up thro' the clouds
And shining skies—on, on, and far
Away into the land
Of thrones, beneath the morning star,
And joy at God's right hand.

Perhaps these broad bright acres lent
A tenth of corn and wine
For priestly guides, divinely sent
To point out paths divine,
And by the Spirit's trusty sword
Pierce in the heart of stone
A way for the eternal word
To make that heart its own.

No, no: the good things that we see
Are past; and not a sherd's
Worth, or shoe-latchet now have we,
Or price in flocks and herds:
The sun may gladden Halleydome,
And grain grow thick as dust;
It bears us not a corn for coomb
In raiment, meal, or must.

A stranger revels in our lot;
Yet it is well if he
Is happy with what was his not,
And with good service we;
For still there is a Halleydome—
The church set on a hill
Speaks mercy to the meek that come,
And to transgressors ill.

And prayer in old Saint Margaret's,
And praise, affect the skies
Alike, when holy daylight sets,
And morning mercies rise;
And, for the church of first-born ones,
Exalt good men to peers
Of angels, to shine forth like suns,
And live for endless years.

Huttoft, June.

* On the impropriate farm at Huttoft there is a field which has been known for ages by the name of The Halleydome. The meaning of the word seems to be the hallow, hallowed, or holy house. There is, however, no house on it. But these stanzas are formed on the supposition that there once was one. And this is not improbable, as there was "a chapel in Huttorp" in the time of Edmund, king and martyr; of whom see calendar in the prayer-book. Probably for Halleydome we should read Hallowdome; and the word then would remind us of many churches, still called All Hallows.

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THE
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

AUGUST 31, 1853.

LECTURES ON THE HISTORY OF THE BIBLE.

No. IV.

But it is time that we go on to contemplate the painful but glorious end of these men. Frith, as I have said, was first called to seal his testimony with his blood. He had assisted Tyndale for some time in his translation; but, having occasion to come over to England, he was discovered, seized, and thrown into prison, there to await his trial.

Barnes had abjured, and not yet suffered. Bilney in like manner had abjured, but could find no peace of conscience, until, by preaching and circulating the word of God, he had provoked his enemies to seize him once more, and finally condemn him to the death which he had escaped for a while by abjuring.

Frith was a martyr of a different stamp: being "strong in the Lord, and in the power of his might," he set his face like a flint. He did not court persecution, but he would not flee from it; and one of the most remarkable passages in the annals of martyrdom is to be found in the account of his keeper's proposal for him to escape, and his refusal, as narrated by Fox.

"'Being,' said he, 'taken by the higher powers, and as it were by Almighty God's permission and providence delivered into the hands of the bishops, only for religion and doctrine's sake, such as in conscience and under pain of damnation I am bound to maintain and defend, if I should now start aside and run away, I should run from my God, and from the testimony of his holy word, worthy then of a thousand hells. And therefore I most heartily thank you both for your good-will towards me, beseeching you to bring me where I was appointed to be brought; for else I will go thither all alone.' And so with a cheerful and merry countenance he went with them, spending the time with pleasant and godly communication, until they came to Croydon, where for that night he was well entertained in the porter's lodge."

Thus the peculiar mission of Frith was to kindle and strengthen the spirit of martyrdom in England, by showing a bold front to the enemies of Christ and his gospel. His constancy, self-possession, and Christian fortitude never forsook him for a moment; and, when the question was finally put whether he would subscribe his answers, he took up his pen, and with his own hand wrote these words, "I Frith, thus do I think; and as I think so have I said, written, defended, and avowed, and in my book have published."

Sentence being passed and read against him by Stokesley, bishop of London, he was handed over to the mayor and sheriffs. By them he was committed to Newgate, and put into a dark dungeon under the gate. There laden with irons, as many as he could bear, and his neck made fast to a post with a collar of iron, he could neither stand upright nor stoop down. Yet even here, by candlelight, for no other came into the place, was he continually engaged in writing the letter to his friends concerning his troubles, which was afterwards printed in his works, being his last effort.

Andrew Hewitt, a tailor, who was examined at the same time, influenced by Frith's example, refused to recant, and was condemned to suffer with him. Both being bound to the stake, "there was present," says Fox, "one Dr. Cooke, that was parson of the church called All Hallows, in Honey-lane, situated in the midst of Cheapside. The said Cooke made open exclamation, and admonished the people that they should no more pray for them any more than they would for a dog. At these words Frith, smiling, prayed the Lord to forgive him. The doctor's words, however, did not a little move the people to anger, and not without cause. The winds made his death somewhat lingering, as it bore away the flame from him to his fellow; but Frith's mind was established with such patience that, as though he had felt no pain, he seemed rather to rejoice for his fellow, than to be careful for himself." Can we wonder then at the truth of the proverb, that "the blood of the martyrs is the seed of the church"?

And now we return once more to Tyndale. He was left to finish his journey alone; but it was not far to the end of it. Frith's martyrdom took place on the 4th of July, 1533; and, in the spring

of 1535, the blood-hounds, who had so long been tracking the footsteps of Tyndale, at length seized their prey. The narration is thus given by Fox:

"William Tyndale being in the town of Antwerp, had been lodged about one whole year in the house of Thomas Pointz, an Englishman, who kept there a house of English merchants; about which time came thither one out of England, whose name was Henry Phillips, his father being customer of Poole, a comely fellow, like as he had been a gentleman, having a servant with him; but, wherefore he came, or for what purpose he was sent thither, no man could tell. Master Tyndale divers times was desired forth to dinner and supper amongst merchants, by means whereof this Henry Phillips became acquainted, so that within short space Master Tyndale had a great confidence in him, and brought him to his lodging to the house of Thomas Pointz, and had him also once or twice with him to dinner and supper; and further entered such friendship with him, that through his procurement he lay in the same house of the said Pointz; to whom he showed moreover his books and other secrets of his study, so little did Tyndale then mistrust this traitor. .... Within a while after, Pointz sitting at his door, Phillips's man came unto him, and asked him whether Master Tyndale was there, and said his master would come to him, and so departed; but whether his master Philips were in town or not it was not known; but at that time Pointz heard no more either of the master or the man. Within three or four days after, Pointz went forth to the town of Barrois, being eighteen English miles from Antwerp, where he had business to do for the space of a month or six weeks; and in the time of his absence Henry Philips came again to Antwerp, to the house of Pointz, and coming in spake with his wife, asking her for Master Tyndale, and whether he would dine there with him, saying 'What good meat shall we have?' She answered, 'Such as the market will give.' Then went he forth again (as it is thought) to provide, and set the officers whom he brought with him from Brussels in the street, and about the door. Then about noon he came again, and went to master Tyndale, and desired him to lend him forty shillings; 'for, said he, 'I lost my purse this morning, coming over at the passage between this and Mechlin.' So Master Tyndale took him forty shillings, which was easy to be had of him if he had it; for in the wily subtleties of this world he was simple and inexpert. Then said Philips, 'Master Tyndale, you shall be my guest here this day.' 'No,' said Master Tyndale, 'I go forth this day to dinner; and you shall go with me, and be my guest where you shall be welcome.' So, when it was dinner time, Master Tyndale went forth with Philips; and at the going forth of Pointz's house was a long narrow entry, so that two could not go in a front. Master Tyndale would have put Philips before him, but Philips would in no wise, but put Master Tyndale before, for that he pretended to show great humanity. So Master Tyndale, being a man of no great stature, went before, and Philips, a tall comely person, followed behind him; who had set officers on either side of the door, upon two seats, who being there might see who came into the entry; and, coming through the same entry, Philips pointed with his finger over Master Tyndale's head down to him, that the officers who sat at the door might see that it was he whom they should take, as the officers that took Master Tyndale afterwards told Pointz, and said to Pointz, when they laid him in prison, that they pitied to see his simplicity when they took him. Then they took him and brought him to the emperor's attorney, or procuror-general, where he dined. Then came the procuror-general to the house of Pointz, and sent away all that was there of Master Tyndale's, as well as his books and other things; and from thence Tyndale was had to the castle of Filford, eighteen English miles from Antwerp; and there he remained until he was put to death."

He remained above a twelvemonth in prison. But even there his work did not cease: he was the means, like the apostle before him, of converting his gaoler and his family, and, through his connivance, was enabled to carry on his work of translation till his death. Every means was taken to deliver him, but in vain. Neither the king of England nor his ministers would interfere on his behalf; and the decree of the German emperor, Charles V., a bigoted opponent of the truth, was allowed to be carried into execution.

It appears to have been some hour on Friday, the 6th of October, 1536, that Tyndale was led forth to be put to death. Having reached the fatal spot, the noble martyr was fastened to the stake, upon which, "crying with a fervent zeal and loud voice, 'Lord, open thou the eyes of the king of England!'" he was first strangled; and then his body was consumed to ashes; though, strange to say, up to this time "no marble tells us where." And surely, if ever the lines of England's cherished Christian poet were strictly applicable to any single man, every word by way of eminence belongs to the memory of William Tyndale.

"His blood was shed
In confirmation of the noblest claim—
Our claim to feed upon immortal truth;
To walk with God, to be divinely free,
To soar, and to anticipate the skies.
Yet few remember him: he lived unknown,
Till persecution dragged him into fame,
And chased him up to heaven! His ashes flew,
No marble tells us whither: with his name
No bard embalms and sanctifies his song;
And history, so warm on meaner themes,
Is cold on this."

Thus far the prophecy in Revelation before referred to was fulfilled, as far as "the slaying of the witnesses" went. And it is worthy of note that it was not allowed to take place till "their testimony was finished." Frith accomplished the great end of his mission by sealing his testimony with his blood; and as for Tyndale, since no good man was ever cut off before his time, so neither was he.

And now we come to the fulfilment of the remaining part of the prophecy, as accommodated to the case of these two faithful servants of God, "the resurrection and ascension of the witnesses." After Tyndale's death, the finishing hand was put to his translation, by his friend John Rogers, and through what must be considered a remarkable interposition of divine Providence. The translation of Coverdale before referred to was set aside, and Tyndale's translation adopted in its stead.

These words were at the end of his corrected copy: "To the honour and prayse of God was this bible printed, and finished, in the year of our Lord God, 1537." For this bible was at length obtained, through the influence of Cranmer, who was then archbishop, and afterwards martyr in his turn, the glorious privilege that, to use his own words, "it should be sold and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the contrary, until such time that we, the bishops, shall set forth a better translation, which I think will not be till a day after doomsday."

RELIGIOUS WRITERS OF SPAIN:

By Miss M. A. Stodart.

No. XXV.

JUAN DE AVILA.

"AUDI, FILIA, ET VIDE."

CHAP. LXX.

The importance of the exercise of prayer, and the great advantages that are derived from it.

SINCE you have heard that the Light which your eyes have to behold is God incarnate and crucified, it remains to tell you in what way you have to behold him, since this ought to be with devout consideration and inward communion, such as there is in prayer.

But, before we speak to you respecting the mode of prayer, it is right to tell you what a profitable exercise it is, especially for you, who, having renounced the world, have offered yourself wholly to the Lord, with whom you ought to hold very close and intimate communion, if you desire to enjoy the sweet fruits of your religious profession*. And by prayer we here understand a secret and internal language with which the soul holds communion with God, whether it be in thinking, or entreating, or giving thanks, or contemplating; and, generally, for every thing which in that hidden intercourse passes with God; because, though each of these things may have its own particular method, it is my intention here to discourse only of the general truth of which I have already spoken, namely, what an important thing it is that the soul should hold this private speech and communication with its God.

For proof of which, if men were not blind, it would be sufficient to say to them that God gave permission to all who desired it to come to speak to him once a month, or once a week, and that he would give them audience very willingly, and would relieve their sufferings, and would grant them favours, and there should be between him and them friendly conversation as of a father with children; and, if he gave this permission that they might speak to him every day, and if he gave it for many times a day, and also for all the night as well as the day, or that all the time they could be and desired to be in communion with the Lord he would be well pleased with the same, where is the man, that is not a stone, who would not be thankful for so wide and advantageous a permission, and would not endeavour to make use of it at all times, when he possibly could, as a thing very convenient to gain honour, by conversing with his Lord; and also delight, by enjoying intercourse with him; and advantage, because none shall ever be sent away empty from his presence? Why, then, shall not the invitation of the Most High be greatly esteemed, since it would be esteemed if a temporal king were to offer it, who in comparison with the Most High is a worm of the earth, and, compared with the advantages that may be drawn from prayer, all that can be given by earthly sovereigns is but a little dust? Why do not men take pleasure in being with God, since his "delights are with the sons of men" (Prov. viii. 31)? There is nothing that is painful in intercourse with him; but all is gladness and joy; nor is he backward to give what we ask of him. And he is our Father, with whom we ought to rejoice to converse, though no other advantage should be derived from it; and, if you add to this that not only he gives us permission to hold communion with him, but that he entreats, counsels, and sometimes commands us, you will see how great his goodness is, and how much he desires that we should converse with him; and how great our wretchedness is that we will not go, even though entreated and recompensed to go, entreating and offering for the privilege whatever should be demanded of us! And by this you will perceive how little feeling men

* Dona Sancha, to whom this treatise is addressed, was the daughter of the lord of Guadalcasar. She resided in Ecija, and was destined in early life to be one of the ladies in waiting to the queen; but her course of life was entirely changed through the influence of Juan de Avila. Going one day to confession, rustling her splendid silks, the father reproved her sharply, because, coming to mourn for sin, she came so gaily attired; on which account, long after, she said laughingly to him, "How ill you behaved to my silk mantle!"

Dona Sancha lived a devoted and retired life in the house of her parents, though her piety was evidently tinctured with superstition. We are told by Fray Luis de Granada that, having a severe illness, her conscience was uneasy lest she herself had not been the cause of her illness; and she mentioned to him two things to which that tedious and painful state of suffering might be attributed. The first was that, during a long-continued drought, which threatened a scarcity, she had taken so to heart the sufferings of the poor, that she had offered to God her life and health for them, entreating him to send to her any illness he pleased, provided the present necessity might be relieved. The other probable cause of her illness Dona Sancha considered was that, being one night exceedingly harassed by bad thoughts, she placed herself in a large vessel filled with cold water. The sudden shock had, of course, the desired effect of distracting the current of thought; but it had the equally natural effect of giving such a chill to the system that, with all the means that could be used, warmth could not be restored. "And this," says Luis de Granada, "seems undoubtedly to have been the cause of her illness."

Perhaps we smile; but let us, before we entirely condemn, remember that all extremes are bad, and that, the present habits of the religious world being inclined to self-indulgence, we are less capable of rendering justice to extreme instances of self-denial. The fanaticism, as we are inclined to consider it, of Dona Sancha, evinced at least thorough hatred of sin, and determination to shake off its yoke at any cost. It was a protestant divine, the excellent Mr. Adams, of Wintringham, who said, "I would rather be thrown into a lion's den than suffer sin to lie quietly within my heart." Can we, in all sincerity, say the same? Do the words of the apostle exercise their just influence over our hearts, our habits, and our conduct? "Ye have not yet resisted unto blood, striving against sin." Let us, even as regards conduct, endeavour to take the precious out of the vile, and separate the gold of true principle from the dross of enslaving superstition.

have of their spiritual necessities, which are their true wants; since he, who truly feels them, truly prays, and with much earnestness begs relief.

There is a saying, "If thou knowest not how to pray, go to sea; for the many dangers of the deep make those who are in ships cry unto the Lord." And I know not why we should not all discharge this duty, and that diligently, since, whether we go by land or by sea, we are in danger of death, either of the soul if led captive by sin, or of the body and soul if we do not repent of past transgressions. And, if the passing cares of this world, and the dust thrown into our eyes, gave room to care for and consider the wants of our hearts, surely we would go on crying to God, and saying more earnestly, "Lead us not into temptation; O Lord, be not far from me," and other like words, conformable to the feeling of the want. All our prayer is limited to what we ourselves perceive, which is temporal good or evil; and even this we never do, excepting when all other means and supports have failed us, like those who have their last resource in God, and their first and greatest in themselves or their fellow-creatures; at which the Lord is wont to be highly displeased, and to say, "Where are their gods, their rock in whom they trusted? let them rise up and help you, and be your protection. See now that I, even I, am he; and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand" (Deut. xxxii. 37-39).

See then, lady, that these things touch you not, but keep the feeling of your soul alive, with which to experience that your true evil is not serving God, and your true good is to serve him; and, when you ask for any temporal thing, let it not be with that earnestness and anxiety which proceed from uncontrolled desire. And for great things and small, let your first trust be our Lord, and your last the means that he gives; and be very thankful for his mercy in giving you leave to converse with him and speak with him; and make use of it, for joys and for sorrows, with much frequency and carefulness; since by means of this speech and communion with the Most High the servants of God have been enriched and relieved in their wants, in order that they might understand that the dangers into which God suffered them to fall was with the intent that, pressed by them, they might have recourse to him; and the blessings which they receive are that they should go to him, giving him thanks.

We read of the Gibeonites, that, being in much danger by being surrounded by their enemies, they sent a messenger to Joshua, to whose friendship they had offered themselves, and for whose sake they were in that danger; and they found favour and relief by asking for it. And, though those five kings, of whom the scripture speaks, were conquered in the vale of Siddim, and their cities were pillaged, but, because a youth who escaped from the war went to give news of this disaster to Abram, the kings and their five cities obtained relief by the hand of Abram, who assisted them. Thus, by a single messenger, who goes to ask assistance from one willing and able to give it, more is obtained than by the multitude of combatants that there may be in the battle or in a city. And certain it is, that whosoever should send to God the messenger of humble and faithful prayer, even though he be surrounded and defeated, and put into the whale's belly, will find the Lord present; for he "is nigh unto all them that call upon him in truth" (Ps. cxlv. 18). And, if they know not what they ought to do, they find light with prayer; since with this confidence king Jehoshaphat said, "Lord, we know not what to do; but our eyes are upon thee" (2 Chron. xx. 12); and St. James says, "If any man need wisdom, let him ask of God." And by this means Moses and Aaron were taught of God concerning what they were to do with the people; because, as those who rule over others have need of double light, and to have it very ready and at all times, so they have need of double prayer, and to be so practised in it that they may exercise it without difficulty, in order that they may know the will of the Lord as to what they ought to do in particular, and that they may obtain strength to fulfil it; and the knowledge that is thus obtained exceeds what we reach by our conjectures and reasonings, as much as one who goes to a thing that is sure and certain exceeds one who gropes and fumbles in the dark.

St. Augustine said, as from his own experience, "Doubts are more easily solved by prayer than by any study." And, not to weary you, and because it would not be possible to tell you in detail all the fruits of prayer, I say no more but that truth supreme has declared that the "heavenly Father will give the Holy Spirit to them who ask him;" with which blessing all other blessings come. And it ought to suffice you that all the people of God have made use of this exercise; for, as St. Chrysostom says, "which of the saints has not conquered by prayer?" and he further says, "There is nothing more powerful than a man who prays." And it ought to suffice us, and more than suffice us, that Jesus Christ, the Lord of all, prayed, in the night of his tribulation, until his sweat was as drops of blood falling to the ground; and he prayed on mount Tabor until his face did shine like the sun, and his garments like light: he prayed before he raised up Lazarus; and he often prayed so long that he passed all the night in prayer.‖ And, after so long a season of prayer as this, St. Luke says that he chose from among his disciples twelve apostles; by which, says St. Ambrose, he gave us to understand what we ought to do when we would begin any business, since in that one he prayed first and so fully. And on this account must St. Dionysius have said that in the beginning of every work we ought to commence by prayer. St. Paul warns us that we ought to "continue instant in prayer". And the Lord says we "ought always to pray, and not to faint;" which means that this work ought to be done with frequency, diligence, and solicitude; because those who seek to do works pleasing to God, and who neglect prayer, swim with only one hand, fight with only one arm, and walk with only one foot; for the Lord has taught us that two things are necessary, when he said, "Watch and pray, that ye enter not into temptation." And he counselled the same thing when he said, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of

man." And St. Paul joins both together when he arms the Christian warrior in the spiritual fight which he wages against the devil; for, like as a man, whatever good food he may eat, if he does not sleep will be feeble, and will even run the risk of losing his senses, so it will certainly happen to one who endeavours to do good works and does not pray, because prayer is to the soul that which sleep is to the body.

There is no property, however large it may be, which will not come to an end, if it is continually spent and no addition be made to it. Nor are there any good works which may endure without prayer; for by it are recovered that light and heat which, with occupations however praiseworthy, are continually taken away from the fervour of inward love and devotion. And how necessary prayer is, appears from the supplication and fasting with which the prophet Samuel* entreated the Lord that he would deliver his people from the Babylonish captivity, though the seventy years were fulfilled which the Lord had set as the period at which he would deliver them.

And if, in what God has promised to do and give, it is necessary to entreat him with fervent prayer, how much more necessary in that in which we have no particular promise! St. Paul begs the Romans to pray to God for him, that, being delivered from all hindrances, he may go unto them. Upon which Origen remarks, "Though the apostle had said a little before, 'I know that when I come to you I shall come in the fulness of the blessing of Christ,' yet, nevertheless, he knew that prayer was necessary even for the things that he evidently knew were to happen; and, if there had not been prayer, doubtless what he had prophesied would not have been fulfilled." Do not you think that he was right who said that prayer was the means of obtaining what Almighty God ordained before the world was, to give in time? Likewise, that, as ploughing and sowing are the means of obtaining wheat, so prayer is the means of obtaining spiritual fruit; on which account we ought not to marvel if we gather so little, since we sow so little prayer? It is a certain thing that by conversing with a good man we learn to love him, and conceive desires after virtue; and, if we were to converse with God, with much more reason we should hope from his conversation these and other advantages—like Moses, who from such communion came forth with his face shining. And for no other reason are we so wanting in mercy to our fellow-creatures but because we are so backward to communion with our Lord; for the man that was by night prostrate before God, begging pardon and mercy for his sins and wants, it is clear, if by day he meets another who asks of him what he asked of God, that he will recognize the words, and remember with how much earnestness he said them to our Lord, and with how much desire of being heard; and he will do towards his fellow-creature what he desired that God should do to him. And to say in one word what I think on this subject, I will remind you of what David said: "Blessedbe God, which hath not turned away my prayer, nor his mercy from me;" upon which St. Augustine says, "Thou mayst be sure that, if God does not take away prayer from thee, he will not take away from thee his mercy." And remember how the Lord said that the "heavenly Father will give the Holy Spirit to those who ask him;" and with this Spirit, as St. Paul says, we fulfil the law of God; so that the mercy of God is nigh unto us, and we fulfil his law by means of prayer. Consider for yourself in what condition a man will be, to whom these two things are wanting, because prayer is wanting. And I would warn you against the error of some who think that, because St. Paul said, "I will that men pray in every place," therefore there is no need of set time or fixed place, but that it is sufficient to mingle prayer with our other works. It is good to pray everywhere, it is true; but we ought not to be content with that, if we would imitate what Jesus Christ and his saints have said and done in the matter of prayer. And you may hold it as a certainty that no one will be able to pray with advantage in every place but he who has first learned this duty in a fixed place, devoting to it a due portion of time.

* A singular mistake on the part of the author. The name should obviously be Daniel (see Dan. ix. 1, 2.)

THE DUKE OF WELLINGTON*.

You have given the gratifying instances of the great sailor's acknowledgment of the providence and the protection of God under the title of the paragraph, "What shall the soldiers do?" (See before, p. 22). Let me forward to you a few lines illustrative of what the greatest of all soldiers was wont to do after his glorious career of fame and usefulness had been succeeded by the calm retirement of private life. I will give it in the words of a friend, conveyed to me in a recent letter, containing corroborative evidence of the truth of the fact stated: "The rev. Mr. Judkins preached a funeral sermon for the duke of Wellington at his church in St. Pancras, in the course of which he mentioned that on the duke's reading-table (as the books he was in the habit of reading) were these four—the bible, archbishop Leighton's Commentary on St. Peter, Baxter's 'Saints' Rest,' and the 'Living Temple,' by John Howe. On my mentioning this to Mr. S—— (a minister of high respectability on whom my friend is in the habit of attending), he said, 'I can confirm it; for, when I was at Walmer Castle, I saw the books you have mentioned in his library.' The choice of such companions as these, after a life of such excitement and activity, must be viewed as a most gratifying evidence that the divine favour was not confined to the duke's splendid military career, to 'the pageant of this world,' which 'passeth away;' but that it was extended to better things, to the enlightening of the eyes of the understanding, and the sanctifying of the heart, and the renewing of the whole man, making him meet for that crown, in comparison of which even his ducal coronet was but a worthless bauble—for a glory before which even his earthly fame, illustrious though it be, is but as the mist of the morning. In contemplating

* From a letter to the editors by a respected clerical correspondent.

Wellington in the light of a Christian ('the highest style of man,' says Young), we may apply to him Cowper's eulogium of Johnson:—

"Who many a noble gift from heav'n possess'd,
And faith at last, alone worth all the rest.
O man! immortal by a double prize—
By fame on earth, by glory in the skies."

Or we may apostrophize him, quoting the eloquent address of his accomplished brother: "On thee this last best gift of divine grace is bestowed, 'Ut desit famæ gloria nulla tuæ.'"

Should you think the above well-authenticated narrative suitable to the peges of the Church of England Magazine, and calculated to promote that godliness which is profitable for this life and that which is to come, I shall not have troubled you in vain.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough Square, Fleet-street.

No. LXXXIV.

"THE LITTLE-MINDED."

"Suppose themselves monopolists of sense,
And wiser men's ability pretence."
Cowper's "Conversation."

There are some persons who seem to imagine that, because it is the character of a great mind to attend to small things, or what are called "trifles," as well as to great things, and that because the perfection of knowledge is its being as minute as it is extensive therefore they may take the praise of magnanimity and of cleverness to themselves because they attend to the little things, the trifles alone, and are wholly engrossed by them, and because they have minds formed only for the minutiæ of the affairs of life; as if one was to be accounted clever and talented in proportion as he was little, narrow, dwarfish, and microscopic in his views. These are the persons who treat the most paltry trifles in the same way as men of really great minds do objects of the greatest interest and importance. They are the apes, the mimics, the imitators of the great. They are like the frog in the fable, who would swell himself into the magnitude of the ox. They plume themselves on doing every thing, no matter how trivial and insignificant, on a plan, a preconcerted plan; on having a definite aim and object in view, though it be the merest trifle that is to be done. They set about it with as much deliberation and pomp and form, as if it were an affair of state. They are always planning, calculating, and finessing in their own Lilliputian way; always calculating and intriguing, turning every little incident, the most trifling, to some account, and making use of every person; not so much as accosting one without an object in view. They will detail with as much pomp and method and form a matter which is absolutely trifling, paltry, childish, and view it in all its bearings, as if the fortunes of a kingdom were suspended on it; and, in discussing it, will, in all probability, employ the very terms which a minister of state would use in speaking of a government measure.

These are they who employ all the powers of their little, puny, stunted minds on some one little insignificant department, some little nook or corner, as it were, in the extensive field of human knowledge or pursuits; and, because they happen to succeed in mastering a few dry details, technicalities, few rules, or names, or facts, or figures, they conclude that all that is worth knowing is comprehended within their own little circlet. They rigidly confine themselves within the same; indeed, they have a sort of intuitive dislike to every subject that does not lie within it. They studiously shun every subject on which they cannot display their volubility. And thus, by confining themselves to one idea, and measuring themselves by themselves, they grow into such an overweening conceit of their own knowledge, that, though ignorant alike of languages and of sciences, and of history, geography, or syntax, they yet fancy that, because they can glibly run over a few little dry details, that because

"It is certain they can write and cipher too,"

they therefore know all that is worth knowing; that they are, in short, the cleverest of the clever. They equally despise all who do not happen to be acquainted with their little modicum of information; for they invariably estimate every one's talents and attainments by the proficiency he has made in their own little craft. If he be as expert about minutiæ and trifles as themselves, and can magnify mole-hills into mountains, they think him a gifted, a wonderful man, of experience, of understanding, and intelligence. But, if he happen to be deficient on that point, if he happen to be unacquainted with a few rules and forms and figures, to the study of which he perhaps never devoted half an hour of his time, then, although he were acquainted with the whole circle of the sciences, they pity his ignorance.

Such persons' minds are dwarfed. Their views and notions on all subjects are fixed, stereotyped by prejudice: you cannot alter them. They can see no excellence outside of their own contracted circle. They measure all things and all persons by their own little standard. They idolize their own plans and methods, and despise all others. It is enough for a system, a plan, or even an idea to be contrary to their own, to make them at once reject it. Every departure from the approved method is condemned. They hate a new, a bold, an original thought. Every thing out of the hackneyed way, the beaten mill-horse track, they dislike: they wonder at it as strange: it is not what they have been used to. If what is either spoken or written be in accordance with their own contracted views, they applaud it, let it be ever so vapid or trashy. But, if it differ in any respect from these, they reject and condemn it, no matter how excellent. In fact they are incapable of understanding, and therefore incapable of appreciating any thing that is bold, new, or vigorous. Thus, also, the conversation, that is really clever and brilliant and animated, has no charm for them. The most brilliant wit that ever sparkled they turn away from with secret dislike, for they do not understand it, they do not see the point of it. Whereas, on the other hand, the most wretched and jejune

ts at humour they relish with prodigious
O how minds of this order and cast, little,
, bigoted, contracted, are opposed to every
like expansiveness either of heart or of

How they foster prejudice, conceit, and
ilious contempt of the merits and attain-
of others, which are so fatal to the happy
urse of men! How they strengthen those
s that keep men asunder, and perpetuate
aces amongst them! How entirely at
ce are they with that spirit which true
n inspires! For real religion always opens
nd as well as expands the heart. True reli-
onquers and subdues and removes preju-
True religion promotes meekness, humility,
owledge. The spirit it engenders is emi-
a liberal one. "The liberal soul deviseth
things, and by liberal things shall it stand."
tsoever things are true, whatsoever things
nest, whatsoever things are just, whatsoever
are lovely, whatsoever things are of good
, if there be any virtue, if there be any
it thinks on these things." True religion
s "a right understanding in all things,"
herefore, it imparts just, enlarged, liberal
on all subjects. It does not magnify trifles
out of all proportion; but it sees all things
light of their real and intrinsic worth.
Christian is, indeed, the most liberal-minded
men, and the most candid of all men.
the narrow-minded bigot exclaims, "Can
ood thing come out of Nazareth?" the
f Christian catholic spirit says, "Come and
id judge for yourself." We have abundant
ce and illustration of this in the men who
been most deeply imbued with its spirit.
ndeed, if you would conceive to yourself
idest contrast possible to the little-minded
he self-conceited character, that contrast
be the man of a truly Christian spirit.
you will ever find to be a man remarkable
ndour, self-knowledge, genuine humility;
rly estimate which he forms of his own
nents, the high estimate he sets on the attain-
of others, the readiness with which he accords
to others where praise is due, his superiority
the little mean prejudices and envious jea-
which are the bane of happy intercourse
one between individuals but people. It is
tendency to promote a spirit like this that
ianity attests her divine origin. By this
roves herself the true friend of man, and
rell she is entitled to the character given her
angelical hymn as that system which was
ng "peace upon earth, and good will to

THE CHOLERA PATIENT*

ight, about nine o'clock, two young men
at Mr. Paterson's house, asking him to go
a man in St. John's-street, who was in
distress. Our missionary had been out
hours that day, visiting in the wynds, and
st come home very much worn out with
ours.

"I'm very tired," he said, "and not very able to go. Is the case urgent?"

"Yes; he is very anxious about his soul—it's cholera, and he is very ill."

"Well, I'll go."

"But are you not afraid?"

"O, no; as he is anxious about his soul, I'll go with you instantly."

They soon were at the house. As they entered, a dismal spectacle presented itself. There was no fire in the room—all was in confusion: the man's wife and daughter, the latter a woman about twenty-five years of age, lay in one corner in a state of intoxication; in another corner lay a man and his wife in a similar condition; in a third corner, stretched upon a pallet of damp straw, was the cholera patient, already in a far advanced stage of the disease. Two doctors were there, but they immediately left.

"You're very ill," said the missionary, going at once to the dying man.

"O, yes," he replied, stretching out to him his hand, which was already as cold as death, "I'm very ill."

"Do you think you're dying?"

"Yes, yes."

"What is your hope?"

"O, sir, I have no hope. I'm going to hell—I have been an awful sinner—I have lived without God and without Christ, and I've no hope. I've neglected the holy sabbath, and the house of God, and the bible. O, I'm a great sinner!" Then, looking up to the missionary, and grasping his hand more firmly, he added, "O, sir, do you think there is mercy for such a sinner as me?"

Mr. Paterson spoke of the blood of Jesus; but the man's agony only grew deeper and more harrowing. "O, when I look back at my ungodly life," he cried, "I see nothing before me but hell. O, my sins deserve hell, the hottest place in it! O, what shall I do to be saved?"

By this time the missionary, in the depth of his concern for the poor man, had lain down beside him on the straw, beseeching him to be reconciled to God. When he rose to go away, the man clung to him with a convulsive energy. At last, after again praying, he left the house, accompanied by the two young men who had come for him. He went back early next morning to see him; but he was gone—he had died about ten minutes after they parted during the night. It was on 10th Sept., 1849.

Not long afterwards, Mr. Paterson himself was seized with the terrific malady. Contrary to all expectation, he was raised up; but the attack so weakened him that he never was able to engage in his duties with the same vigour.

Enfeebled in body, he seemed to grow daily in grace. Now, more than ever, he lived in the world as not of it. There was a marked change in his whole deportment, and especially in his prayers. He used frequently to say that he would soon be withdrawn from this earthly scene. "One could scarcely describe," says a friend who often saw him, "the heavenly spirit which breathed in all he said and did."

"O, how much," we find him writing in one of his latest letters, "our bodies hinder the ascent of the soul heavenward! how often drowsiness overcomes our evening communion with our God,

* "The Missionary of Kilmany." Edinburgh: ble and Co. 1856.

the weakness of the flesh overpowering the willingness of the spirit! O, what a matter to be instant, in season and out of season, in the mortification of the flesh! Let us be earnestly seeking for a heart delighting in heavenly things. I am sure, the more the flesh is denied for the service of God, the more we shall be raised above the world and the things of time. But, as long as we are in the body, we shall have to complain and mourn that our souls cleave unto the dust. O for more self-denial! O, how much more fervent would be our prayers! how much more fruitful in blessings, were they enlivened with more abundant delight in the blessed work of praise! O that the subject of the heavenly song may more and more engage our hearts on earth, Jesus and his love, the worthiness of the Lamb that was slain, his power and riches and wisdom and strength and honour and glory and blessing!"

NOTICE OF BOOKS.

AMONG the books which have reached us are—

"The Journal of Sacred Literature. No. VIII., July." London: Blackader. This Journal is always acceptable, and is a vehicle of most useful biblical information. The present number opens with an interesting article on "The rivers of Damascus." Then follows an essay, originally written in 1819, by Niebuhr, on "The Historical Advantages to be derived from the Armenian Translation of the Chronicle of Eusebius." After that is a paper on "The Samaritan Pentateuch." We are quite disposed with the writer to place a high value upon this, and would frequently prefer its readings to those of the Hebrew copies; but we think that a tone of exaggeration is perceptible; and we wish that Dr. Kitto, in the exercise of his editorial authority, had run his pen through such statements as that the Hebrew text is in certain places "one mass of inconsistencies and blunders." A critic, especially a biblical critic, should be more temperate in his expressions. We next come to an article on "The Sinaitic Inscriptions." "The task" (it commences) "we propose to ourselves in the present paper is certainly an ungracious one. There is something very alluring to the imagination in the hypothesis that there are extant in the present day the identical writings of Moses or his contemporaries, and that we may interpret these documents, and so read in the very handwriting of the ancient people of God the record of their early history before they were settled in the promised land. .... Yet, after all, the cause of truth is not really served by arguments which will not stand the test of critical examination. .... It is from no cursory examination of the copies of these inscriptions, and of their literature, that we have come to the decided conviction that the theory propounded by Mr. Forster, in his work entitled 'The Voice of Israel from the Rocks of Sinai,' is utterly untenable." We are bound to say that we think the task the writer has set himself is ably performed, and that objections are urged against Mr. F.'s theory, which it will be hard to overcome. There are other articles, such as "Collation of the Gospels," and "The Nestorians," which will repay perusal: that entitled "The meaning of Scripture Silence" is not so much to our taste. There are also remarks by several correspondents on the very objectionable paper in the preceding number, on "Heaven, Hell, Hades," which our readers may remember we much regretted to find in the pages of the Journal. These remarks are good, so far as they go; but the writers on each side do not *seem to us to have mastered* the whole subject, or to *be acquainted with what our great* divines—such as Bull, Horseley, and others—have said upon the matter We must add that we still observe Greek occasionally ill-printed; and, also that we think the editor should exercise a stricter control over the articles admitted. There is a letter, for example, in which it is coolly asserted that "the choosing of Matthias was unauthorized and unsanctioned." Such nonsense ought not to have been allowed to pass. We see that the writer offers to send further communications. We trust, after this specimen, that they will be rejected. We point out, as we have frequently said before, these minor blemishes in a friendly spirit, and with a strong desire for the usefulness, of a work, of which, on the whole, we think very highly.

"The predicted Downfal of the Turkish Power, and preparation for the return of the Ten Tribes." By rev. G. S. Faber, B.D., &c. London: Bosworth. 1853. Mr. Faber's "Revival of the French Emperorship" was lately noticed by us as deserving of serious attention. The present little work is also of great value. It exhibits the prophetic aspect of the tangled eastern question, and shows that ere long God's purposes must be fulfilled in the destruction of the Ottoman power, which will probably clear the way for the return of the ten tribes, whose present localities are patiently and learnedly discussed.

"The Sunday Scholar's Reward: Florence, or the Orphan Family." By Miss Day. Bath: Binns and Goodwin. Some of the incidents in this tale strike us as improbable; but the principles inculcated are good: it is pleasantly told, and will be acceptable to young people.

"Clarence House; or, the Misses Camroux's Establishment." London: Aylott and Co. 1853. This is another book for the young. It describes the proceedings of a ladies' boarding-school, and appears to have been originally intended for the pupils in that under the care of the authoress. We have read it with pleasure, and think it likely to be useful.

"The First Book of Geography." By Hugo Reid. London: Grant and Griffiths. We observe, here and there, some inaccuracies in this little volume; but it is well intended, and contains much information.

We have also received, "The Ten-horned Beast of Daniel and St. John, &c.," by rev. R. Gascoyne, M.A. (London: Wertheim and Co., 1853); "Biblical Questions for the Old and Young," by the rev. B. H. Blacker, M.A., &c. (Dublin: Curry and Co. 1853); "Home Thoughts," No. VII., July (London: Kent and Co.); and "Thou art not alone," a sacred song; words by Miss Rosa Raine, music by Stephen Glover (London: D'Almaine and Co.)—a pleasing piece of music.

Poetry.

SIMILE.

(For the Church of England Magazine).

THE eaglet, when disposed to fly,
Prepares its wing for heaven,
And at the sun illumes its eye*,
Where brightest light is given.

So should the soul of man prepare
To quit this earthly sod;
Illumined from that brighter sphere,
Whose light is Christ in God.

R.

* The eagle is poetically said to light its eye at the sun.

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ST. PAUL'S CHURCH, DUNDEE.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

SEPTEMBER 3, 1853.

ST. PAUL'S CHURCH, DUNDEE.

THE episcopal church of Scotland was the established religion of that country till the revolution of 1688. The Scotch bishops at that time did not feel that they could accept of that important change in the constitution, because they had taken the oaths to king James and his heirs. They, accordingly, ceased to represent the state religion; and, being actively mixed up in the various plots for the restoration of the unfortunate house of Stuart, very severe penal laws were enacted against them: a clergyman could not officiate to more than five persons under penalty of transportation to the plantations; and many of their chapels were burnt to the ground. This condition of civil disability, though latterly in practice mitigated in its administration, lasted so late as the year 1789; when, upon the death of prince Charles Edward, the bishops and clergy took the oaths to the reigning house of Hanover.

Since that time the external fortunes of this church have improved; and some beautiful churches have been built. The engraving represents one at present being erected in the town of Dundee and diocese of Brechin, from plans by that distinguished architect, Mr. G. G. Scott, of London. The style is middle-pointed, or decorated, modified by some local peculiarities of the ancient architecture of Scotland. The church is cruciform, having nave, two side aisles, north and south transepts, chancel and chancel aisles; the chancel having an apse, terminating in an octagonal end; the interior of both chancel and apse being groined in stone. The principal entrance is in the tower, which is at the west end. It is to be built of rubble, being a grey variety of the old red sandstone of the district, with dressings of a whiter sandstone from the coal-measures of the county of Stirling.

The length of the nave is 84 feet 4 inches, and its width 24 feet; the width of each side aisle is 10 feet 6 inches; and the total width of the church at the transepts is 64 feet. The length of the chancel, including the apse, is 35 feet, and its width 24 feet. The height of the walls to the nave-roof is 42 feet, and the height from the floor to the ridge of the nave-roof is 67 feet. The height from the floor of the chancel to the groining of the roof is 45 feet. The tower is 27 feet square at the base externally, and, with the spire, is 213 feet in height including the weathercock.

Dundee being one of the principal seats of the linen trade in Scotland, its population has increased very rapidly for some years past; and the settlement in it of large numbers of operatives from the sister island has caused the want of additional church accommodation for those brought up in the love of our beautiful liturgy to be severely felt, and has led to the building of this church, which is expected to accommodate about 800 persons, being without galleries.

The church, when completed, is to cost about £9,000, exclusive of the ground; but, as sufficient funds have not yet been procured, it is proposed to delay the building of the tower*.

THE ELEVENTH ARTICLE OF THE CHURCH OF ENGLAND†.

OF THE JUSTIFICATION OF MAN.

WE ARE ACCOUNTED RIGHTEOUS BEFORE GOD, ONLY FOR THE MERIT OF OUR LORD AND SAVIOUR JESUS CHRIST BY FAITH, AND NOT FOR OUR OWN WORKS OR DESERVINGS," &c.

THE doctrine set forth in this article was declared by Luther to be "the doctrine of a standing or a falling church." As a church is sound on this doctrine, or the reverse, it flourishes or decays. To the loss of this doctrine, to its suppression or its obscuration, the most fatal errors which have infected the church are to be traced; while, on the other hand, the recovery of that doctrine to

* An account of the laying of the foundation stone of this church will be found in the Ecclesiastical Register of the present part.

† From simple and familiar addresses on the Articles of the church of England, delivered during the season of Lent, 1853, in Trinity church, Gough-square, by rev. Denis Kelly, M.A.

the church has been the greatest blessing it could boast, and has marked the commencement of a new era of light and spiritual liberty. The plainness and boldness with which our church has spoken on this article of her faith constitutes one of her strongest claims on our reverence and affection. As long as the article stands, she must be regarded as a noble witness for the truth. This is the best guarantee for her fidelity. This article is the severest rebuke also to those who act unfaithfully towards her; for by this article she convicts of dishonesty, and of a betrayal of their trust, those who minister under her banner and yet depart from this doctrine.

Justification is a forensic term, *i. e.*, a term borrowed from our law courts. But there is one important difference between its forensic sense (so to speak) and its theological sense. In the former sense pardon and justification are incompatible. If a man on his trial in a court of law is acquitted, he cannot be pardoned. It would be an insult to offer pardon to an innocent man; for this would imply that he stood in need of it, that is, that he was guilty. If, on the contrary, a man is pardoned, it shows that he cannot be justified. You may acquit him; but still he is guilty of the crime alleged against him. His pardon proves it. You pardon guilt, not innocence. But in its theological sense, on the contrary, pardon and justification always go together. Therefore God is said to "justify the ungodly", the sinner, the man that deserved condemnation.

Justification is more than pardon. It is not only pardon, remission of sin; but it is the acceptance of us as righteous. It is "the judicial declaration of the innocence of the person justified." It is a restoration to that state of favour and acceptance with God in which the perfect righteousness of his law would have sustained us, had we been able to have attained to that righteousness and to have preserved it*. If there are some passages in scripture where pardon and justification seem to be one or the same, this only shows that the two are never separated, but not that they are identical; for this they are not. Where God does not impute sin, he does impute righteousness. This is placed beyond question by Rom. iv. 6-8.

On this matter, as you are aware, we are at issue with the church of Rome. We hold, as our article asserts, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." They maintain that we are justified by what they call the infusion of a divine spiritual quality, which is capable of increase or of diminution, so that we may be more and more justified. To this we reply, in the words of the immortal Hooker, "The righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him. In him God findeth us if we be faithful; for by faith we are incorporated into Christ. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin, him being found in Christ through faith, and having his sins remitted through repentance, him God upholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ as perfectly righteous as if he had fulfilled all that was commanded him in the law," &c.

Now, if any doctrine be plainly revealed in scripture, it is that man is justified by faith without the works of the law. This doctrine is formally stated: it is proved, explained, illustrated; while all cavils and objections to it are met and answered. That man is justified by faith; that he is accounted righteous through the righteousness of Christ imputed to him, is written as with a sun-beam on the page of holy writ. It comes before us in every shape and form that can bring conviction of its truth to the mind. Now, we venture to affirm that, if one's object were to assert the proposition that man is justified by faith and not by works, it would be impossible for him to employ language which would express this truth more plainly and decisively and unambiguously than the terms which the apostle has used: "Not by works of righteousness which we have done, but according to his mercy he hath saved us," &c. "By grace are ye saved through faith, and that not of yourselves: not of works, lest any man should boast." Nay, he proceeds further: he puts forth the only two conceivable methods of justification in direct opposition or antagonism to each other: "If by grace, then it is no more of works: otherwise grace is no more grace. But, if it be of works, then it is no more grace: otherwise work is no more work." This is the way by which all from the beginning were justified. All were justified as Abraham was justified: "Abraham believed God; and it was imputed unto him for righteousness."

This is the doctrine for which the apostle so zealously contended; for the maintenance of which in its purity and integrity he was so jealous, that, though full of charity, he yet used the strong, the unmeasured language, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

But indeed it is impossible for any to deny the evidence that exists in support of this doctrine; therefore the only resource and expedient left is to resort to various methods by which to evade it.

Some tell us that all that is asserted about salvation not being of works means only that man cannot be saved by obedience to the works of the ceremonial law; that law which consisted of various rites and carnal ordinances, to which the Jews were subject; and that, when it is affirmed that man is justified by faith without works of the law, the works of the law intended are the works of the ceremonial law; so that the expression is equivalent to asserting that man is saved by believing the gospel without submitting to the yoke of the ceremonial law. But a very slight acquaintance with scripture would prove how utterly untenable was such a view as this. For, only observe what the apostle has declared of that law, concerning which he says "we cannot be justified by it." He says, "That law is spiritual." Could this be stated of the ceremonial law?

* The bishop of Ossory's (Dr. O'Brien) definition of the term. This will bear the most searching examination of scripture.

Again: "I delight in the law of God after the inward man." Could this be stated of a law consisting in carnal rites and washings, &c.? Again: "The law is holy, just, and good; and I had not known sin except by the law:" or, "I had not known sin except the law had said, Thou shalt not covet." Could this be asserted of the ceremonial law? Is the commandment, "Thou shalt not covet," found in the ceremonial law? Of what law, then, can all this be affirmed, but of the law that was given from Mount Sinai, from amidst thunderings and lightnings, the moral law, that perfect rule of right, the transcript of the divine mind, and founded in the eternal and unchanging principle of justice and truth?

Others evade what is said by telling us that the faith spoken of is a sort of comprehensive or compendious term, which comprises the entire of a man's Christian profession and practice; so that the being justified by faith means, in point of fact, his being justified by works, that is, that it means his being justified by the gospel as "a mitigated law of works," as it has been termed; and that the chief advantage which Christ obtained for us was his procuring the acceptance of our sincere though imperfect obedience as the meritorious cause of life. But what authority is there for this notion—what scriptural authority? Where is there any sanction, in scripture, for this supposed mitigated law of works? Not, surely, in any thing that our Lord ever spoke. Look to the sermon upon the mount. What was the main object of that sermon, but to declare the exceeding breadth and the spirituality of the law of God? to rescue it from the false glosses and misinterpretations of the Pharisees? What was the necessary inference that would be drawn from what he said in that sermon, but this: How impossible is it for man to be justified by his obedience to a law which thus requires truth in the inward parts! that that law was indeed a schoolmaster to bring us to Christ; that we were shut up (as it were) by the law unto the gospel? And what the apostle wrote was an echo of the same: "As many as are of the works of the law (*i. e.*, seek life as reward by their obedience to the law) are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them." "Christ is become of none effect unto you that are justified by the law: ye are fallen from grace."

The great objection to the notion of a mitigated law is that it substitutes, for a perfect standard of duty, a perfect rule of right, a vague idea, which is called sincere obedience, which may be modified according to every man's caprice and inclination. For what, in truth, is this sincere obedience? Is it doing as much as we like or think well to do? Then, in that case, every one may claim the praise of sincere obedience. Is it doing as much as we ought and as we can? Then, on this view, where is the man that renders sincere obedience? Faith is no doubt connected with repentance, and no doubt produces obedience where it really exists; but this is widely different from asserting that it includes them, or that it is any compendious term which comprises the whole of a man's belief and practice. If this view were correct, surely the apostle's statement would not hold true that God's *method of salvation* is such as to exclude all ground of boasting. If man were justified by his good works (which on this view was the same as his being justified by faith), it would not be true that this was a method of salvation which to man left no room for boasting that he saved himself by his good works.

Others, again, evade these texts by asserting that faith means no more than a nominal assent, or what is termed historical faith, *i. e.*, the same sort of credence that we give to any well-authenticated facts in history. So that their interpretation of these texts is, that on believing the gospel we are pardoned, and put upon our trial; and according to our subsequent conduct we are acquitted or condemned. But can this notion consist with the notion of justification being a present blessing, *i. e.*, a blessing which we now enjoy? Is it reconcileable with such statements as, "There is now no condemnation to them that are in Christ Jesus:" "Being now justified:" "Ye are washed, ye are justified"?

What then, we next inquire, is this faith? Faith, taken in its simplest acceptation, is a trust, a reliance on a promise, confidence in means to secure some desirable end, &c. The ablest writer* upon the subject, of modern times, has shown that this is the meaning to be attached to the word. He has proved (and he is the first writer that has demonstrated this) that, if we take the word "faith" in the simplest, the most obvious and ordinary acceptation of the term "as trust," it will explain all that is said of the nature and effects of faith in the bible.

Faith, then, is simply "trust." It is believing the word of God, believing the testimony of God. Now this testimony, or the subject matter of this testimony, may be classified under three heads—the past, the present, and the future. Faith is relying on God's testimony as to each—as to the past, for example: faith is believing all that the ancient divine records declare as to the creation of the world, the fall of man, the deluge, the dispersion of mankind, the calling of the Israelites, &c., the birth, ministry, death, resurrection of the Saviour, &c. As to the present, faith is believing all that is stated as to the providential care and government which is at this present time exercised over the world, or as to the intercession which Christ is at this hour carrying on at the right hand of God. And, as to the future, faith is believing what is revealed—the coming of Christ to raise the dead and to judge the world, and the future state of rewards and punishments. Now all these things faith believes; so that they act with the force of seen and felt realities upon the mind, as if they were subjected to the outward senses. "Faith is the substance of things hoped for, the evidence (or confident expectation) of things not seen."

But faith has principally to do with the record that God has given of his Son. That record is, "This is my beloved Son, in whom I am well pleased." Faith, then, receives him under the various offices in which he is held forth to us in the scriptures, as our Prophet, Priest, King, Shepherd, Head; and faith relies upon his perfect work, the work which was wrought out by him upon mount Calvary—the atonement made by him for the sins of mankind. Faith comes to the Father

* Bp. O'Brien.

by him as "the way, the truth, and the life." Faith seeks shelter from the curse of a broken law and from the deserved wrath of God under the protection of his all-atoning blood. Faith sits as it were at the feet of Christ. Faith derives all its motives and encouragements to a holy life from his cross. This faith, in short, works by love, overcomes the world, keeps the commandments of God.

The great excellence, the perfecting of this plan or method of salvation is this: it reserves for God the entire glory of man's salvation. It ascribes it all to his free, unmerited grace. It possesses that feature which St. Paul states to be the characteristic of God's plan of salvation—"it excludes boasters." It is the only imaginable one which does so. This faith implies a renunciation of all merit in man. "Faith," as our homily says, "puts us from itself, and remits or appoints us unto Christ, for to have only by him remission of our sins or justification. So that our faith in Christ, as it were, saith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ." He who has this faith comes not to earn, to merit life by his works, but to accept it thankfully and joyfully as a gift, the gift of God's free grace. Therefore it lays a foundation deep and broad for humility and gratitude to God.

The importance of our subject cannot be overstated. The most momentous of all inquiries is, How shall man be just with God? how shall the sinner be accepted by an infinitely holy God, and brought into a state of intimate and happy communion with him? how may God pardon the sinner consistently with the unchanging perfection of his nature? Unaided reason could never have answered the question. It never could have even conjectured such an expedient as that of the atonement. No: it was for God himself to make the blessed discovery. He revealed to us how mercy could be exercised in the way of justice, and justice could be glorified in the way of mercy. Proud reason cavils indeed at the plan when it is made known to us; but it is our bounden duty to submit to it, and thankfully to embrace it. God surely has a right to make choice of his own method of dispensing pardon to guilty man. It should be enough for us to know that it is his method (and, consequently, the best, whether we can fully understand it or not), to make us submit to it. God has provided a sure method of salvation: we must accept it, or suffer the consequence of rejecting it; and we cannot complain that it should be so.

The most obvious illustration that we have of our subject is the cure which God provided for the Israelites when they were bitten by the fiery serpents in the wilderness. God commanded a serpent of brass to be made and erected upon a pole, and bade the dying Israelites to look upon the emblem; and he that looked in faith recovered. This was a sort of remedy which human reason never would have thought of, or devised, or even imagined. But, if any Israelite, because the proposed cure was different from what he should have expected, refused it, he *would have perished*. So, in like manner, if we *reject God's plan of salvation* because that plan commends not itself to our corrupted, fallen reason, we must abide the consequence. "How shall we escape if we neglect so great salvation?"

This is the doctrine of the bible. This is the great discovery which revelation has made to us. The knowledge of it is the greatest blessing which God has bestowed on us. That knowledge may be abused; for, alas! what blessing may not be abused by the wickedness of man, who sucks poison out of wholesome nutriment? He may convert the blessing into a curse. He may "hold the truth in unrighteousness." That gospel, which is the savour of life unto life, may be made the savour of death unto death." The cavil which was brought against it in the apostle's days was, "Let us sin that grace may abound"—a cavil that never could with any colour of reason be brought against the doctrine of salvation by works. But let this only make us feel the obligations to be more stringent to exemplify by our lives and conduct that this is "a doctrine according to godliness." Let us be the more concerned "to adorn the doctrine of God our Saviour in all things." We owe it to God, to our brethren, to our own souls, to give a fair illustration of the religious principles by which we propose to be governed. Never was this duty more incumbent upon us than it is as present. We are fallen on evil days—now, when we witness such grievous departures from the faith; now, when we hear things openly said, by those who profess to belong to our church and who eat her bread, which we could not have believed could be possibly uttered by men who call themselves of her communion; now, when we hear them who call themselves of the established church speak disrespectfully, disparagingly, blasphemously of that doctrine, the knowledge of which we hold to be the greatest boon which God ever bestowed on us, who designate our reformers as "irreverent dissenters" (the men who laid down their lives for the faith), and who speak of the Reformation, to use their own classic and beautiful figure, as "a badly-set limb." But we know that nothing is easier than to use harsh names. The weakest man may caricature the most venerable character upon earth. The silliest fool may travesty and turn into ridicule not only the finest sentence that was ever penned by man, but any verse even in the bible itself. But be it ours so much the rather to prize that blessed doctrine. If this doctrine has brought peace to your hearts; if it has stood between you and despair; if you have felt it to be the only doctrine which could offer you consolation in moments when, self-condemned, you lay withering under the terrors of divine justice (and sure I am that this has been the case with those who have been truly convinced of sin by the Spirit of God, by those who have endured the agony of the wounded spirit, the spirit wounded by a sense of sin, whose hearts have been broken up by the ploughshare of repentance); if this has been your experience of its power, its peace-speaking soothing power, O then make the best return, the only return that you can make, for this so great benefit. Prize it, glory in it, adorn it, honour it; and let it appear from your life and conversation that your faith is genuine, living, operative, in the same manner as the vegetative life and perfect soundness of the tree is evidenced by the fruit, by the hanging clusters which adorn it.

HISTORIC GLEANINGS.

No. VIII.

LEADING SCENES IN THE LIFE OF KING RICHARD.

By Mary Roberts.

Part 2.

Open wide the portals;
For hark! the trumpet's clang is sounding loud.
And o'er the heathy moor a goodly train
Of ladies on their steeds, and mounted knights,
Herald our queen. And now the strained eye
Discerns that royal lady, and the king
Riding beside her litter. Bid the warden
To sound his horn, and let the minstrel band,
With those who sing on days of festival,
Send forth such gladsome strains as best befit
A welcome to our lady.

M. R.

King Richard shortly afterwards convened at Eltham a council, consisting of bishops and chief barons, to deliberate respecting his intended marriage with Isabella of France. Eltham was worthy to be made a royal residence: it was associated also with the earliest periods of English history. A Saxon palace had occupied its site; and when the Normans took possession of the land, it was given to Odo, bishop of Bayeux, and earl of Kent, half brother to the Conqueror. Passing afterwards from one bold chieftain to the other, it rested for a short space in Anthony Bec, the military bishop of Durham, "a base deserter of his brother's blood." He built there a large mansion, or rather palace, with a fair chapel, and great hall, having thirty-eight rooms for the accommodation of his friends and their attendants, and seventy-eight for servants and retainers around the court. King Henry III. was magnificently entertained during the Christmas holidays, with his queen and chief nobility. And, after the decease of this turbulent prelate, Eltham was purchased by the crown; and successive monarchs, being charmed with its beauty and salubrity, made it a favourite residence. John, the son of Edward III., was born there; and different parliaments were held within its walls. At Eltham, too, the captive king of France was entertained with sumptuous hospitality.

Nor was the stately building alone worthy of admiration. An ample hunting-ground extended round the walls. And to this beautiful retreat the young princess was conducted, with a train of knights and ladies who had accompanied her across the channel. Tilts and tournaments succeeded, with banquets and festivities, in honour of the royal nuptials; for king Richard sought to outvie every other monarch in the splendour and profusion of his entertainments, as well as in the greatness of his state. Heralds were accordingly sent forth to proclaim that a great feast and tournament was intended to be held in London, where sixty knights, accompanied by sixty noble ladies richly attired, were to tilt against all comers for a crown of gold, awarded by the noble dames who sat as spectators. Many ardent spirits joyfully prepared to attend the summons; for the royal invitation was carried throughout England and Scotland, Hainault, Germany, Flanders, and France. The young and *gallant sir* William de Hainault, count de Ostrevant, speedily arrived with numerous attendants, as also count Waleran de Saint Pol, who married king Richard's half sister, accompanied by a splendid retinue of knights and squires. Time being given for the assembling of many others who had sent their heralds to make known their acceptance of the summons, and every thing being ready, the gates of the Tower were suddenly thrown open, and forth sallied sixty banded coursers, ornamented for the tournament, mounted by as many squires of honour, who advanced at a foot's pace. Next came sixty stately dames, riding on palfreys richly caparisoned, each one leading a knight with a silver chain. Having passed through the great square of St. Catharine's, beside that noble structure which queen Maude erected, they moved through the streets of London, attended by minstrels and the flourish of trumpets, till they came to a wide open space called Smithfield, surrounded with green fields and shaded by high trees. The queen was already arrived, with her ladies and damsels, who were seated in handsomely-decorated balconies erected for the purpose. The sixty noble ladies were then assisted by their servants to dismount; and, having released the knights whom they held in thrall, they repaired to seats that were made ready to receive them. Meanwhile, the knights, having mounted their coursers, laced on their helmets, and prepared for the tilt. The tournament now began, and every one exerted himself to the utmost: many were unhorsed, and more lost their helmets. And thus they continued from day to day, with dancing and banquets in the evening, till nearly a week had elapsed, when the court left London for Windsor, taking with them a train of foreign knights, who were sumptuously entertained.

Thus all went merry as a marriage bell to those who looked on and shared in the courtly festivities. But murmurs were abroad; and at length domestic feuds broke out between the king and his three uncles. The duke of Gloucester and the earl of Arundel were beheaded by order of the king, and the earl of Warwick was banished to the Isle of Wight. Eltham's beautiful retreat became, in consequence, the resort of armed men; for the king, being apprehensive of hostile movements, summoned thither all his knights and barons, with their vassals and dependents. They came, accordingly; and Kent and Essex alone mustered ten thousand archers. But even these vigorous measures were unable to repress the general discontent; and a simultaneous insurrection broke out. All traffic ceased; and those who used to travel with post-horses from one town to another, carrying different kinds of wares, were constrained to remain at home for fear of being plundered.

People had hitherto lived in peace: the mechanic followed his occupation, and the farmer his daily labour. The merchant exposed his rich wares for sale, and the venders of less costly goods went safely from one place to another, and carried home the product of their journeys to their wives and children. But all was now changed; and the courts of justice were closed in consequence. Farm-houses were pillaged of grain, and both sheep and cattle, with pigs and poultry, driven away, without the owners daring to speak

a word. These enormities increased daily; and the people, meeting in bands, bitterly complained of the evil times in which they lived. "Times," they said, "were sadly changed for the worse since the reign of king Edward of happy memory. Justice was then vigorous in punishing the guilty. No man on English ground dared to take a fowl or sheep without paying for it; but now marauders carry off all things, and we have no redress. This cannot go on without the country being entirely ruined; and yet no one bestirs himself."

The citizens of London took the lead in all such conferences: they drew a comparison between the days in which they lived, and those of Edward II., when their fathers, perceiving that the king was much influenced by the De Spencers, sent a deputation to the queen, who had been obliged to leave the country. The deputation proffered that, if her majesty would equip a body of three hundred men, both the citizens of London, with the rich men and nobility in general, were able and willing to place the young prince on the throne. Those who thus spoke and recurred to past days were well acquainted with the facts, for they had often heard them from their fathers. They further said among themselves, while they continued to deliberate, "Our ancestors in former days provided a remedy for the mischiefs that afflicted them, and yet they were not equally alarming. We have no other prospect than utter ruin, and the destruction of our country. Have not those traitors who are retained near the person of the king cruelly murdered the valiant duke of Gloucester, because he saw clearly that things were going on from bad to worse, and spoke the truth concerning them? Have they not also put to death that valiant knight the earl of Arundel, and banished without reason the gentle sir Henry of Lancaster, earl of Derby. Add to which, and as if this was not enough, they disinherited his fair children of the estates that came from their grandmother, the lady Blanche of Lancaster, by dividing them to those who are unworthy to possess them. Two gallant knights, the earl of Northumberland and sir Henry Percy, are also gone; and we shall soon have none left who possess either honesty or courage." Thus clamoured the men of London; and, soon forgetful of the allegiance which they owed their sovereign, they styled him only Richard of Bordeaux, and talked loudly of recalling the earl of Derby, and appointing him regent. Many ardent spirits joined in these disloyal views, for their great wealth and power gave them much influence in the country. To them, therefore, was owing the terrible catastrophe which shortly followed in the murder of king Richard; for, although much was done by designing and restless men to excite the people to revolt, they would never have proceeded to such extremities if the Londoners had not urged them on.

The earl of Derby was accordingly invited from abroad, and he shortly afterwards entered London. It seemed as if the whole city was moved at his coming; for not only men of rank, and all the ecclesiastics, but people of every condition, both men and women and children, went forth to meet him, dressed in their best clothes; and the moment he came in *sight, they shouted out* with one accord, "Welcome, long-wished-for earl of Derby, and duke of Lancaster! may all joy and prosperity attend you." The mayor of London rode by the side of the earl, to the delight of the giddy populace, who were greatly taken with the novelty of the scene. "See, my lord," said the mayor, "how much the people are rejoiced at your arrival." "It is very true," replied the earl. He then bowed his head to the right and left, and noticed all comers with kindness. Thus accompanied, the earl returned to his own house, from which he had been banished; and thither bishops and mitred abbots, with barons and knights, came in haste to congratulate him on his return. Thither also came the widowed duchess of Gloucester and her two daughters; but their brother Humphry was absent with the king, more from constraint than love. They were accompanied by the countess of Arundel, and some of her children, who also had been made fatherless by the ill advisers of the king: the lady Warwick, too, was there, with others of equal rank, who fled to London as a place of refuge from the insurrection of the people. It was a mournful company; for there were many who looked with anxious thoughts to the future, and some who turned with loyal feelings towards the monarch, on whose youthful days such bright hopes had rested. They remembered the time when the high-minded boy headed the company of rash men who came to depose him, and when, with a grateful heart, he returned thanks to the Most High, who had preserved for him his kingdom. But the die was cast; and those who stood that hour beneath the roof of the earl of Derby could not draw back. Throughout London nothing was seen and heard but rejoicings. All the shops were shut, and every one was dressed as for a holiday (Froissar:).

"Sire," said one of the knights, who had been informed of what was going on, to his master, king Richard—"Sire, take care of yourself: you need good and steady counsel; for the Londoners have risen as one man, and intend to march against you with the earl of Derby at their head." The king was thunder-struck on hearing this, and knew not what to say; for his courage failed him at the moment. Presently, however, recovering himself, he replied to the knight, "Instantly make ready our men-at-arms and archers, and issue a special summons throughout the kingdom for the assembling of all my vassals. I will not fly before my subjects." "Alas!" answered the knight, who well knew how useless such a summons would be, "every thing goes badly: your men are leaving you, and running off: half the army are gone already; the remainder are panic-struck and wavering." "What can I do then?" asked the king. "We will tell you, sire," was the reply: "quit the field, for you cannot retain it; and make with all haste for one of your strongest castles, where you may remain till your brother, sir John Holland, who is enterprising and courageous, comes to your aid." The king thought the advice good, and, having ordered the earl of Rutland to remain at Bristol with such of his army as continued faithful, he departed the next morning to Flint castle, attended only by his household.

The earl of Derby followed the king immediately; and, having stationed a strong body of men at a village about two miles distant from the castle, he proceeded thither with about two hundred horsemen; and, having knocked loudly at the

gate, he demanded entrance. "Who is there?" asked the porter. "I, Henry of Lancaster, come to demand from the king my inheritance of the duchy of Lancaster. Tell him so from me." "My lord," answered those who heard him, "we will cheerfully do so." And they accordingly ascended to the upper room, where the king was sitting with those of his faithful knights, who had been for a long time his chief counsellors. The king, on seeing them, inquired eagerly who had so rudely knocked at the gate. "Sire, it is your cousin," replied the messengers, "the earl of Derby, who is come to demand his inheritance from you."

Many anxious thoughts crowded through the king's mind; and, looking at his knights, he demanded counsel. "Let him enter," they rejoined: "his request is by no means improper. You may allow him to come into your presence with only eleven attendants, and hear what he has to say." Various reasons were then alleged why it was expedient to temporize at the present time, and such counsel was suggested as seemed best for the emergency. Two knights then left the chamber, and, crossing the court of the castle, ordered the posterngate to be opened. On seeing the earl and his attendants, they bowed low, and courteously invited him to enter with eleven of his men. The earl replied that it pleased him well to do so. "Have you broken your fast?" said he, with a loud voice, and without paying either reverence or honour to the king when he entered. "No," was the reply, "it is yet early in the morning. Why do you ask?" "It is time that you should breakfast," rejoined the earl; "for you have a long ride to take." "What road?" "To London; and I advise that you eat and drink heartily, that you may perform the journey more gaily." On hearing this, the king became very melancholy, and began to be much alarmed; but his knights endeavoured to cheer him; and, when they obtained permission to have the tables covered, he sat down, but could not eat much; for his heart was sorely oppressed. The country round the castle was covered with men-at-arms and archers; and, as the king arose from table, he saw them through the window. "Who are those?" said he to the earl. "For the most part Londoners." "What do they want?" "To conduct you to the Tower," was the ungracious reply; "and there is not any means of pacifying them, unless you consent to go. "Alas!" said the king, whose heart now sunk within him, "cannot you, cousin, prevent this." The earl of Derby answered, "I see no other way but by your surrendering yourself to me; and, when they know that you are my prisoner, they will not harm you." The king accordingly submitted; for he feared that the Londoners would put him to death; and his example was followed by his knights with their attendants, who surrendered to avoid greater danger. Orders were immediately issued for horses to be saddled, and brought into the great court of the castle: the gates also were thrown open, and many men-at-arms and archers entered.

Weekly Almanac.

"Blessed are the pure in heart; for they shall see God."—MATT. v. 8.

"THY holy blood, O Jesus, make us pure and clean from all sin; and sanctify us in body, soul, and spirit, that we may cheerfully wait for thy coming, and live with thee for ever! Amen" (bp. Coverdale).

SEPTEMBER.	MORN. LESSONS.	EVEN. LESSONS.
4. Fifteenth Sunday after Trinity	Jer. xxxv. / Matt. v.	Jer. xxxvi. / Rom. v.
5. Monday	Amos v. / Matt. vi.	Amos vi. / Rom. vi.
6. Tuesday	Amos vii. / Matt. vii.	Amos viii. / Rom. vii.
7. Wednesday	Amos ix. / Matt. viii.	Obadiah. / Rom. viii.
8. Thursday	Jonah i. / Matt. ix.	Jonah ii. iii. / Rom. ix.
9. Friday	Jonah iv. / Matt. x.	Micah i. / Rom. x.
10. Saturday	Micah ii. / Matt. xi.	Micah iii. / Rom. xi.

"In that kingdom (the kingdom of God) his people will have a body perfect, like the Saviour's, and a soul perfect, like the Saviour's; a body and a soul perpetually obedient to all the motions of the divine Spirit, and subservient to the worship of God above; for they will be like the Saviour. The kingdom of grace is introductory to the kingdom of glory; and where the kingdom of grace is not established in time, the kingdom of glory cannot be established in eternity. It is a truth, sealed by the testimony and even the oath of God himself, that the wicked shall not enter into his kingdom. None but the clean shall enter there, none but the holy shall approach his presence: every thing that defileth shall be banished from his presence for ever. O my brethren, should you be the subjects of glory hereafter, you must be the subjects of grace here. It is a fearfully delusive dream to imagine that men may live as they please, and then at last, by receiving the sacrament or reading a few prayers previous to dissolution, be admitted to heaven. No: this sin will drive them to hell. This is the awful prospect we have before us, if we wilfully neglect to return to God while he is waiting to be gracious to us, and inviting to himself every one of the sons and daughters of Adam who are privileged to hear his holy gospel: "Now is the accepted time: now is the day of salvation." O thoughtless sinner, hear his voice: come to the Saviour, enter into the kingdom of his grace, and you will infallibly be borne by himself into the kingdom of his glory" (Rev. W. Howels).

Blest are the souls which thirst for grace,
Hunger and pant for righteousness:
They shall be full supplied, and fed
With living streams and heavenly bread.

Blest are the pure, whose hearts are clean
From the defiling power of sin:
In future gladness they shall see
The spotless Lamb's all-purity.

E. S.

HUMILIATION UNDER GOD'S CHASTISEMENT:

A Sermon,*

By the Rev. Henry Raikes, M.A.,

Chancellor of Chester.

Amos iii. 2.

"You only have I known, of all the families of the earth: therefore I will punish you for all your iniquities."

I have exercised a privilege to-day which the church seems to have granted to her ministers generally, by reading the prayer appointed for fair weather. It is obvious that this privilege ought not to be exercised without discretion. It is said that no prophecy is "of private interpretation"; and we may with equal justice say that private judgment ought not to be our rule here; nor must a step of such importance as that of directing the prayers of a congregation be taken, unless the necessity is real and obvious, and generally admitted as such by all engaged in it. On the other hand, when the cause is clear and manifest, and the extremity of the case justifies the measure proposed, it seems reasonable and proper that the hearts of God's praying people should be directed towards the object, and that all should be invited to join in prayer, with a view to obtaining the relief which is needed. An act of this sort, independent of the direct effect of prayer, has a tendency to sanctify the trial which prompts it. Prayer naturally raises the mind from second causes to the first great cause, the will of God. Prayer teaches us to see the hand of God where otherwise we should only see the course of Providence: it awakens feelings which are otherwise in danger of being extinguished. This way it brings light into darkness, order into confusion, and pours the peace of faith and hope into minds which otherwise would be overwhelmed by doubt, or driven to discontent and murmuring by disappointment. On all occasions of trial, prayer is the believer's resource. "Is any afflicted among you," says St. James the apostle, "let him pray." "Be careful for nothing," says St. Paul; "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Moved by these considerations, I have not hesitated to invite you this day to join with me in prayer for a change of weather; and I trust, in doing this, I have not acted without sufficient authority from the circumstances of the season. The losses that have been already sustained have in many districts been ruinous to the farmers. A large portion of the produce of the meadows has been destroyed by the water that lay upon it, or swept away by the floods. Sickness among the cattle may be apprehended as likely to follow: disease is unequivocally manifested, and at an earlier period than usual, among the potatoes; and there is but too much reason to fear that, if the character of the season should continue, the corn will not be ripened, that the fruits of the earth will not be fit for the food of man, and that much distress will follow, and distress which will press with an overwhelming weight on the poor and helpless, the widows, and the orphans. No man can look forward to such a prospect as this, without sorrow and alarm. No one can deny its possibility, or doubt the effect which the continuance of such weather must have upon the condition of the people. In such a case, while all must feel the utter helplessness of man, his inability to supply what God sees fit to withhold, or his want of power to prevent what God sees fit to appoint, it would seem that prayer was our only resource; and that, despairing of help from every other quarter, it was our interest as well as our duty to turn to God, and to cast ourselves and our wants on his merciful consideration. It was thus, we know, that Hezekiah acted when he heard the words of Sennacherib: it was thus that he went up into the temple, and spread the letter before the Lord. It was thus that David acted, when he saw the destroying angel lifting up his hand over Jerusalem to smite it. It was thus that the servants of God have acted in all similar occasions of trial. And, thus acting, we know that the trial has been sanctified to those who suffered, and that, if the burden has not been taken off, strength has been given to support the sufferer under it. It is thus, also, my brethren, that we wish to act at present; and, while I point to God as the only source from which relief can be expected, and while I direct you to prayer as the appointed means by which his help must be obtained, I am willing to name the circumstances in our case which render this reference especially necessary at present.

We enjoy—and it is generally admitted that we do—great and peculiar privileges as a people. The light of truth has shone on this land with a steadiness and fulness of illumination which has not been the lot of any other. With religious light civil liberty, and with civil liberty public credit, and with public credit individual exertions, and with individual exertions private wealth, and with private wealth national power, and with

* *Preached July 24.*

national power commercial prosperity have grown and increased to a degree that has not been realized in any other country. Looking at the position which this kingdom holds among the other nations of the world, we are tempted to apply to ourselves the language in which Moses addressed Israel, and to feel that the resemblance is enough to justify the application: "What nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? and what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" "The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand."

But, my brethren, while we rejoice in the application, let us not forget that privilege includes responsibility; that to whom much is given, of him will much be required; and that the very adoption of sons, glorious as it is in itself, and blessed in the results to be anticipated, carries with it the certainty of fatherly correction, wherever correction is needed; for what son is there whom the father chasteneth not?

If we believe, then, that the privileges bestowed on Israel secured to Israel not only a large share of outward prosperity and comfort, but also a more immediate system of discipline than was the case with other people; if we can trace, in the history of the chosen people, such a connexion between transgression and punishment, between forgetfulness of God and judgment inflicted by God, as we look for in vain in the histories of other nations, then let us not deny the probability that similar advantages may be accompanied by similar liabilities now; that a larger amount of knowledge possessed may justify the demand of a larger amount of obedience tendered; that God may require much where he knows that he has given much; and that his judgments may be expected to fall with the greatest severity where his bounty has been most largely bestowed before. Is it not thus indeed that he has said, "If they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their sin with stripes. Nevertheless, my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail" (Ps. lxxxix. 31, 32)? And is it not thus that we find the prophet in my text repeating the same truth, and saying to Israel, "You only have I known, of all the families of the earth; therefore I will punish you for all your iniquities"?

Nor let us wonder at this, which to some minds may appear a contradiction to the character of God; but rather let us trace in it the realization of that endearing relation under which he presents himself to us, when he is revealed as our Father in heaven. If God is pleased to adopt a similitude which speaks to every heart, and which gives to every heart an assurance of love and patience and long-suffering and mercy on his part; if he thus teaches us to argue that, "like as a father pitieth his own children, so the Lord pitieth them that fear him," we must be prepared to expect that, as there are occasions where a father's love is manifested in the correction of his child, and the affection that he feels is expressed by the chastisement he applies, so there are times when the same necessity may compel God to adopt a different mode of treatment from that which he generally employs, and to prove the love he feels for his children by the judgments that he brings upon them; "for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth" (Prov. iii. 12). The question, then, which occurs to my mind, as the question to be answered now, is, whether such an occasion does not exist at present; whether there is not something in this country, in its tone of mind and feeling, which may require such a change of dispensation as essential to our souls' welfare, and which therefore may compel God (if I may venture to use such language) to take up his strange work, the work of chastisement, in which he does not delight, and to which he only has recourse under a sense of its necessity, and to send judgments on the land instead of blessings. Let it not be imagined, however, that I am going to enumerate any of our national sins or public iniquities; nor think that you are to hear a long detail of the crimes which are rising up to God for judgment, and calling down his vengeance upon us. It would be a fearful task to attempt such an enumeration; and I have neither spirit nor ability for such a work. My only wish is to lead you to consider the chastisement, for the purpose of inferring the sin that is noted from the judgment that is inflicted; for, as we argue what the disease may be, under which the sick man labours, by considering the medicine that is given or the treatment that is prescribed, thus we may learn what we are in the sight of God, reflecting in humility and repentance on what God has seen fit to do to us.

The character of the present season, I own, seems intended to convince us of our sinful

dependence on God. We are compelled to feel that, whatever may be the skill of our agriculturists, whatever may be the industry of our labourers, the corn will not grow if God withholds the rain it needs, and that, even when it has grown, it will not ripen if God withholds the sunshine. If we feel, then, that all our skill cannot change the weather or affect the temperature, and that, when we have done all that art and science can devise, we have still to look to God for the return to our labour—if this is the lesson which God seems to be teaching by the unusual character of the seasons, are we not at liberty to infer that forgetfulness of God, self-confidence, and self-security, are the sins which he is rebuking? and is it not probable that the dangers with which we are threatened are intended to awaken us to a sense of our duty in this respect? Whatever may have been the sins of individuals, when we look at the state of the public mind, we must feel that the extent to which knowledge is carried, and the wonders which are accomplished by science, have produced a degree of reliance on men, a degree of confidence on what men can do, when at liberty to exert thier energies of mind and body, which may make them forget their dependence on God, and lose sight of their own need of his assistance; *e. g.*, men who have seen the powers which steam possesses, exercised as they are exercised on every side of us; men who have seen intelligence conveyed with the speed of lightning; men who have seen rocks rent and mountains tunnelled; men who have seen every part of nature decomposed in our laboratories, and air, and water, and everything we touch, resolved into their original elements; men, who have been living in the daily contemplation and the familiar use of these wonderful operations, will be but too apt to forget their own weakness and ignorance, in considering the knowledge to which they have attained and the powers they are allowed to exercise, and will need a more than ordinary measure of grace, lest they should be puffed up with the abundance of their revelations.

Nothing, therefore, seems more natural, nothing more probable, than that a period of great scientific advancement, and of great commercial prosperity, should be a season of great forgetfulness of God; or, that men, astonished at their own achievements, should be making idols of the science which performs such wonders, and become worshippers of the creature instead of the Creator. I admit that there are many distinguished exceptions. I hope that, if the enemy is coming in like a flood, the Spirit of *the Lord is lifting up* a standard against him. I know that much is being done to promote the growth and extension of the gospel, both at home and abroad, and that there are many who keep themselves unspotted from the world. But all this is nothing more than might have been expected: God has never left his people without a testimony. In the days of Ahab there were 7000 men in Israel, who had never bowed the knee to Baal; and in the midst of all our corruption there remaineth yet "a remnant according to the election of grace".

But while they continue, can we deny that there is a multitude making the same profession, enjoying the same privileges, who are literally living without God in the world? Can we doubt that there is a multitude who habitually forget their dependence on God; who form their plans, pursue their inquiries, calculate their gains, without reference to him; who shelter themselves from the risk of loss by insurances, calculate on the success of one speculation as making up for the failure of another; who think that they can escape injury by the combination of chances; and who in their hearts worship the knowledge which has thus given security to their prospects, and raised them above the proverbial uncertainties of trade? Can we doubt that there are others who study the laws of nature till they lose sight of the Law-giver; who dwell on the regularity with which the universe proceeds, till they forget that it had a beginning, and that it has an end; and who think that all things continue as they were from the foundation of the world? Can we doubt that in the great world, and the busy world, just as much as in the gay world, that the love of Christ which passeth knowledge, the Redeemer's work, the Spirit's agency, the mighty combination of attributes wherein God was shown to be just, and yet the justifier of them that believe in Jesus, are lost sight of and forgotten, even by those who profess to believe the gospel? And, if this is the case with those who have the opportunity of knowing most, can we wonder at the multitude below, who eat and drink and sleep and die, and think that life was given for no other purpose than to enjoy what they get, and to get what they can? Knowing these things, we cannot be surprised at the effects we see: we cannot be surprised at knowing that the far larger part of the inhabitants of this Christian country never enter a place of worship, know the sabbath merely as a day of idleness or riotous pleasure, are merely restrained from evil by a sense of interest, or fear of the consequences that would follow it, live without God in the world, and die without a Saviour.

We may be told that such has been the case

in other periods of the world's history—that such is the case with other nations of the earth at present; that the same ungodliness prevails there; that what has been will be; that we must be prepared to expect among ourselves what we know occurs among others, and have no reason to fear any special judgment of God on that account. My brethren, I could admit the argument if I thought the cases parallel. If we were altogether as they are; if our circumstances were like theirs; if we had not received more, and known more than other nations, I should admit that the same treatment might be expected for all, and that the ungodliness of England was only to be regarded as the ungodliness of other people. But I cannot admit this assertion: I cannot forget the many advantages that have been bestowed upon us, the many mercies that have been vouchsafed to us: I cannot forget the privileges we have enjoyed—I might almost say the privileges of our adoption: I cannot forget the fact that the word of God is freely circulated, widely diffused through this land, alone, of all the nations of Europe: I cannot forget that the gospel is exhibited in our church in all its purity, without any of those deformities or errors with which it is entangled in other countries: I cannot forget that this country emerged from the great war which ravaged the whole continent of Europe, unscathed by the hand of violence, untouched by the invader, and turned to the pursuits of peace with all her mighty energies undiminished: I cannot forget that for a period of nearly forty years we have enjoyed a season of peace, and of such prosperity as was never witnessed before. Looking at these things, and comparing our condition in these respects with that of other nations, I feel that the language of the prophet is the only language applicable to our case; and I feel that God may be saying to us as he did to Israel, "You only have I known, of all the families of the earth; therefore I will punish you for all your iniquities." If punishment, then, is to begin, where can it begin so appropriately as in noticing that forgetfulness of God which seems to be the sin that doth most easily beset us; and in teaching us the humbling but unwelcome truth of our entire dependence on God? and how can we be taught that dependence more effectually than by the weather?

Man doubtless can do much. By the exercise of the reason which God has given him, by the use of the materials with which the earth is stored, by the combination of the powers placed at his disposal he has done much—he may fancy he can do more; but can he change the character of the weather, or can he anticipate the changes that may be expected? Can he cause rain, or divert it? Can he disperse the clouds that cover the face of heaven? or can he command the sun to pour forth its rays upon the earth? A promise has been given, and a promise on which all his hopes depend—that, "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease"; but man must wait, and wait in faith for the fulfilment of that promise, and be humbled by feeling that he can do nothing by himself towards accelerating or retarding its completion.

While we look at the present state of the country, it does not seem improbable that God has a controversy with this people, as he had with Israel of old, and that he is convincing us of a fact which we have forgotten and been willing to lose sight of, by the character of the present season. If the weather were to continue what it has been, the corn would be imperfectly ripened; and distress to an amount which we tremble to contemplate would necessarily follow. A change of weather therefore is desirable; but how shall it be obtained? The philosophy of the day would feel itself insulted, if it were asked to procure it; and our wise men would think they were mocked, if the question were proposed to them. The wealth of the country could not purchase it—the power of the empire could not command it. Man, in all the self-sufficiency of knowledge, wealth, and power, feels himself crushed by a difficulty which he is not capable of meeting, and is obliged to confess that he can do nothing where the weather is concerned, and cannot ripen a single grain of corn. But is there no resource? can nothing be done to preserve us from such great misfortune, and must we be left to perish in the impotency of our efforts? No, my brethren: it is not so. He who hath sent the chastisement can likewise take it off; and prayer, that power which moves the hand that moves the world, may do in this respect what science and wealth are incapable of performing. Elias, we are told, was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again; and the heavens gave rain, and the earth brought forth her fruit. But who would have thought, when they saw the prophet, with his face between his knees, on mount Carmel, that that was the instrument by which the elements were to be wielded, and plenty was to be restored to Israel?

As he prayed then, so let us pray; and, as his prayers prevailed for the people, when

the people had avowed their allegiance to God by saying "The Lord, he is the God, the Lord, he is the God," and had testified their sincerity by destroying the priests of Baal, so let us hope that the prayer of faith shall still maintain its character, and that to an humbled, penitent, and believing people the blessing shall not be refused, which has been the object of our prayers to-day.

LECTURES ON THE HISTORY OF THE BIBLE.

No. V.

OUR last lecture closed with the introduction of Tyndale's bible into England with the sanction of royal authority, notwithstanding that its author had been allowed to die a felon's death on a foreign shore.

This was one of the most wonderful achievements of that divine Providence which "worketh all things after the counsel of his own will," and yet does not disdain to employ human instrumentality.

The purpose of translating the scriptures is first formed in the breast of an humble individual by witnessing the ignorance of the multitudes around him, and the blindness of those who should have been their spiritual guides. He finds no place in this country for the accomplishment of his purpose. He goes forth as a solitary exile, and, in the retirement of a foreign land, begins and carries on the cherished purpose of his soul. He is opposed by all the united power and learning of his native country. His name is cast out as evil. One emissary after another is sent forth to discover his hiding-place, and betray him to death; but in vain, until he has so far accomplished his work that another hand can put the finishing stroke to his labours. And then he is taken from his beloved work, in a chariot of fire, to heaven. The work is finished just at the time when the king of England, his lord chancellor, and his archbishop, are ready to receive it. The printers lay it before the archbishop, the archbishop recommends it to the lord chancellor, the chancellor presents it to his majesty, and he unwittingly sanctions the publication of a volume which he had done all in his power to strangle in the womb. And thus the first English bible is permitted to go forth among the people.

The following injunctions were issued by authority: "To all the parochial clergy. Item: that ye should provide, on this side the feast of the nativity next coming, one book of the whole bible, of the largest volume, in English, and the same set up in some convenient place within the said church that ye have care of, where your parishioners may most commodiously resort to the same, and read it; the charge of which book shall be rateably borne between you, the parson, and the parishioners aforesaid; that is to say, the one-half by you, and the other half by them. Item: that ye shall discourage no man, privily or openly, from the reading or hearing the said bible, but shall expressly provoke, stir, and exhort every person to read the same, as that which is the very lively word of God, that every Christian person is bound *embrace, believe, and follow,* if they look to be saved, admonishing them nevertheless to avoid all contention and altercation, but to use an honest sobriety in their inquisition of the true sense of the same, and to refer the explanation of the obscure places to men of higher judgment in scripture."

How needful these injunctions were may be gathered from the fact that an injunction was issued at the same time, that these said clergy should "make or cause to be made in the said church, and every other cure ye have, one sermon every quarter of the year at least, wherein ye shall purely and sincerely declare the very gospel of Christ."

And how the bible was received by the people we learn from the following interesting passage in Strype, the church historian:

"It was wonderful to see with what joy the book of God was received, not only among the learneder sort, but generally all England over, among all the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could bought the book, and busily read it, or got others to read it to them, if they could not themselves. Divers more elderly people learned to read on purpose; and even little boys flocked among the rest, to hear portions of the holy scripture read."

Yet, at this very time, the truth had made but little progress in high places. Cranmer was the only man who really favoured it, and he was still much in the dark. And, as if to show that the time was not yet come for the word of the Lord to have free course and be fully "glorified," "six articles" were drawn up, for the purpose of putting an end to controversy on religious matters, and to be enforced with the severest penalties. These six articles, which we have now no difficulty in pronouncing to be so contrary to the word of God, were—1. Transubstantiation, or that the bread, in the sacrament of the Lord's supper, is by the consecration of the priest changed into the body, soul, and divinity of the Lord Jesus Christ. 2. That communion under both kinds is not necessary to salvation. 3. That priests may not marry, by the law of God. 4. That vows of chastity are binding. 5. That private masses ought to be retained. 6. That the use of auricular confession is expedient and necessary.

In opposition to these unscriptural dogmas, the true confessor of the age was Hugh Latimer, bishop of Worcester. After the act for the establishment of these articles was passed, he resigned his bishopric. Laying aside his robes, he leaped for joy, and said, "I am now rid of a great burden, and never felt my shoulders so light before"; and, when he was expostulated with, nobly answered, "I will be guided by God's book; and, rather than depart one jot from it, I would be torn by wild horses." For these sentiments he was thrown into the Tower, where he remained during the last seven years of Henry's reign, "the prisoner of Jesus Christ," a noble confessor to the great truth, that the word of God is the sole rule of a Christian man's faith and practice.

We must not, however, fail to do justice to Cranmer, who during the same period occupied the archiepiscopal throne of Canterbury. He was a man of different mould from Latimer, though equally conscientious. His prudence and caution

nabled him to serve the cause of truth on a hrone, while Latimer witnessed to it in a prison; nd in the year 1540 he brought out his first dition of the bible, which has always been known y the name of "Cranmer's Bible." He prefixed o it a preface, in which was introduced the following beautiful extract from Chrysostom, one of he old Greek fathers, with whose prayer weconclude our morning and evening service: That 'every man should read by himself at home, in he mean days and time between sermon and sermon. That, when they were at home, in their houses, they should apply themselves, from time o time, to the reading of the holy scriptures; 'or the Holy Spirit hath so ordered and attemered the scriptures, that in them, as well publicans, fishers, shepherds may find their edification, is great doctors their erudition. But still, you will say, I cannot understand it. What marvel? How shouldest thou understand, if thou wilt not read nor look upon it? Take the books into thine hands: read the story; and, that thou understandest, keep it well in memory: that thou understandest not, read it again and again. Here may all manner of persons, men, women; young, old; learned, unlearned; rich, poor, priests, laymen; lords, ladies, officers, tenants, and mean men; virgins, wives, widows; lawyers, merchants, artificers, husbandmen, and all manner of persons, of what estate or condition soever they be, may in this book learn all things, what they ought to believe, what they ought to do, and what they should not do; as well concerning Almighty God, as also concerning themselves and all others." "This one place of John Chrysostom," said Cranmer, "is enough and sufficient to persuade all them that be not forwardly and perversely set on their own wilful opinion."

On the whole, there were fifty-four editions of the scriptures published in the reign of Henry VIII., viz., thirty-nine of the New Testament, and fifteen of the whole bible. And yet, to show that the work was of God, and not of man, in the very last year of this reign, the publications of Tyndale and Frith, the translators of the bible, were publicly prohibited by name. The king and his corrupt minister were used as blind instruments in the hand of the King of kings, that the excellency of the power might be of God, and not of man.

The character of Edward VI., the son and successor of Henry, the interesting boy-king, whose child-like simplicity was often more than a match for the wisdom of older men, is well known. A striking incident, which occurred on the day of his coronation, may be taken as the index to his policy during his short reign. Upon that day, when three swords were brought before Edward, in token of his being king of three kingdoms, he said, "There was one yet wanting." The noblemen around him, not exactly catching his meaning, inquired what that was? He answered, "The bible. That book," said the young prince, "is the sword of the Spirit, and to be preferred before those swords. That ought in all right to govern us, who are here for the people's safety by God's appointment. Without that sword we are nothing, we can do nothing, we have no power. From that we are what we are this day: from that alone we obtain all power and virtue, grace and salvation, and whatsoever we have of divine strength." After some more similar expressions, Edward commanded the sacred volume to be brought with reverence, and so carried before him.

Such was the auspicious commencement of his reign, and all that followed was in keeping with it. During the short period of six years and a half, no less than forty-nine editions of the scriptures were published, viz., thirty-five of the New Testament, and fourteen of the bible. And thus an interval was graciously afforded, during which the tree of life might take deep root in British soil—so deep that not all the fury of the storm, which was about to break out in the following reign, would be able to uproot it. Edward, in the mysterious providence of God, was allowed to go down into an early grave; but that word of God, which he had so freely circulated among his people, was never again to be banished from the realm; and multitudes were to rise up in all generations, and all call him blessed.

It may be easily imagined what a lurid gloom settled over the country, when, on the accession of Mary, the clouds first loomed in the horizon, which were soon to burst in thunder on the devoted heads of the people of God. It is computed that, during her (providentially) short reign of five years and a half, no less than 400 faithful servants of Christ perished by fire, imprisonment, and famine. At the head of these, in point of rank, were Cranmer, who, having at first been tempted to sign a recantation, when he was brought to the stake, gave proof of his deep contrition by holding his right hand in the flame, exclaiming in the bitterness of his repentance, "That unworthy hand!"; Latimer, who had already borne witness to the truth, by a seven years' imprisonment; and Ridley, his companion in tribulation, whom he encouraged by giving utterance to that well-known saying, "Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

But there was one whose name must not be left out, in a professed history of the English bible. You may recollect that, on the death of Tyndale, his work of translation was carried on and completed by a friend, named John Rogers, who assumed the name of Matthew: so that the first edition of the bible was known as "Matthew's bible." He it was who received the distinguished honour of being the protomartyr in the bloody reign of Mary. The following is Fox's account of his martyrdom: "After that John Rogers, as ye have heard, had been long and straitly imprisoned, lodged in Newgate among thieves, often examined, and very uncharitably entreated, and at length unjustly and most cruelly by wicked Winchester condemned, the 4th of February, A.D. 1555, being Monday, in the morning, he was warned suddenly by the keeper's wife of Newgate to prepare himself to the fire; who, being then found asleep, scarce with much shogging could be awaked, At length, being raised and waked, and bid to make haste, 'Then,' said he, 'if it be so, I need not tie my points;' and so was had down first to Bonner, to be degraded. That done, he craved of

Bonner but one petition. And Bonner asking what that should be, 'Nothing,' said he, 'but that I might talk a few words with my wife before my burning.' But that could not be obtained of him. 'Then,' said he, 'you declare your charity what it is.' He was not, however, to be disappointed; for 'his wife and children, being eleven in number, ten able to go, and one sucking on her breast, met him on the way as he went towards Smithfield. This sorrowful sight of his own flesh and blood, could nothing move him, but that he constantly and cheerfully took his death, with wonderful patience, in the defence and quarrel of Christ's gospel."

"By the way he solaced himself with repeating Ps. li., all the people wonderfully rejoicing at his constancy with great praises, and thanks to God for the same. And there, in the presence of Master Rochester, comptroller of the queen's household, sir Richard Southwell, both the sheriffs, and a wonderful number of people, the fire was put under him; and, when it had taken hold upon his legs and shoulders, he, as one feeling no smart, washed his hands in the flame as though it had been in cold water; and, after lifting up his hands unto heaven, not removing the same until such time as the devouring flame had consumed them, most mildly this happy martyr yielded up his spirit into the hands of his heavenly Father".

A little before his burning at the stake, his pardon was brought, if he would have recanted; but he utterly refused. He was the protomartyr of all the blessed company that suffered in queen Mary's time, that gave the first adventure upon the fire. Thus was he, who had put the finishing stroke to Tyndale's translation, carried, like him, in a chariot of fire to heaven.

Such were the atrocities of this barbarous reign. It happened, however, by the good providence of God, that the fury of the wild beast* was restrained during the first year of Mary. She waited till the kingdom was formally reconciled to Rome, and once more brought under the power of the pope. And this answered two important ends: it more fully identified all the barbarities that followed with the church of Rome, according to her scriptural character—"a woman drunk with the blood of saints, and the blood of the martyrs of Jesus;" and it gave space to numbers to escape from the impending storm. Many found refuge in different parts of the continent, and more especially at Geneva, where the exiles first printed an edition of the New Testament (the solitary edition that marked the reign of Mary in opposition to its many murders), and afterwards commenced that edition of the scriptures which was known as the "Geneva bible," and was that most commonly printed in the reign of Elizabeth and James I., until our present authorized version was fully matured.

With regard to the position of the holy scriptures in our own country, it is remarkable that, while the fury of the enemy was exhausted upon the bible readers, the bible itself escaped from any public prohibition. There were three several occasions when copies of the scriptures were burned; as we are told that in the third year of queen Mary "many of the bibles chained to desks in churches were burnt at this time." Numbers, however, must have been carried abroad by the exiles, and numbers more were concealed at home.

"Fierce whiskered guards that volume sought in vain,
Enjoyed by stealth, and hid with anxious pain:
While all around was misery and gloom,
This showed the boundless bliss beyond the tomb.
Freed from the venal priest, the feudal rod,
It led the sufferer's weary steps to God;
And, when the painful course on earth was run,
This his chief wealth descended to his son."

The highly-prized treasure, read often in the dead of the night, was concealed under the bed, in the hay-loft, or in out-houses; and we have one notable instance of another mode. At one period, "a diligent search being made for all suspected books," a Mr. Underhill, living in Wood-street, Cheapside, forthwith "sent for a bricklayer, and built up a wall in his chamber against the place where all his books were, and so enclosed them in security from the danger of being taken; preserving them for himself against better times." Similar precautions were no doubt taken by others; and it is impossible to say how many precious volumes, if not printing materials, were built up until Mary should draw her last breath. At length the day came, doubtless in answer to the prayers of God's elect (the day before she expired was actually styled, and by the best of her subjects, Hope Wednesday), and she was called to her account, of whom the blood-hounds of evil might more justly say, than of the individual to whom they were first applied—

"Who bade you do't? The same, the same!
Letters four do form her name:
She let us loose, and cried halloo!
To her alone the praise is due."

The glorious contrast presented in the reign of Elizabeth is well known; but there is one feature which is not so well known, and that is, that it was more to the indifference of Elizabeth herself, and to the absence of all interference on her part, and that of her ministers, that the free circulation of the scriptures during her reign was owing. The course of scripture reading had now reached a position where it might be safely left to take care of itself, or rather to the care of that great Being who had himself inspired, preserved, and in so remarkable a manner given it to this nation. When the reign of terror was over, the exiles returned to their native land, and brought with them their banished bibles. The bricklayer was again sent for, to take down the wall that he had built up to hide the precious stores of bible learning. There had been a famine of the word of God; but the appetite of the people had been only whetted by abstinence; and thus, the demand being increased, and all restrictions taken off the supply, "the word of God" had once more "free course, and was glorified." The Geneva bible, as before stated, went through several editions, under a patent granted from the queen. In the year 1568 the version, or rather edition, called the bishops' bible, because it was revised by several bishops and others, under the superintendence of archbishop Parker, was brought out. And in the course of this long reign of 44 years no less than 142 editions of the scriptures were published, viz., 48 of the New Testament, and 94 of the bible. And here we must not fail to notice that

* The apocalyptic title of the church of Rome.

this large demand was made by those who paid for their own bibles. There were no societies in existence to supply cheap bibles, and promote their circulation: the demand arose from that natural, or rather supernatural, thirst for the word of the living God, which his Holy Spirit alone can give.

And now we come to the concluding chapter in the interesting history of our present version. When James I. came to the throne, there was a general feeling that some further revision of the existing translation was needed. The subject was first broached at the Hampton Court conference, held "for the hearing and determining things pretended to be amiss in the church." It was brought forward by Dr. Rainolds, who had the reputation of being the most learned man of his time; and, after some discussion, a committee of the most learned men in the kingdom was appointed for the purpose. They were 47 in number, and were divided into six parties, two of which met at Westminster, two at Oxford, and two at Cambridge. The first company met at Westminster; and to them was committed the Pentateuch, with the other historical books, as far as the second book of Kings. Dr. Launcelot Andrews, an illustrious scholar, whose erudition called forth the praise of all Europe, presided over this division. The second company, consisting of eight persons, met at Cambridge, and they prepared their translation from the beginning of Chronicles to the end of Canticles. Edward Lively, regius professor at Cambridge, whose character answered to his name, presided over this department. The third company assembled at Oxford, and consisted of seven members, who undertook the rest of the Old Testament from Isaiah to Malachi. Dr. John Harding, regius professor of Hebrew, was chosen to preside over this party. The fourth company was convened at Oxford, consisting of eight members, presided over by Dr. Ravis, dean of Christ Church, and received for their portion of labour the four gospels, the Acts of the Apostles, and the Revelation of St. John. The fifth company, consisting of seven, presided over by Dr. Barlow, dean of Chester, and afterwards bishop of Lincoln, translated the epistles. The sixth company met at Cambridge, and translated the Apocrypha.

The mode in which the translators were to proceed in their undertaking is described in the minute regulation said to have been laid down by the king himself. They were to take for their model the bishops' bible before referred to, with as little alteration as the original would permit. These translations were to be used when they agreed better with the text than the bishops' bible, viz.: 1, Tyndale's; 2, Matthew's (or Rogers'); 3, Coverdale's; 4, Whitchurch's (*i. e.*, Cranmer's); 5, the Geneva. Every member of a company was to take the same portion; and, having translated or analyzed it by himself, all were to meet together, to compare what they had done, and to form one revised copy of the whole, in which they could agree. The often-quoted anecdote relative to the translators, given in the learned Seldon's "Table Talk," most likely refers to this stage of the proceedings: "They met together, and one read the translation, the rest holding in their hands some bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. When a portion had thus been finished by any company, it was to be sent to the rest for their examination; and they were required, if they felt a doubt about any of the renderings, or could suggest any improvement, to state it, and the reasons on which it was founded, to the company who had executed the portion. If the alteration was approved, it was to be adopted at once: if not approved, it was to be referred to a committee of final revisers. While the labour was great, exactness was likely to be ensured by this plan; for every portion would first be translated by each member of the party to whom it was assigned, then considered by them all, then examined by the other companies, and then finally revised by the select committee appointed to complete the work; thus, after its first translation, passing through a number of ordeals, varying from thirteen to sixteen, according to the number of persons in the company to which it belonged.

The final revision of the whole work was conducted in London. Two delegates from Cambridge, two from Oxford, and two from Westminster, devoted themselves to this important business: they met in the old hall of the Stationers' Company, and there spent three quarters of a year in completing their task. To the six above-mentioned were added six others, who had not been engaged in the work of original translation. The whole work of translation occupied three years; and it was seven before it issued from the press, viz., 1604 to 1611.

The first edition of our present authorized version bore the following title: "The Holy Bible, containing the old testament and the new; newly translated out of the original tongues; and with the former translations diligently compared and revised by his majesty's special commandment. Appointed to be read in churches. Imprinted at London by Robert Barker, printer to the king's most excellent majesty. Anno Domini 1611."

This Robert Barker was a greedy dog, who had obtained a patent for printing the bible under Elizabeth, and who made it a mere matter of profit and loss; henceforth, therefore, the history of the bible as a book becomes a matter of mere bibliography. The supply was regulated by the demand, and by that alone. But this is a very important feature in the history of our English bible, which must not be passed by. Our present version is called the authorized version. But it must be borne in mind that no act of parliament ever passed, and no direct influence used by the king himself, or any one in authority, to force any particular version into use. Our present version, when it came out, had to contend with no less than six others, and made its way in popular favour like any other book by its own intrinsic merit. It gradually superseded the Geneva version, which was previously the favourite; nor should we overlook the remarkable nature of the period, when it finally settled down into acceptance with the people. It was during the commonwealth; to use the language of Anderson, "it was at a period when there was no earthly throne in the island to invoke, no king in Britain to enjoin such consent; it was when there was no primate of Canterbury or St. Andrews' to en-

force it, or any house of lords in being; even the office of licenser of the press had been abolished, nor must the existing legislature of the day, for one instance; and word of human authority was raised which, within a little in other respects greatly divided became of one consent, and a consent unbroken to the present hour; nor did any one thing in which man was then engaged concur to produce an effect then first felt by the whole kingdom, and since enjoyed for nearly 200 years".

In those unprecedented and tumultuous times, certainly the main consolation of those who feared God and loved the scriptures must have run very much in the same channel; and perhaps at no preceding era in this country had they more frequently closed their mutual communications in the same expressive terms, "The Lord reigneth." But we, who live at such a distance, can now see this event in greater perfection, as by far the most conspicuous proof that he did reign, as still he does.

There is one solitary eminent public occurrence which was to admit of no mutation for two centuries to come; and that occurrence was, the adoption of the authorized version of the bible by the people of England for their own. Next to the original scriptures there is no form in which the word of God has been more "magnified and made honourable" than the English version of the bible. It has not only been the oracles of God to successive generations in our own land, but to millions in all parts of the world where the English language is understood. For more than a century and a half every bible used in America was printed in this country; and still the same version is the means of communicating the bread and the water of life on both sides of the Atlantic. As the sun never sets on the dominions of queen Victoria, so it never sets on that blessed company of faithful people who read and love the bible; and the solitary Christian, who sits down to the enjoyment of its sacred pages in the stillness of his own closet, may enhance the pleasure of perusal by the thought that multitudes in all parts of the united world are associated with him in thought and feeling.

And now, in conclusion, there is one all-absorbing idea which I would impress upon your minds. I have spoken of different versions and different editions of the bible; but there is one copy which surpasses all others. It is that which is "written not with ink, but with the Spirit of the living God; not in tables of stone," or on leaves of paper, "but in the fleshly tables of the heart." In vain do we possess the most correct or the costly copy of the word of God, unless it be transferred from the page to our hearts, and be legible in our lives, our conversation, and our tempers.

THE LATE PROFESSOR SCHOLEFIELD, OF CAMBRIDGE.

In reference to human praise, so sweet to the natural heart, the professor used to tell a story of three popular ministers, much followed in their day, and known to him; of whom the first said, "Give me praise; for I like it"; the second, "Give me praise, that I may give it to my Master"; and the third, "Give it not to me: give it to my Master." In practice and in feeling, the lowly-minded professor fully [illegible] with the last. Better praise cannot be given [illegible] the Lord for departed souls) than what is found in a letter from Mrs Scholefield to Dr. Spence, in which she observes, that she had seen more of her beloved husband in "the inner man" (in portions of the season of his last bodily affliction) than she had seen in the whole course of their married life. "He had lived for others." Truly may it be said of him, with him it was "gain to die, because it had been Christ to live." The rev. T. T. Perowne, his curate, who was with him at Hastings in the hour of his death, touchingly remarked, "His countenance, since death, has worn a graceful and beautiful expression of peace—finest emblem of the rest which he now enjoys." His prominent and pervading characteristics, says Dr. S. ("who knew him well, and loved him dearly"), "were faithfulness and fearlessness of duty, disinterestedness, simplicity, and constancy in conduct and in aim." "His heart was essentially kind, but he did not carry it on his sleeve." "He was a man who paid more than he promised." And another old and intimate friend of the professor thus speaks of him: "Here was the secret of Scholefield's steady progress and increasing usefulness: early in life he examined the security of the foundation on which he built; and, having ascertained it, he acted a decided part in religion. He did not shrink from 'the reproach of Christ:' he bore it, and he outlived it." And Dr. S. adds, "His Lord and Master, in his various offices, were the great theme of his discourses. It was once said by an unsympathizing hearer, 'That man never gets beyond Christ.' What exactly was intended, I had no opportunity of hearing. It was said in no complimentary spirit; but there is a sense in which it was true: Christ was with him the spring and source, the Alpha and Omega of truth, doctrinal, experimental, and practical" (Appendix to a Sermon on the occasion of the death of the rev. James Scholefield, M.A., by the rev. Henry Venn, B.D.).

The Cabinet.

SUCCESSION OF THE FESTIVALS.—Gladness follows sorrow. One day makes amends for the other. And ye shall observe, it is usual. Anon after Christmas-day and the four estate of Christ's birth, there cometh the epiphany with a "star," and "great men's oblations," as by way of compensation. Presently after, Good Friday and the sorrow of his passion; Easter-day followeth straight—the day of his triumph, to revive us again. Even so upon his Ascension, or going from us, there ensueth Whitsunday, that mends all.—*Bishop Andrewes.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

SEPTEMBER 10, 1853.

THE JEWISH PASSOVER*.

NISSAN.

THIS is the seventh month, and has always thirty days.

SHABBATH HAGGADOL.—In this month falls the great festival of the passover, which, in some respects, is the most important festival in the Jewish calendar; and the sabbath preceding it is called "shabbath haggadol" (שבת הגרול), or the great sabbath. It is so called, according to some rabbies, on account of its happening to fall on the tenth of the month, on which day the Almighty had commanded their forefathers to take every one a lamb (Exod. xii. 3); and, as the Egyptians reverenced the lamb among their deities, the Israelites feared, and said, "Will they not stone us?" To which the Almighty answered that they should see what he was ready to perform for them. On this they went and took every one his lamb; at which the Egyptians were so greatly enraged that they armed themselves in order to destroy the Israelites. But God visited them with such afflicting and excruciating pains that they were obliged to abandon their project. But others say that it is called the great sabbath from its Haphtorah, which alludes to the coming of Elijah before the great and dreadful day of the Lord (Mal. iv. 5). On this sabbath the rabbi expounds to the congregation all the laws and domestic duties that belong to the festival, and is held a very sacred day. The word passover is derived from the Hebrew verb pasach (פסח), and means to pass by or over, from the fact of the angel passing by the houses of the Hebrews, and sparing their inmates, when he smote the first-born of the Egyptians (Exod. xii. 11-13). The festival was instituted to commemorate that wonderful event, and the manner in which the nation left their house of bondage on the night of their redemption. It is kept for eight days, during which no leavened bread or fermented drink of any kind is allowed to be used for any purpose. On which account it is also called "chag hamatsoth" (חג המצות) feast of unleavened cakes or bread. Strictly speaking, the passover and the feast of unleavened bread are two distinct institutions; the former to commemorate the protection granted to them when all the first-born of the Egyptians were destroyed; and the latter to commemorate the commencement of their march out of Egypt. Both, however, are generally included under the name of passover. And here we must pause for a short time, to give some account to our reader of the bread and drink made use of on this feast.

The only bread made use of, on this festival, is a kind of unleavened cake, called "matsoth" (מצות). These are made of wheaten flour, of a round form, about a foot in diameter, perforated all over, and so very thin that a pound's weight contains about nine cakes. In appearance they are much like the oatmeal bread commonly made in some parts of the principality. The principal object in preparing the matsoth is to prevent the least tendency to fermentation; consequently the greatest possible care and dispatch are required in their manufacturing. One individual weighs out the flour in batches of ten pounds each, another kneads it, and then it is passed on through nine different hands before it reaches the oven: it is then put in and baked, and taken out again; and the whole is executed in the short space of eight minutes. All the affairs belonging to the matsoth are under the control of a board, composed of the principal London synagogues, superintended by the chief rabbi. This board directs the preparing of the matsoth for the whole community in the united kingdom, and some of the colonies. In due time

* From "The British Jews." By the rev. John Mills. London: Houlston and Stoneman. 1853. There is much information in this book, and of a kind which it is not easy to attain elsewhere. It contains a full description of the habits, religious and social, of the Jews of this kingdom, their charities, their literature, &c., &c. But, singularly enough, while there is one chapter on "Converts to Judaism," there is none on "Converts from Judaism." With many of the opinions of the author we by no means agree; but we readily acknowledge that the inquirer will find much to interest him in the volume.—ED.

they advertise in the *Mark Lane Express* and some provincial papers for a contract for a certain number of sacks of flour. These amount annually from 800 to 850 sacks. Shomerin, or watchers, are then sent to superintend the grinding, that no adulteration, &c., may take place. No one can bake the matsoth without being authorized by the chief rabbi, who visits the premises twice a week during the time of making them, in order that all things be carried on according to the law. A shomer is also appointed to each bakehouse, to see that all crumbs of dough are removed, and that the apparatus is kept thoroughly clean, lest the slightest fermentation should take place. There are five private matsoth bakehouses, together with an association established for that purpose. The association bakes about one-third of the whole consumption; and from its statement of last passover, we calculate that the whole amount of sales, in round numbers, seems to be the following: matsoth, £3,621; meal, £414; fancy cakes, £156. And here we ought to observe that no common flour or meal is allowed during passover in any form whatever; therefore the broken pieces of matsoth are ground into meal, of which all their pastry and cakes are made. All the poor that apply for it are supplied gratis by the various synagogues to the amount of about eight pounds per head; on which account a tax of about 16s. per sack is levied, as also a kind of pound-rate on every seat-holder in the synagogue.

The drink made use of, on this festival, ought to be simple water or wine; the latter only at the performance of the ceremonies. This wine, however, must be "yaiyn kosher" (יין כשר), or wine fit for use. This is made principally in France, under the inspection of a Jew, and when bottled is sealed with the above words, and is ready for exportation. On its arrival in London, it must be submitted to the inspection of the chief rabbi, who also authorizes individuals to sell it to the public. There is no difference between it and any other pure wine; and this great care is taken in part that it may not by any chance be adulterated, but principally to comply with the injunction of their rabbies, that it is unlawful for the Jews to drink common or Gentile wine, and is most scrupulously adhered to on passover. This wine being rather expensive, a wine, as substitute, also deemed kosher, is made of raisins, by pouring boiling water over a certain quantity, and left to stand for some twelve hours, when it is ready for use. Moreover, there are other substitutes, which are also kosher, and in much request. They are rum, French brandy, and shrub. These, like the wine, are imported principally from France, and are submitted to the same ordeal.

NGEREV PESACH.—The fourteenth day, *i. e.*, from the evening of the thirteenth until that of the fourteenth, is called "ngerev pesach" (ערב פסח), or eve of the passover. On the evening of the thirteenth day, immediately after the service, prior to entering on any occupation whatever, it is the duty of the head of every family to search the different apartments of his dwelling, where leaven is usually kept, gathering all lying in his way. It is done in the following manner: having a small wax candle or lamp to light him, he takes a whisk in one hand, and a wooden spoon in the other; and, before commencing his search, he says as follows: "Blessed art thou, O Lord our God, king of the universe, who hast sanctified us with thy commandments, and commandest us to remove the leaven." After saying this, he must be careful not to utter a word during the time he is gathering the crumbs of bread, which are purposely laid in the way before him; but, when finished, he repeats the following: "All manner of leaven that is in my possession, which I have not seen nor removed, shall be null, and accounted as the dust of the earth." He then ties the candle and spoon, with all the crumbs of bread, in a piece of linen rag, which are carefully kept till the next morning. The following morning, about ten o'clock, all manner of leaven, of bread, beer, or any liquors made of grain, must be removed from the house, as also all vessels which had been used for these things. The linen rag and its contents are cast into the fire and burnt, when the master repeats as follows: "All manner of leaven that is in my possession, which I have seen and which I have not seen, which I have removed and which I have not removed, shall be null, and accounted as the dust of the earth." Should he happen to be from home at the time, he must annul the leaven wherever he may be. The utensils also which are in use throughout the year are put away, so that those used on the passover are either new, or reserved from one passover to another. The house itself is not forgotten. The very humblest family generally has the walls whitewashed, the floor scrubbed, the furniture cleansed, and all things made to put on a new appearance. And if a renovation is to be made in the apparel of the family, it is generally done to welcome the passover.

On this day it is customary for all the first-born to fast, in commemoration of the deliverance of the first-born of their forefathers. Should the first-born not have attained his eleventh year, his father is to fast for him; and, should his father be dead, this duty falls upon his mother.

On the fourteenth day, after sunset, the feast commences. That night is called "leil shimurim" (ליל שמורים), or night of observance, the ceremonies of which are strictly kept by all Jewish families. The observance of passover being more a domestic than public duty, nothing very peculiar takes place in the synagogue. When the service of the first evening is over, they hasten home to celebrate the feast. The table-cloth being spread, the table is laid out in the following manner: In the middle stands a large dish, covered with a napkin: on the napkin is laid a large passover cake, marked with three notches, called "Israelite." This being covered with a napkin, a second cake is laid, with two notches, called "Levite." This again being covered with a napkin, a third cake is laid upon it, having only one notch, called "cohen," and is also covered with a napkin. There is another cake at hand, which is called "saphec" (ספק), or doubtful, which is to be used instead of either of the other three that should by chance be broken. In another dish is put a shank bone of a shoulder of lamb, having a small bit of meat thereon, roasted quite brown on the coals, and an egg roasted hard in hot ashes. The bone is to commemorate the paschal lamb,

and the egg to signify that it was to be roasted whole. In a third dish is put some lettuce and celery, or chervil and parsley, in remembrance of the bitter herbs which were to be eaten with the lamb. A cup of salt water or vinegar, in memory of their passage through the Red Sea, and a compound of almonds, apples, &c., worked up to the consistency of lime, are also on the table. This last, we are told, is to remind them of the bricks and mortar with which they worked in Egypt.

The whole being thus ready, every one of the family, even the meanest Hebrew servant, sits at table during the ceremony, to remind them they were all equally alike in bondage, and that they should all equally return thanks for their redemption. Each one at the table has a glass or cup of wine placed before him; for on this occasion all are obliged to drink four glasses or cups of wine, called "arbang cosoth" (ארבע כוסות), or the four cups, which, we are told, are to commemorate the four different expressions made use of at their redemption: "I will take you; I will rid you; I will redeem you; I will bring you" (Exod. v. 6, 7). An extra cup of wine is always placed on the table for Elias the prophet, who is expected, as the forerunner of the Messiah, to visit them in course of the evening. All being seated, having first washed their hands, the master takes a glass of wine in his right hand, and repeats the following blessing: "Blessed art thou, O Lord our God, King of the universe, the Creator of the fruit of the vine. Blessed art thou, O Lord our God, King of the universe, who selected us from all other people, and exalted us above all other nations, and sanctified us with thy commandments; and granted to us, O Lord our God, in love, solemn feasts to rejoice, with festivals and times for gladness—this day of the feast of unleavened bread, the time of our redemption—an holy convocation, a memorial of our departure from Egypt; for thou didst select us, and sanctify us from all other people: and thy holy seasons hast thou caused us to inherit with (love and favour) joy and gladness. Blessed art thou, O Lord, the sanctifier of Israel and the times. Blessed art thou, O Lord our God, King of the universe, who hast maintained us, and preserved us, to enjoy this season." They then drink the wine, leaning on the left side; after which they wash their hands, but without saying the usual blessing. And here we ought to notice that the master's seat is generally of a peculiar construction: it is made of three chairs, placed together in the form of a couch, with pillows at the head, so as to raise it high, in imitation of a throne, to signify that the master of the house is the king of his family, which privilege they were deprived of in Egypt. On this he reclines whilst at table.

The master then takes some parsley or shervil, and dips it into the salt water; and, having distributed some to every one at table, they all eat it after saying the following blessing: "Blessed art thou, O Lord our God, King of the universe, Creator of the fruit of the earth." He then breaks the middle cake in the dish, and leaving one-half to remain there, he lays the other half aside till after supper. Again, lifting up the bone of the lamb, and the egg, all at table lay hold of the dish, and repeat the following: "Lo! this is the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry enter, and eat thereof; and all who are necessitous, come, and celebrate the passover. At present we celebrate it here, but next year in the land of Israel: this year we are servants, but next year we hope to be freemen in the land of Israel."

The second cup is now filled, and the dish removed from the table, when the youngest in the company is taught to ask, "Wherefore is this night distinguished from all other nights? On all other nights we may eat either leavened or unleavened bread, but on this night only unleavened bread: on all other nights we may eat any species of herbs, but on this night only bitter herbs: on all other nights we do not dip even once, but on this night twice: on all other nights we eat and drink either leaning or sitting, but on this night we all lean." Here the dish is again laid upon the table, and the whole company answer. This answer is partly scriptural, and partly rabbinical; but too lengthy to be repeated here.

The master then takes hold of the cake in the dish, and shows it to the company as a memorial of their freedom, saying: "These unleavened cakes, wherefore do we eat them? Because there was not sufficient time for the dough of our ancestors to leaven before the holy supreme King of kings, blessed is he! appeared unto them, and redeemed them; as it is said, "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual" (Exod. xii. 39). After this he takes hold of the lettuce (or green top of horseraddish), and shows it to the company, as a memorial of their servitude, saying: "This bitter herb, wherefore do we eat it? Because the Egyptians embittered the lives of our ancestors in Egypt, as is said, 'And they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field; all the service wherein they made them serve was with rigour' (Exod. i. 14). It is therefore incumbent upon every Israelite, in every generation, to look upon himself as if he had actually gone forth from Egypt, as is said, 'And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt' (Exod. xiii. 8). It was not our ancestors only, that the most holy, blessed be he! redeemed from Egypt, but us also did he redeem with them; as is said, 'And he brought us from thence, that he might bring us in, to give us the land which he swore unto our fathers.'"

The master then takes the glass of wine in his hand, and repeats a kind of praise to the Almighty for the deliverance: after which they drink the wine, and wash their hands, saying the usual blessing at the washing of hands. This being done, the master takes the two whole cakes and the broken one in his hand together, and breaks the upper cake; and also breaks a piece off the broken one, and gives a bit of each to every one at table, when all say the following blessing, and then eat the bits together: "Blessed art thou, O Lord, our God, King of the universe, who bringeth forth bread from the earth.

"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened cakes." After this he takes some of the bitter herbs, and dips it into the compound of almonds, &c., and says: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to eat bitter herbs." He then eats it, and gives some to every one at table, who also repeat the above blessing before eating it.

The master then breaks the undermost cake, and takes a piece of it with some bitter herbs of a different kind to the first (generally the top of horse-radish), eats them together, and repeats the following, in commemoration of what Hillel did: "Thus did Hillel during the time the holy temple stood: he took the unleavened cake and bitter herb, and ate them together, that he might perform what is said, 'With unleavened cakes and bitter herbs shall they eat it.'" This concludes the former part of the ceremony, and supper is now served.

The meal being over, the master takes the half of the cake which he had put aside, and gives each a piece of it. The cups of wine are again filled, and the grace after meat repeated.

All are now in profound silence, expecting the prophet Elijah* to make his appearance, as the harbinger of Messiah, and, consequently, as a certain sign of their restoration. The doors are opened to welcome his visit, when the following is repeated with reference to the oppressors of Israel: "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name; for they have devoured Jacob, and laid waste his dwelling-place" (Ps. lxxix. 6, 7). "Pour out thine indignation upon them, and cause thy fierce anger to overtake them; pursue them in wrath, and destroy them from under the heavens of the Lord" (Lam. iii. 66).

The fourth cup is then filled, and the "hallel" repeated. This consists of the following psalms: 115, 116, 117, 118, 136; to which is added a sort of descant on the power and goodness of the Almighty. This is followed by a kind of poem, recounting the wonderful things that were done at midnight, as recorded in the Old Testament; and this again is succeeded by another, recounting the wonders performed in all ages on the passover. The latter poem, however, is seldom said by British Jews. The following prayer is then repeated: "Blessed art thou, O Lord our God, King of the universe, for the vine, and for the fruit of the vine, and for the increase of the field, and for that desirable, good, and ample land which thou wast pleased to cause our ancestors to inherit, to eat of the fruit thereof, and to be satisfied of the goodness thereof. Have compassion on us, O Lord our God, and on thy people Israel; on Jerusalem, thy city; on Zion, the tabernacle of thy glory; on thine altar, and on thy temple. O, rebuild the holy city (Jerusalem) in our days, and lead us up thereto; and cause us to rejoice therein, that we may eat the fruit thereof, and be satisfied with its goodness, and bless thee in holiness and purity; and cause to rejoice on this day of the feast of unleavened cakes; for thou, O Lord, art good, and beneficent to all: we, therefore, will thank thee for the land, and for the fruit of the vine. Blessed art thou, O Lord, for the land, and for the fruit of the vine."

"The year that approaches, we shall be in Jerusalem."

Then the fourth and last glass of wine is drunk, and the blessing for the wine repeated; after which it is not lawful to eat or drink anything for the remainder of that night, except water, tea, or coffee.

It is impossible to convey an idea of the joy that fills the heart of a thorough Jew whilst performing these ceremonies. He is for the time perfectly happy; and at no other season of the year does he feel more deeply his own superiority and that of his nation, as the elect people, over all others. The most moving part of the proceedings is the singing of the paschal hymn, universally adopted by the nation, and performed with very little difference in all parts of the world. The following is a literal translation of the same:

The Illustrious one, build his house soon;
Quickly, quickly, in our days soon.
God build—build thy house soon—
The Chosen one—build thy house soon:
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
Great One—Exalted One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
The Honoured One—the Powerful One—
The Hallowed One—the Bountiful One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
The pure One—the Only One—
The Mighty One—the Knowing One—
The King—the Bright One—
The Excellent One—the Strong One—
The Redeemer—the Just One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
The Holy One—the Merciful One—
The Almighty One—the Potent One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.

The next evening is spent in the same manner. The public service is not materially different from that of other days, with the exception of the addition of rabbinical and cabalistic poems, all referring to the festival; and also, that in the morning service of the first two days the following portions of scripture are read: First day, law—Exod. xii. 21-51; "maphtir"—Num. xxviii. 16-25;

* The belief in the appearing of Elijah before the coming of Messiah has remained so strong among them that it is customary, until this very day, when a devout Jew mentions any place or person he esteems, for him to add, "Yangamod agad Elijah" (אליה יעמוד עד), "May it stand until Elijah." In print or manuscript, or underneath the portrait of any *living eminent man*, the initials of the above are given: "אע."

..., Josh. v. 2 till vi. 1. Second day, law—
xii. 27 till end of xxiii.; "maphtir," as
... day; prophets, 2 Kings xxiii. 1-25.

... second day of the feast they begin to
... days until pentecost, or the "feast of
... Of the new barley a full omer (a certain
...) was offered unto the Lord, on the second
... passover (the barley harvest in Palestine
... the month "Nissan"); from which time
weeks, or fifty days, were counted (Lev.
10, 11, 15, 16). On the evening of the
day, at the conclusion of the service, they
to number the forty-nine days, saying as
...: "Blessed art thou, O Lord our God,
... the universe, who hath sanctified us with
...mmandments, and commanded us to number
...ner) sheaf-offering."

...his is one day from the sheaf-offering."

...essing is repeated every evening, adding
...h time, until the feast of weeks, or pente-
...which is to be celebrated on the fiftieth

...OL HAMMONGED.—The four middle days
... feast are called "chol hammonged"
...חול המועד), or common days of the feast, be-
...on these days they are allowed to follow
occupations, but restricting themselves to
things as are absolutely necessary. No
...tic ceremony is performed on these days,
...there anything very different in the syna-
...service from that of other days, except that
..., &c., composed for the occasion, are read,
...hat the following portions of the law are
...ead: First day, Exod. xiii. 1-16; Num.
... 19-25. Second day, Exod. xxii. 25 till
...; same as first. Third day, xxiv. 1-26;
...s first. Fourth day, Num. ix. 1-14; same
...t.

...the evening of the fourth of these common
being the sixth of the feast, after returning
...ynagogue, the sanctification is said the same
... the first evening, because the last two days
... feast are to be kept as sacred as the first
... It is repeated also the following evening.
...ublic service is much the same on these days
... the first two, with the exception of the por-
...read from the scriptures, which are as fol-
... Seventh day, law—Exod. xiii. 17 till xv.
... "maphtir," Numb. xviii. 19-25; prophets,
.... xxii. Eighth day, law—Deut. xv. 19 till
...7; "maphtir" as previous day; prophets,
...c. 32, till xii. At the appearance of the
...n the evening of the eighth day the festival
...r.

(Archdeacon Paley.)

DEATHS OF EMINENT CHRISTIANS.

No. LXI.

ARCHDEACON PALEY.

(Died 1805. Aged 62).

HE was the celebrated author of the "Evidences of Christianity," &c. In his observations on those words of the psalmist, "It is good for me that I have been afflicted, that I might learn thy statutes," he thus writes: "Of the various views under which human life has been considered, no one seems so reasonable as that which regards it as a state of probation; meaning, by a state of probation, a state calculated for trying us, and calculated for improving us. Few things are easier than to perceive, to feel, to acknowledge, to extol the goodness of God, the bounty of Providence, the beauties of nature, when all things go well; when our health, our spirits, our circumstances, conspire to fill our hearts with gladness and our tongues with praise. This is easy, this is delightful: none but the most giddy and insensible can be destitute of these sentiments. But this is not the trial or the proof. It is in the chambers of sickness, under the stroke of affliction, amidst the pinchings of want, the groans of pain, the pressures of infirmity, in grief, in misfortune, through gloom and horror, that it will be seen whether we hold fast our hope, our confidence, our trust in God; whether this hope and confidence be able to produce in us resignation, acquiescence, and submission."

In 1804, the powers of nature, gradually exhausted by repeated sufferings, were becoming daily less able to resist the force of his inveterate disease. Soon after his arrival at Bishop Wearmouth, he experienced a most violent attack, in which the usual remedies were found ineffectual. Perhaps no man ever preserved greater self-possession and composure during his concluding scene. The evening of his life was clouded with no displeasing recollections, no vain anxieties, no fond regrets: he had enjoyed the blessings of this world with satisfaction; and he relied for future happiness on the promises of that divine revelation, the truth of which he had so strenuously laboured to evince: he consequently met the approach of death with firmness, comforted his afflicted family with the consolations of religion,

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

and late on the evening of Saturday, May the 25th, breathed his last*.

Two reflections by archdeacon Paley.—1st. That our deficiency should be overlooked, so as not to become the loss to us of happiness after death; that our poor, weak, humble endeavours to comply with our Saviour's rule should be received and not rejected; I say, if we hope for this, we must hope for it, not on the ground of desert, which it will not bear, but from the extreme benignity of a merciful God, and the availing mediation of a Redeemer†.

2nd. I am persuaded that there is no state whatever of Christian trial, varied and various as it is, in which there will not be found both matter and room for improvement; in which a true Christian will not be incessantly striving, month by month, and year by year, to grow sensibly better and better, and in which his endeavours, if sincere and assisted, as if sincere they may hope to be assisted by God's grace, will not be rewarded with success‡.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street, London.

No. LXXXIII.

INFATUATION.

"Hear the just law, the judgment of the skies—
He that hates truth shall be the dupe of lies;
And he that will be cheated to the last,
Delusions strong as hell shall bind him fast."

COWPER.

The intimate connection that subsists between sin and delusion, between error in the conduct and blindness in the understanding, is not considered so much as it deserves. It will account for many of the most extraordinary aberrations that are witnessed in human conduct. We are often startled at the delusions to which some seem to be abandoned. The wildest schemes that can enter the imagination are broached: opinions the most monstrous, wicked, detestable are put forward, which actually call virtue vice, and vice virtue; and yet we see men who were thought to possess good understanding adopting them, and becoming converts to them, or followers of them. We wonder at this. But the truth is, when men once turn their back on the only fountain of true wisdom, when they place themselves beyond the pale of God's guidance and direction, they then leave themselves in the power of the author of lies and delusions. Let this only be acknowledged (and what man who believes in the scriptures will venture to deny that Satan is the father of lies? what man will deny that there is a spirit of delusion, subtle and active, operating in the minds of men, correspondently with that Spirit of wisdom and holiness which leads unto all truth?) —let this be conceded, and we have in this fact a simple and satisfactory solution to all the delusions that have excited the wonder and the fear of men. For my own part, let me but know that a man is "living without God in the world," that he habitually cherishes in his heart the sins which drive away the Holy Spirit from the soul, and I should not be surprised at any error of judgment, at any delusion into which he may fall. Let that man's natural understanding be ever so strong, he puts himself as it were into the hands of the "father of lies," and is "led captive by him at his will;" and in this case I should not be surprised at any perversity of mind in that man. I should not be surprised that darkness should appear light to him, and that light should appear darkness; that wisdom should be thought folly by him, and folly wisdom. I believe it is by means of delusions principally that the great adversary carries out his wicked machinations against men. It is by delusion that thousands are led on to the brink of ruin. What induces thousands to run the fatal course they do, but the delusive dreams of the happiness which is to be found in such a course? If we state that men are duped by day-dreams, all admit the truth and sobriety of the assertion. But has the influence which Satan exerts on the imagination nothing to do in originating these day-dreams? Has he no access to the imaginative faculty? Who will venture to say so, in opposition to the deliberate judgments of the strongest and most sober-minded men, or to the clear intimations of scripture to the contrary? What then has made, and still causes thousands to rush headlong to the precipice of ruin, but those visions of happiness, as fallacious as they are alluring, by which they are tempted on? What, for instance (if I may illustrate the subject in this way)—what made the prodigal son in the parable so ardently long to get from beneath his father's eye and roof, but the glowing picture of the happiness which imagination—under an evil spell—had painted to him was to be found in the path of sensual indulgence? And what, it may with equal reason be inquired—what has made thousands run an equally wild career, but that false halo of glory and felicity with which the imagination (alike spell-bound) has invested scenes and situations and objects, which if discerned in their dreadful, naked reality, would excite terror? Take, as one of the most simple and obvious illustrations of the point in question, a case of religious declension, or backsliding from God. Let one grow weary of religion; let him give up prayer; let him stifle conviction, go back again to the world; and you shall invariably find that in such a case the imagination is the faculty on which Satan begins to ply his temptations. The first symptoms of the fatal declension is that the backslider becomes a prey to delusion. The spirit of wisdom forsakes him: the judgment growing impaired, "The right understanding in all things" is gone: fancy, or imagination, kindled by the spirit of error, obtains the ascendancy. He forms a false estimate of himself and of all other things. He is misled by gilded phantoms, by false pictures of happiness. He mistakes the true nature of things. He calls evil good, and good evil." He puts "bitter for sweet, and sweet for bitter." His

* Memoirs of William Paley, D.D., by G. W. Meadley, Ed. 1809, p. 155.

† Paley's Nineteenth Sermon.

‡ Paley's Seventh Sermon.

zeal, his energies are now given to error in a way they were never devoted to truth; so that he clings to it with an eagerness, an ardent, a desperate tenacity, which of itself betrays infatuation. The whole course of his conduct manifests that he is "left to himself;" that he is the sport of the wildest delusions; that he is given up to believe a lie." We witnessed an illustration of our principle in the fate of the Jewish nation (whose history is unquestionably typical of God's dealings with his servants under the present dispensation, for all its evils were recorded for our ensample). The most awful feature about the history of that people, after they had forsaken God, and were abandoned to themselves, was the spirit of delusion that seized them. Nothing could open their eyes to the real state of the case. They indulged in dreams of national glory and conquest to the last. Not all the disasters, the calamities, the horrors of the siege of Jerusalem could disabuse their minds. They still fancied themselves God's chosen people: they still cherished hopes of ultimate triumph. Now, no one who has the light of history to guide him will deny that there was delusion in their case, a delusion fostered by the "author of lies;" to whom, when they forsook God, they had given themselves up; or that it was by means of delusions that Satan accomplished his purposes against them. And, upon a like principle, we may account for the conduct of thousands at the present day. What but a spirit of delusion can account for that enthusiastic and passionate love of the infidel's system by which some are inspired? (for it has been justly remarked that infidelity has its fanaticism as well as religion)—what but a spirit of delusion can account for the envenomed hatred of divine truth by which so many are inflamed? what but this could induce men that call themselves rational to believe the vilest, bare-faced cheats that ever duped the mind? to embrace with devoted love the most monstrous system of error? What but a spirit of delusion could bewitch them into the belief that they had discovered the true secret of the happiness of man in a system, which if carried out unto its legitimate consequences, would make a hell of this earth; a system which would strip man of all that adds dignity to his position in God's moral universe; which would make him happy only in proportion as he debased and brutalized himself; which would make that which is now his glory and his highest distinction—I mean thought, reflection, forecast—his burthen, his misery, his curse? For this is beyond all question "the literal fact." Let the infidel's system be true, then beyond question thought, reflection, the thinking faculty would be man's misery, his curse. The happiest man then would be he who could deprive himself of it; that could bound in and imprison his thoughts within the present moment; that could assimilate nearest to the beasts of the earth. The thinking faculty would be the source of the worst fears and anxieties and forebodings that embitter his existence. That power of self-contemplation which we now regard as man's chief glory, that power of thinking on "his being, end, and aim," would be only the power of self-inflicted misery. On the infidel's hypothesis, the happiest man would be he who could make his mind a blank, who could blot out thought, reflection, anticipation for ever. This is the literal fact, and has ever appeared to me the strongest, the most unanswerable of all presumptive arguments against infidelity. No infidel could meet this argument. If his system be true, then that which we now regard as the proudest distinction of man would be a clog, an incumbrance, an excrescence, a waste faculty, that served no other purpose but to make him the most wretched of all living beings. The lot of the unthinking brute would then be infinitely happier than that of thinking man; for the brute has nothing to embitter the enjoyment of the present; but man is the prey to a thousand terrors, inward agitations, and apprehensions and forebodings; all of which are the fruit and offspring of the thinking faculty. Man by reason of the thinking faculty must be tortured by the dreadful reflection—for soon or late it comes to all—"I am now about to quit this world; I am going I know not where; I take a plunge in the dark;" and this of itself would constitute him supreme in misery. Thus the thinking faculty, which is man's glory—on the infidel's assumption—makes him but pre-eminent in misery. The idiot then would be happier than the man of fine thought, and the brute that was spared the misery of anticipation would be happier than either. Surely in the insane eagerness with which a system like this is embraced, and in the avidity with which its monstrous absurdities are swallowed, and in the obstinate incredulity with which the strongest and clearest evidence that ever brought conviction to an honest mind is rejected, we behold a confirmation of what scripture so distinctly asserts—the existence of a spirit of delusion, and that when men forsake God, and lead ungodly lives, they are given up to it. The necessary connection which subsists between sin in the heart and life and error in the judgment, is a startling fact to think of. And, with our bibles in our hands, we feel fully authorized in the assertion, that when we see men living in the practice of those sins which drive away the spirit of God from the soul, "that spirit of wisdom and counsel and of right mind," we wonder not to hear of any delusion, however monstrous, to which they may be given up. We wonder not at any extravagance of thought or wickedness of conduct in such persons. There is not a sentence in the bible which suffers us to believe that such will be prospered in their search after divine truth. Every thing it reveals looks the contrary way. They will be left "to grope like the blind in the midst of noon-day light": "Because they like not to retain God in their knowledge, he gives them up to vile affections." Tell us not, after this, of men of great parts, of men of wisdom and learning, being sceptics and scoffers and disbelievers. There is no exception made in favour of such men. If the life that such men lead be bad, if conscience be seared in them, if God's light and truth be hated by them because "their deeds are evil," if revelation be loathed by them because it threatens hell to the sins which they cherish and indulge (which is, I believe, the true way to account for half the infidelity that is in the world), then such men, no matter who or what they are, are placed without the conduct of that "Spirit which leads unto all truth." The minds of such men through prejudice are inacces-

sible to the rays of divine light: they have no real candour, no sincere love of truth, whatever they may boast to the contrary. The bias of their minds is always against it. It is in favour of the system which flatters their evil passions. It is their interest to believe the scriptures false, because it holds out no hope to their continuing as they are. It is, on the other hand, their interest to try and persuade themselves that that system is true which offers them the unrestrained indulgence of their sensual appetites and passions. Such men are under a stronger influence than human. If the bible speak true, there can be no question as to the fact. And, alas! it needs only a nearer approach of judgment and eternity to convince themselves of the same, and to make them understand at last that the spirit of delusion which has deceived them so long can do nothing for them now in the time of their utmost need; that it then acts the part of the evil one, who, under the form of a lovely apparition, has tempted on his victim to the edge of the precipice, and who then, when the fatal spot is reached, has thrown off the mask, shown himself in his true character, and with a laugh of exultation hurled him down the abyss of ruin.

Weekly Almanac.

"Abhor that which is evil; cleave to that which is good."—Rom. xii. 9.

"O Lord God, who hast promised salvation to thy people, and hath done such great things for us, deliver us from the captivity and bondage of sin and death. Let thy good Spirit fill our hearts with godly sorrow and contrition whenever we trespass against thee. Teach us so to deny ourselves, to mortify our affections, and to crucify the lusts of the flesh, that, going on our way sowing in tears, we may reap in joy, and come before thee rejoicing, to be laid up in thy granary, and escape the everlasting burning, through the merits of Jesus Christ. Amen" (Lord Hatton).

SEPTEMBER.	MORN. LESSONS.	EVEN. LESSONS.
11. Sixteenth Sunday after Trinity	Ezek. ii. Matt. xii.	Ezek. xiii. Rom. xii.
12. Monday	Micah vi. Matt. xiii.	Micah vii. Rom. xiii.
13. Tuesday	Nahum i. Matt. xiv.	Nahum ii. Rom. xiv.
14. Wednesday	Nahum iii. Matt. xv.	Hab. i. Rom. xv.
15. Thursday.....	Hab. ii. Matt. xvi.	Hab. iii. Rom. xvi.
16. Friday	Zeph. i. Matt. xvii.	Zeph. ii. 1 Cor. i.
17. Saturday	Zeph. iii. Matt. xviii.	Hag. i. 1 Cor. ii.

"Repentance, that God requireth, is the return of the sinner from sin into a new life in Christ; which return is an innovation and renovation of the mind of man by God's Spirit in Christ, with denial of the former life, to begin a new and better life. And this repentance springeth from the knowledge of sin by the law of God. From the knowledge of sin cometh the hatred of sin; from the hatred of sin proceedeth the leaving and departure from sin; from the departure from sin cometh, by faith through Christ's blood, remission of sin; from remission of sin cometh our acceptation into God's favour; from our acceptation into God's favour cometh the gifts of the Holy Ghost, to do and work by virtuous life the will of God; from the doing in Christ the will of God cometh God's defence and favour .... and everlasting life; as Christ saith, "Except ye repent, ye shall all likewise perish." .... Christ, therefore, seeing the world, how it is in danger by reason it hath forsaken the wisdom and rule of God's word, calleth it home again in a better way, bidding it repent; as though he had said, "Turn to a better mind, and leave the ways accustomed, and learn to be wise, and walk in the ways and wisdom appointed by God" (Bp. Hooper).

"God commandeth, and man disobeyeth; man disobeyeth, and God threateneth; God threateneth, and man repenteth; man repenteth, and God forbeareth. .... This is ever God's manner—when men change their deeds, to change his doom; when they renounce their sins, to recal his sentence" (Bp. Sanderson).

Baptized into the Saviour's death,
Our souls to sin must die;
With Christ the Lord to live anew,
With Christ ascend on high.

S.

ENDURANCE AS SEEING HIM THAT IS INVISIBLE:

A Sermon,

By the Rev. John Ayre, M.A.,

Minister of St. John's Chapel, Hampstead.

Heb. xi. 27.

"For he endured as seeing him who is invisible."

The apostle, in the chapter from which these words are taken, describes at length, and illustrates by numerous examples, the power of faith. This, he says, was the principle on which Abel, Noah, Abraham, and other worthies acted. This was that which influenced Moses in the perilous time when he had to oppose the Egyptian power for the deliverance of Israel. He feared not the wrath of Pharaoh, before whom he had to stand: he was the messenger of a mightier monarch, whose hand, though spiritual, was effectual to strike; whose majesty, though invisible to earthly eyes, shone to the eye of faith more gorgeous than the splendours of a carnal sovereignty.

In this a pattern has been left to us. And, indeed, the expression of the text delineates remarkably the general character and habit of the Christian. He endures as seeing him who is invisible. He finds in this the source of his strength and the encouragement of his hope. He is thus enabled to bear up under

those delays and disappointments and trials which overwhelm the mere worldly man, and cause him to swerve from the straight path of God's commandments into the bye-ways of self-interest and expediency.

I shall, however, proceed, without further preface, to illustrate the idea I have already thrown out, by showing—

I. Who it is that is invisible.

II. In what way we are to see him (which seems a contradiction in terms).

III. The profitable effect of this.

May the divine Spirit bless abundantly his word to our great profit.

I. On the first point I need say but little. It is evident that He is meant, the high and lofty One, who inhabiteth eternity, whose name is holy. It is not, therefore, because the Being here spoken of is insignificant that he is said to be invisible, just as no eye very frequently in the world notices the humble man, while all fix their gaze intently upon him who is distinguished for his deeds or power. Neither is it because he is far distant from us, just as in the world we cannot see those from whom time or space have sundered us. For the Lord is every where "not far (as St. Paul told the Athenians) from every one of us," with his broad eye fixed upon us as clearly in midnight darkness as in mid-day light, and his mighty hand as present to work in solitude as in the busy crowd, in the marts of commerce and on the desolate shore. Why is it, then, that he is invisible? Why do we not behold him in his flashing glory? Why can we not see his magnificent throne, and his outstretched sceptre? I will tell you. It is because sinful man cannot look upon the Lord and live. So pure is Jehovah in his essence, that the very angels, who have kept their first estate and are glorious and highly-gifted creatures, veil (we are told) their faces as they stand before him. His brightness dazzles them. Much more than men cannot bear the sight. Before his fall, Adam, it would seem, beheld his Maker. But, when he felt himself polluted, he fled eagerly from the sight which he appeared instinctively to know would be death to him. And so through the whole scripture history we find the persuasion continually entertained that no man could look upon the Lord and live. Indeed, this was what God himself declared to Moses, who anxiously desired to see his glory, and who could consequently be permitted to behold only the last trail, as it were, of his passing splendours, when its great effulgence had swept by. How fatal was the loss then inflicted by sin! Our eyes were thereby blinded, unable to bear that which is best worth seeing, while to worldly vanities they became opened and eager. We are thus incapable of properly estimating things; like the Israelites, who while the flame shone from Sinai turned away to look and love the miserable calf of gold, we are blind to the true good, and awake only to those fleeting vanities which mock their followers. Here, I say, is one of the most baleful and degrading effects of sin.

But enough has been said on this point. Let us advance—

IIndly. To inquire how we are to see him who is said to be thus invisible. What explanation is to be given of the apparent inconsistency? Are we to see him in his works? by contemplating the things he has formed, to behold his power, his wisdom, his love, his godhead? It is true that we are so to see him; and, therefore, as the apostle says, the Gentile nations are without excuse, for "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." But this is not all: neither in the book of nature nor in that of providence are all the features of Jehovah delineated. We may see more of him: we may see him more clearly. I have already said that it was by sin that man's eyes were blinded to God, by transgression a thick cloud was raised which overspread the clear heaven and shut out from earth the view of it. Here, then, to see God, the eyes which sin had closed must be opened, the cloud which transgression had raised must be dispersed. And how can this be, but by the atonement of Jesus Christ, in whom God appears well pleased with man, by the virtue of whose blood it is that sin is forgiven and iniquity covered? Hence, then, it is in Jesus Christ that we behold him. And as Christ is embraced by faith, so it is by the eye of faith that now we see him that is invisible.

We see him by an humble dependence upon his promise. The promise, proceeding originally from the mouth of God, is sealed with the Redeemer's blood, and will be eventually fulfilled to the salvation of his people. This the experience of all ages of the church sufficiently testifies. And it was this that encouraged Moses. The threats of Pharaoh weighed little with him in comparison of Jehovah's promise. And he faithfully believed that God was working to fulfil the word—working, indeed, in some degree visibly to him, but, though invisibly, not the less truly to us. He is secret in counsel: the steps which he takes to bring about his purposes are often hidden; yet faith apprehends him. There is a spiritual eye,

lightened by the Holy Ghost, which can follow him; or, if this eye cannot trace, yet the heart can trust, and, cherishing more closely the promise because it is just the Lord's bare word, knows that all things shall be made to work for everlasting good. It is by looking at the promise then of God, that we see him who is invisible.

This spiritual sight supplies motives which are above the conception of mere worldly men. They see little of the excellency of Christ, of the value of his salvation, of the power of his cross: they feel little of the tenderness of his love, for which a real follower of Jesus will count not even his life dear unto himself. Worldly men, then, are influenced by worldly motives, by considerations of present interest or pleasure. Christ's people act on higher principles. The one live after the flesh, the others live after the Spirit. And to have a mind alive to the blessings of the gospel, to behold God as a reconciled Father in Jesus Christ, to cling to his cross only for acceptance, to hold communion with God in prayer, to look out for opportunities of glorifying the Saviour; to have a constant eye, through affectionate gratitude for his love, to his honour, so that his name through us may be exalted and magnified—this is to see him that is invisible. He is felt to be ever present; and his word and love are the perpetual springs of action.

The eye also ranges on, through the vista of coming years, to the period when years shall come no longer. Then his servants shall indeed see the Lord. Here the sight is through a glass darkly, but there face to face: here we know but in part, there even as also we are known. And this is repeatedly set forth in scripture as the crown of the believer's hope, as the special blessing which shall satisfy their souls: "Blessed are the pure in heart," says Christ; "for they shall see God." And, though this beatific vision be at a distance, yet in a certain sense it is brought nigh—so brought as to have its present influence upon the Christian mind. This we find even in regard to our Lord himself, of whom it is declared that for the joy that was before him he endured the cross and despised the shame. By the blessed hope, then, which as an anchor of the soul entereth into that within the vail, whither Christ the forerunner is for us entered in—by this steady and far-reaching hope we see him that is invisible.

But the mode in which the Christian may see him who is invisible will be yet further illustrated by our inquiry, in the

IIIrd place, into the profitable effect.

"He endured" (says the apostle in the text). There is need of patient endurance; for much will befal the servant of God requiring it. Is he to expect that all things shall fall out according to his pleasure, that no trials will arise to prove his faith, no enemies come forth to oppose his progress, no disappointments occur to bring down high exalted hopes, and teach him the weakness of his strength and the folly of his wisdom? If he does not expect these things, let him sit down and count the cost; for surely he has grievously miscalculated the nature of the Christian's life. The experience of God's people, as recorded in his word, proves sufficiently that there are fightings without and fears within; that there is the struggle against internal lust, and the conflict with Satan; that there are the kind corrections of God, who chastens for his children's profit; that, in a word, there is much to endure, much need of faith and patience and perseverance. This our Lord teaches when he declares that he only that endures to the end shall be saved. This the apostle teaches when he so strongly warns against our being weary and faint in our minds, and calls to hold up the hands that hang down, and to strengthen the feeble knees.

We shall have then, Christian brethren, to endure. And how must this be? Will any self-dependence effect it? any resources of our own mind, our own strength? Nay, verily, he that thinketh he can so stand must take heed lest he fall. The only way to endure is as seeing him that is invisible.

And now let us take some few particulars, and show how this may be.

1. I will take, first, the case of trial generally. Suppose that that which is very painful to the flesh is inflicted: it may be sickness, it may be bereavement, it may be the loss of temporal comforts. Stroke, perhaps, after stroke descends: every confidence is swept away: all things seem as in a flux. How are such afflictions to be borne? We know that many cannot bear them, and either strive to drown the misery of thought by recourse to maddening scenes of pleasures, or else, in how many cases, fearfully cast away the life which seems to them too grievous a burden. But cannot the Christian endure? He can. And how? As he sees him that is invisible. He sees him a reconciled Parent in Jesus Christ, and knows, therefore, that there is a needs-be for the chastening, that it is working for eternal good. He sees him, by faith, having a wise purpose in that which he permits, and trusts, with David, to acknowledge, "It is good for me that I have been afflicted." He sees him by a lively hope, that eventually he shall have the crown of eternal life. And thus seeing him that is invisible,

he endures. More is not laid upon him than he is able to bear. Nay, indeed, the trial is precious, more precious than of gold that perisheth.

2. But suppose, again, that the Christian be attacked by temptation, it may be temptation to sin, or perhaps to desponding fear, as though he were for ever cast out of the sight and favour of God. How is he to endure this? By seeing him who is invisible. Joseph so endured, and overcame the temptation, because, with a sense of God's eye upon him, he could not do so great sin and wickedness against him. Moses endured because he saw that the pleasures of sin were but for a season, while the love of God would last for ever. He bore therefore the present reproach in hope of the future glory. There is nothing that so arms the soul against sin as a believing sight of Christ. When we behold him crucified as it were evidently before our eyes, when we look upon his tender compassion that endured so much for us, when we perceive that he is expostulating with us, as though he would beseech us in terms like these: "Look upon the wounds which sin has made: it was for thy transgression that I suffered, and poured out my heart blood, refusing not the accursed torture of the cross: wilt thou then crucify me afresh?" O thankless, if thou canst bear the thought! One such sight, I say, of the Redeemer is most powerful to cause his people to endure anything rather than to wound him by sin in the house of his friends. And there is a virtue proceeding from the sight. It is not the mere cold view, as of a picture, lovely but lifeless: it is rather, just as, of old, virtue streamed forth from him to her who touched but the hem of his garment—it is rather, I say, the communication of life and strength from the abundant fountain; so that he who looks, believingly on the stirring spectacle lives, and immediately is strong. Is any one, then, before me tempted to sin? Does he find it hard to resist? Is he well nigh ready to yield in the conflict? O my brother, look by faith, with hope and love, to him who is invisible, and thou shalt not only endure, but triumph. And so, too, when desponding thoughts are suggested, when sin is felt too heavy a burden, when doubts would arise whether or no the offence be not greater than can be forgiven, when questionings as to the reality of our hope and the possibility of our acceptance torment the soul, how must such be dissipated? how must peace be obtained? how must the well-grounded assurance be reached that we are of the sons of God? We must look at him who is invisible. And when we as it were behold him tracing his rich promises on an adamantine tablet not to be effaced, when we see that they are yea and amen in Christ, when we perceive that Jesus is most suitably the Saviour of lost sinners, with kindness great enough, with the virtue of his atonement effectual enough, with the power of his hand large enough to save even to the uttermost those who come to God by him, will not then the humble penitent not merely endure, but rejoice? In an extacy of awakened gratitude and confidence he will surely exclaim with Thomas, "My Lord and my God!"

And thus in every situation and condition in which we can imagine a Christian to be placed, he may endure as seeing him that is invisible. Suppose that he is a parent. He seeks to train his children in the nurture and admonition of the Lord. But whatever else he may give, he cannot give them grace; and often, very often, will doubt and distress arise, as he beholds in them the working of that evil nature with which they were born into the world. It is only as he sees him that is invisible, fixes his eye upon the faithful promise, and expects with patient hope its fulfilment, that he can endure. Suppose that he is a minister or missionary. How often do those, of whom he has expected the best fruit, disappoint his expectations; and it may be that he is sometimes ready to complain, "I have spent my strength for nought." It is only as he sees him that is invisible, and knows that his ways are higher than our ways, and his thoughts than our thoughts, that he can endure: as he fixes the eye of faith upon the promise that God's word shall not return unto him void, as with humble hope he looks to the time when the kingdoms of this world shall become the kingdoms of Jesus Christ, it is only thus that he can endure, or hold on steadily his course. Suppose, again, that he is a wealthy and influential man, surrounded not merely with the comforts, but with the luxuries of life, and thus treading in what the scripture has emphatically declared to be slippery places: how hard it is to stand where so many have fallen! how difficult to escape being blinded through the deceitfulness of riches, or ensnared by some of those numberless lures which the world when it smiles puts forth to entrap men! Indeed, how can such an one stand? I will tell you. It is only as he sees him that is invisible that he endures. But, when by faith he looks upon the Saviour, there is a power in his cross by which he is crucified to the world, and the world to him; and he learns that there are treasures worth infinitely more than the richest jewels of the

earth, and these he secures. I might go on in this way, and show how the poor man, how the young man, how the old man, how in any and every station and circumstances, the Christian may endure, if only he sees him that is invisible. By the power of Christ he will be kept through faith unto salvation. An invisible hand will lead him—invisible, but not less real, consolations sustain him: his joy is that with which a stranger intermeddleth not; but it is effectual for its end, and ripens and shines like the shining light more and more unto the perfect day. Happy, even though in the world's eye very often neglected or contemptible, is the man that endures as seeing him that is invisible. His faith shall lead to vision: his hope shall be satisfied with enjoyment; he shall one day see his Saviour as he is.

Some brief words of inferential remarks shall close the subject.

1. I have shown you, brethren, your weakness: by your own power you cannot endure. Seek to be truly aware of this, penetrated with such a sense of it as that you may never self-confidently imagine, like Peter, that you can stand of yourselves, but may walk humbly before God.

2. I would shew you also your strength. When weak, the believer is strong. There is abundant help supplied in the Lord Jesus Christ, who is ready to sustain those that have no might with his everlasting power. Let your resort be always to him.

Lastly. Are there those here whose attention is engrossed, whose eye is filled by those things which are visible? Suffer me to expostulate with you. These will perish in the using: moth and rust will corrupt them. Why will you not, then, seek that which endures? Now it is offered you; freely offered. Do not refuse or neglect the golden opportunity.

Juvenile Reading.

THE DISAPPOINTMENT*.

"LUCY! Lucy! open your eyes," cried Alice Seymour: "see how brightly the sun shines; and you know that to-day we are all going to the park. O, how glad I am that the weather is so beautiful! What a nice run we shall have down the hills!"

Lucy Morton started from her sleep, and the bell ringing at the same time, many were the exclamations of delight which burst from the lips of the young people, as they dressed, at the propitious appearance of the sky.

But, alas! how often are the brightest prospects in life blighted by a cloud of unforeseen circumstances! And thus it was on the morning in question. Two hours after this joyful awaking, the heavens were filled with clouds, and the earth drenched with the rain which descended from them.

The breakfast-hour arrived; but little hope came with it of any amelioration in the weather. The rain still fell heavily; and though a few streaks of blue sky were visible between the clouds, which the sanguine children were quite sure would increase until the sun shone out and dispersed the rain altogether, the entrance of Miss Camroux put an end to any expectations they had formed of still enjoying their promised treat. A group was speedily collected around her, and many were the exclamations of regret with which she was greeted.

"O ma'am! is it not provoking?" cried Louisa Woodville. "We had hoped to have such a pleasant day, and now we are so disappointed; but I do think it will clear up, do not you, ma'am?"

"Yes, dear; I think it probable that it will become fine in a few hours; but I fear that to see the sun shine will rather increase your disappointment than lessen it."

"But will you not allow us to go if it clears up shortly? we need not sit down on the grass; and we can put on thick shoes," said another little voice.

"No, my dear Isabel, I am very sorry to disappoint you, but I cannot think of taking you out for a day's pleasure into a wet park."

"How annoying!" pettishly exclaimed Louisa. "There is always something to vex us when we expect to have pleasure: now we shall have a miserable day instead of a happy one."

"But why, Louisa, must we have a miserable day? You can spend an agreeable afternoon at home; and by attending diligently to your studies this morning, I hope your mind will become better able to bear this disappointment."

"I cannot bear it," said Louisa, impatiently: "I know I cannot pay any attention to my studies; can you, Geraldine? I shall be thinking of the park all the while I am dictating."

Geraldine had stood a little apart from the group during this conversation. She had been intently watching the pitiless drops as they fell; but upon being appealed to, she drew near, and agreed with her friend that it would be impossible to study.

Miss Carrisforth, looking at her watch, hastened from the room, and ringing the school-bell, summoned the young ladies to their duties.

Seldom had they heard the sound so unwillingly; and as they prepared to leave the room, Miss Camroux told them she hoped to hear at the end of the morning that they had all been industrious; and addressing Geraldine and Louisa particularly, begged that they would keep a strict watch over their conduct, as, from the temper which they had already displayed, she feared they would be much tempted to be idle and disobedient.

Her warning she feared would have but little effect upon them; for, as they left the room, she overheard them mutter, "We are always blamed: Miss Camroux always thinks we are going to behave ill, and is constantly finding fault." She

* From "Clarence House; or, the Misses Camroux's Establishment." London: Aylott and Co. 1853. A work which we have already noticed favourably.—ED.

did not, however, notice these observations, as they were not intended for her ear.

The daily pupils had all assembled, and commiserated the boarders on their chagrin; but the entrance of Miss Helen put an end to any further conversation.

The first half-hour of study was always devoted to prayer and reading the scriptures. The chapter read was familiarly explained by Miss Helen Camroux, who always took this part of the duty, while her sister performed the same in the evening: questions were asked, references found, and parallel passages marked. Generally the interest of the pupils was excited; but on this sad morning, few were the questions asked, few remarks made; and it was evident that the minds of the young ladies were more occupied by the state of the weather than by their bibles.

"My dear children," said Miss Helen, "this is certainly a trial to you; but you should endeavour to bear it with more equanimity: you should remember that God often sees fit to disappoint our hopes to try our faith, and that our duty is submission to his will. If we rebel against him, we prove that our natural will is still at enmity with him. No doubt he has some wise purpose in sending rain upon the earth: it is a blessing for which we cannot be too thankful; for, if deprived of it, you know that the ground could not bring forth its increase, and much misery would ensue. If you turn to the book of Kings, you will see that God once, as a punishment, withheld rain for three years. You remember that last week, when Mrs. Boyce dined with us, she said that the farmers were complaining sadly for want of rain. Think now how pleased they are to see these beautiful showers; and I hope that you will feel of how much less consequence is your disappointment to you than the loss of their crops would be to them. Now go to your studies willingly and cheerfully: remember that your pleasure is only deferred; and, if you behave well, I will read you a little tale I met with, exactly suitable to the present case. Above all, try to recollect that whatever God does is for the best, and that trials and disappointments are necessary to subdue our evil nature, and that it is in mercy God sends them."

"Mademoiselle Emilie, I shall certainly be compelled to complain to Miss Camroux if you continue so idle and inattentive," said Mademoiselle Raffray, the French teacher. "Your verb is nearly all incorrect: you must re-copy it after school."

Miss Howard caught the book impatiently from her hand, saying, "I can't do it! no, I can't, I'm sure I can't! I shall never know how to write these nasty French verbs."

"Emily! Emily!" said her governess, who had entered unperceived, "I am sorry to hear such expressions of impatience from you: I had hoped you were trying to overcome this irritability of temper. Has Mademoiselle refused to show you how to do your verb?"

"No, ma'am; but I cannot do it."

"Why say you cannot, when Mademoiselle Raffray is willing to assist you, and only requires your attention to her directions?"

"It is of no use to try: I never can do it."

"I regret to see that you are still unhumbled. You are a very naughty girl: go sit in silence for half an hour, and reflect on your ill behaviour: the verb must be written before you have any recreation."

Miss Camroux then walked into the next room, where Miss Carrisforth was giving a lesson to Aileen Douglas. She was glad to hear from her a very favourable report of her progress, and particularly of her attention on that unfortunate morning.

The drawing lesson had now commenced in the upper class, and as she approached the door she heard a few words in a high tone from Geraldine; but, upon her entrance, she was pleased to find that she endeavoured to overcome the ill-feeling which was arising, and applied herself steadily to her landscape.

Louisa Woodville too was drawing, but in an indolent, listless manner; and the impatience with which she listened to the teacher's remarks assured Miss Camroux that her naturally irritable temper was scarcely and with difficulty restrained.

"I think you have very much improved, Miss Dalton," said Miss Camroux, looking over her shoulder: "this tree is very prettily shaded, and some of the touches in that old ruin are very good. You have much taste, and a little more perseverance would enable you to draw exceedingly well."

A passionate burst of tears from Louisa interrupted her: she had been desired to efface an incorrect line, and the rebellious spirit, long suppressed, burst forth at once.

"I shall never be able to draw well: it is useless for me to try," said she, throwing down her crayon.

"Patience — patience, Louisa, can remove mountains of difficulties; but, my dear child, you will never overcome any obstacle if you are so impatient. Now listen quietly to your instructions, and with all your power endeavour to do as you are told; then, if you do not succeed, you will at least have the satisfaction of knowing that you are not to blame."

Louisa did not dare exactly to disobey; but taking up her crayon she scribbled rather than sketched the cottage before her, and the clock striking twelve proclaimed the hour for changing classes.

Miss Camroux then took the first class for lessons. They were generally imperfect, and she found herself compelled to reprove several of her pupils for idleness; for, though making every allowance for the events of the morning, she regretted to see that a spirit of indolence and a want of industry had, for some time past, been increasing in the schoolroom.

Louisa's temper was still unsubdued, and after more than once being cautioned against rudeness and impertinence, to which she was rather prone, she answered a question put to her in so very pert a manner, that she was sent from the class in disgrace, and when her companions left the schoolroom she was detained to learn a lesson.

The afternoon being a holiday, the young ladies were allowed to amuse themselves; and after tea Miss Helen said, that if it would give them pleasure, she would read what she had promised them. All begged that she would do so; and cheerfulness once again pervaded the group which

surrounded her, while she read the following, from a little work entitled "Shades of Character."

NO WEATHER SENT IN VAIN.

"'If we have no rain in less than eight-and-forty hours,' exclaimed Mr. Dobson, the proprietor of a small farm in one of the eastern counties, 'there will not be a turnip to be seen. Twice did I sow this field with the best seed I could get; and if I had sown it a third time, it would have been to no better purpose, unless we have a change of weather directly.' He said the same words the next morning, and that, too, in a tone of increased vexation. He viewed the clouds, consulted his 'glass,' which was never known to err: it stood at fair—the point it had maintained for several days; and when he gently tapped it with his knuckles, the index refused to move, or if there was any variation, it inclined towards a higher point.

"He watched anxiously whether the swallows flew near the ground or otherwise; inquired whether the dew rose heavily the previous evening; what appearance the moon presented at the change, whether she lay back or not—the certain indication of rain in his opinion; but in vain disappointment followed equally his own observations and the replies of others. He did not, indeed, openly give vent to his dissatisfaction, or express the almost reproachful thought that lurked in his heart; but any one at all acquainted with him would have been at no loss to account for the unusual ill-humour he displayed, and to attribute his irritation to the idea of the total failure of his crop of turnips.

"In this unenviable state of mind, as he was riding home in the evening, he overtook a person who hired a farm adjoining his own, an honest and industrious man, with a large young family entirely dependent upon him, and who was not, like himself, in easy circumstances. He had never been 'well to do,' and had often been unfortunate where others had been successful. The usual expression of his countenance was careworn and dejected. This evening it was the very reverse. His manner, too, was entirely different: he was animated and cheerful; and, instead of the mere 'good night,' or 'good morning,' interchanged between them, Marsh—for that was his name—seemed even inclined to enter into conversation.

"'Bad weather this for us farmers,' observed Mr. Dobson, again casting his eyes anxiously round the horizon. 'There is no more appearance of rain this evening than there was ten days ago. I shall not have a dozen turnips in my ten acres. I was in hopes we should have had a soaking rain both yesterday and to-day, but it has all passed off.'

"'Heaven be praised that we had not!' fervently ejaculated Marsh. 'I should have been ruined if we had had the soaking rain you speak of.'

"'How so?' inquired Dobson. 'O, by-the-bye, I saw you busy with your mustard-seed, so I did.'

"'Yes,' returned Marsh, 'it was a great venture. All things lately have gone very hard with me. I lost both lambs and ewes in the spring; and my rent'—he sighed, shook his head, then cheerfully continued: 'I had been strongly advised to sow that field near yours with mustard. I yielded, because I valued the opinion of him that gave it; but I did so with a trembling heart, for you know what a precarious crop it is. The seed came up beautifully: there never was a better promise: it was getting ripe, but I really had not the courage to cut it. 'Come, come,' said Clarke, 'we must not dally any longer in this way. Never be afraid: you shall see me and my whole party the day after to-morrow—men, women, and children, tarpaulin and all.' If I had chosen the weather to suit me, it could not have been more favourable. Not a drop of rain, as you know, has fallen upon it: it has been cut, thrashed, and safely lodged, all in a few hours, in the finest condition. The price is high, the quality is excellent, and I shall now overcome all my difficulties. O Mr. Dobson, if rain had come and spoilt that crop, my children would have been without a home, and my wife and I beggars.'

"Dobson was a kind-hearted man, and a sensible one too. He was thoughtful for a few instants; and then, every feature lighting up with a genuine expression of pleasure, he exclaimed, 'I am glad to hear it, Marsh—right glad to hear that you are straight again. Now I'll own the truth. I grumbled at this fine weather, and was so cross yesterday I could have quarrelled with a straw for lying in my way, fancying myself a better judge of what weather was proper for us, than he who sends it. And now what is the consequence? That which has only injured me partially has been of the utmost importance to you. Yes, yes, it is wisest, and safest too, to let God govern his own world as he sees fit; for, come what weather it may, it must needs suit some; and sure enough no one is forgotten or overlooked in the right time, and when his turn comes round.'"

"Thank you! thank you, Miss Helen!" exclaimed many voices. "What a good thing that it did not rain to spoil poor Marsh's mustard!"

Louisa was in tears sobbing bitterly.

"What is the matter, my dear?" inquired her governess.

"I am so sorry that I was so cross this morning: pray ask Miss Camroux to forgive me, and indeed I will try to conquer my temper; but it is so very bad that I do not think I ever can."

"You never can, dear Louisa, in your own strength; but remember we have a Friend who promises to help those who call upon him; and if you pray to him, he will give you the Holy Spirit, who, we are told, 'helpeth our infirmities.' Do not despair, my love: recollect that our blessed Saviour was tempted in all points like as we are, only without sin, in order that he might feel for us, and succour us when we are tempted."

"I do not see," said Emily Howard, "that we are to learn anything from that tale—do you, Geraldine?"

"I can only see that Marsh wanted fine weather, and so did we; and he was very much pleased to have it, and so should we have been."

"O, but," said Fanny Hamilton, "his reason for wishing it was very different from ours. He would have been ruined had it rained, and we have only had a little disappointment; and then we have had such a pleasant afternoon that I had almost forgotten the annoyance of the morning."

"I do not forget so soon," answered Emily: "I should have liked a run in the park, and to

feed the deer, and take tea under the trees, much better than reading a little story. You need not look so grave, Aileen; I am cross, and I can't help it."

"Because you do not try, Emily: you always say 'you can't' for everything. Nobody could prevent the rain from falling, so I think it is very wicked to be cross about it: it is like finding fault with what God does. And then you are ungrateful to Miss Helen: you know she has been trying to amuse us all the afternoon. I am very glad she left the room before you spoke."

"Of course I should not have said so if Miss Helen had been here: I should not have liked her to know that I was cross."

"I think," said Emma Powel, "it is quite as bad to say it now as if Miss Helen were here: do not you, Maria?"

The young lady addressed only nodded her head by way of assent, but continued reading the book with which she was engaged.

"Miss Smithson has found a book she likes, for a wonder," whispered Annie Grey; "for I do not think she likes reading much."

"You are a pert little thing, Miss Annie," cried Miss Smithson, reddening with anger: "how dare you say anything about me?"

Annie ran laughing to Edith Gordon, who, with Leila Howard, was very busy dressing a doll, and decorating herself in a distant corner of the room.

"I wonder," said Emma Powell, "that you take notice of everything that Annie says: she sees that she has the power to annoy you, and she delights so much in fun that she will have it at any rate: then she is such a baby (not yet eight years of age), that if you were to laugh at her instead of being angry, she would not be half so disagreeable to you. But Miss Carrisforth has sent me to tell you all to put on your bonnets; as the evening is so fine we are to have a walk."

The Cabinet.

CHRIST OUR PEACE.—O my soul, there is peace! The enmity is slain; and he who is thy peace binds thee and thy reconciled Father together in bonds over which neither time that wastes nor the death which kills can have power. Forth from him who is thy peace comes life, the life eternal, the well-head and spring of which are both in him. Open thyself wide, to receive all its fulness. O my soul, let thy every faculty expand to the full conception of what Christ is to thee. If it pleased the Father that in him all fulness should dwell, for the purpose of making peace by the blood of the cross, remember that fulness is for thee. At the sacred feast thou wilt find no enmity on God's part. No: it is gone—gone for ever. If Christ is indeed thy peace realized, thou hast on thee the wedding garment, which is thy sole worthiness, in which thou wilt assuredly be accepted among the guests whom the King will honour. Thou wilt find joy and gladness; for love will be there to embrace thee; and grace will be there to sustain thee; and truth to give thee assurance in the presence of thy redeeming, justifying, and sanctifying God, who will hereafter be thy glory, the light of thy salvation, and the strength of thy life.

* From "Twelve Aspects of Christ;" by rev. George Fisk, LL.B.

Poetry.

"DO THYSELF NO HARM."—(Acts xvi. 28).

BY COLONEL BLACKER.

(For the Church of England Magazine.)

THE doors are lock'd, the gates are barr'd:
Within that prison's inmost ward
The beaten captives lay;
Chained in a dungeon's deepest gloom,
Expectant of impending doom,
They wait the coming day.

Yet surely in that trying hour
Supporting faith display'd its power
The soul from fear to raise.
While midnight silence reigned around,
Was heard to rise unwonted sound*—
The voice of prayer and praise.

Hark! 'tis an earthquake's mighty shock!
The prison's firm foundations rock,
And bolts are snapp'd in twain.
It shakes the walls of solid stone,
And iron doors are open thrown,
And loosen'd every chain†.

The keeper, waking in affright,
With trembling wonder views the sight,
By terror all unmann'd;
And madly would anticipate
What well he knew must be his fate,
With suicidal hand.

"Rash man, forbear!" th' apostle cried,
"Thy lifted weapon cast aside,
And cease thy wild alarm.
Safe in thy charge, we all are here;
No more give way to mad'ning fear,
And do thyself no harm."

O sinner, was that cry of love,
So meet the stern one's heart to move,
Addressed to him alone—
Philippi's frighted jailer? No:
Let all who tread this earth below,
The warning make their own.

"To nought like this do I incline:
No suicidal thoughts are mine,"
Methinks I hear you say.
'Tis true I see no lifted brand,
No deadly weapon in that hand,
Thy life to take away;

But ask thy conscience, is there nought
With morbid harm intensely fraught,
And fatal to the soul,
Besides the dagger's pointed blade,
The prussic dróp, or deadly shade‡,
That drugs with death the bowl?

Harm is the reign of vicious thought,
'Tis saving mercy set at nought,
And passion uncontroll'd;
'Tis pitying love divine unpriz'd,
And grace by reckless man despised,
In impious phrenzy bold.

* "At midnight Paul and Silas prayed and sang praises unto God (v. 25).

† "And every one's bands were loosed" (v. 26).

‡ Deadly night-shade, a well-known poison.

O lurks there not thy breast within,
Close pent, some meditated sin,
Some cherish'd wish, impure,
That burns thy heart to gratify,
The wily tempter's lure?

Is there no feud with vengeance rife,
That tempts thee 'gainst another's life
To lift the hostile arm—
The cause, perhaps, a hasty word?
O pause ere yet you draw the sword,
And "do thyself no harm."

Do wealth and honours urge thee strong
To choose the downward path of wrong,
Thy heedless soul beset,
And bid thee for some earthly gain,
Some evanescent phantom vain,
Eternal joys forget?

If lur'd to leave the marriage feast,
By worldly care, by valued beast†,
By merchandize, or farm‡,
O let the warning cry of Paul
Thy truant spirit then recal,
And "do thyself no harm."

O wouldst thou steer in safety by
The rocks that in thy passage lie,
Of terrors death disarm;
In memory still with holy care
The apostolic warning bear,
And "do thyself no harm."

LAYS OF A PILGRIM.

By Mrs. H. W. Richter.

No. LXXXII.

(For the Church of England Magazine.)

SUMMER EVENING.

O summer eve, how softly float
Thy hues of amber and of rose!
With dusky clouds, that seem remote,
Waiting for daylight's close:
Dove-like, in varied forms they glide,
O'er the calm vault serene;
And now in throngs, now side by side,
With silvery gleams between.
Mark how they change, then slowly fade,
Dissolved in air away,
Until the purple twilight's shade
Obscures each lingering ray.

And now from out the azure deep
Comes forth each glorious star,
Holding its reign while mortals sleep,
And shining from afar—
The "distant lamps" of other spheres,
Of other worlds the light;
Where thought in vain a fabric rears
Of visions fair and bright,
And finite owns itself to be,
When Infinite it would explore,
And only in humility
Can worship and adore.

Ah! where are now the shadowy crowd
Of clouds that dimm'd our upward view,
Like cares that have our spirits bow'd,
Veiling the holy and the true?
They fled away—so at life's close
Each earthly scene dissolving dies:
And the fair stars of hope repose
On heaven's unclouded skies.

HYMN FOR THE JEWS.

(For the Church of England Magazine).

"To him gave all the prophets witness."

Prophets and seers old
The Saviour saw in dreams;
His distant coming oft foretold,
Whose star in Jacob beams.

Abraham when Ur he left,
Though small the faith he had,
Beheld the day of Christ afar,
Beheld it, and was glad.

Patriarchs and prophets dwelt
With rapture on the theme;
They all the sacred influence felt
Of each inspired dream.

And last good Malachi
Records, in words that burn,
God to his temple suddenly
With blessings shall return.

At length on Beth'lem's plains
What sounds salute the morn!
The angelic choir, in heavenly strains,
Announce a Saviour born!

Simeon, whose reverend sight
The blessed babe doth view,
"Him who shall be the Gentile's light,
And Israel's glory too."

May Jew and Gentile now
Salvation all partake,
The blessings that so freely flow
To each for Jesus' sake,

Light, dawning from above,
Shall guide each wanderer home;
Till Jews at length Messiah love,
And own that Shiloh's come!

S.

Chelsea, Jan. 13, 1853.

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* "The lust of the flesh, the lust of the eye, and the pride of life."

† "I have bought four yoke of oxen," &c. (Luke xiv. 16-19).

‡ "They made light of it, and went their way, one to his farm, another to his merchandise" (Matt. xxii. 5).

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THE
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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

SEPTEMBER 17, 1853.

MISSIONARY RECORDS.

No. XCVIII.

"O Lord, each faithful effort own
To spread thy gospel's rays,
And build on sin's demolished throne
The temples of thy praise."

THE TWO PRINCIPLES.—In the course of an address made by Dr. Merle d'Aubigné, at a general meeting of the Geneva society for propagating the gospel, he remarked:—"Two opposing principles have at all times characterized Christianity; and they are especially active at the present hour. On one side we see the traditional and hierarchical principle at work, and, on the other, the scriptural and evangelical principle. The former of these systems sets man upon the throne, with his interpretations, traditions, and works: the latter adores God upon the throne, with his word and his grace. And you may behold an astounding spectacle in these days of ours; for, at one and the same time, we see the traditional and hierarchical principle exhibiting itself in those countries which were the most distinguished stays of the Reformation, such as Germany and England, whilst we observe the scriptural and evangelical spirit in triumphant progress in those lands which have been the fortresses of the popedom, such as France, Belgium, Ireland, and Italy; and it has spread even to eastern climes by means of the Armenian churches. Shall we admit that the Reformation and the papacy will displace one another, and that England and Germany will become Roman? O no; with God's help, things will not go so far. There are doubtless some lands of the gospel where we allow that the papacy has gained a few victories, but they are limited to the building of some walls and the perversion of some souls; but, on the other hand, there is in those fields an increasing spread of light and grace, and a spiritual victory of the cross of Christ, the effect of which is extending itself all over the globe. An angel is on the wing through the wide expanse of the heavens, bearing the everlasting gospel to every tribe and language and people and nation. Israel is waking to all appearance out of her sleep: the heathen nations are shaking—the strongholds of Islamism are tottering, and in every quarter it is the anti-Romanist arm, and the warriors of the gospel, who are the labourers. We protestants are in general much too timid: we are content that a knot of priests should din our ears with the cry that the wind blows so lustily in favour of Rome, we have nothing more to do than lay down our arms; but if we would estimate the true bearing of our position, let us listen to the testimony of Michel Chevallier, a French writer and a Romanist. He acknowledges that certain facts have occurred during the last forty years which are inimical to the influence of the papal system. These facts, he adds, are of a nature to engender apprehensions of a most serious kind in the breasts of those who sympathize with the cause of Rome. If we take a view of the several advances gained by the non-Romanist Christians since the year 1814, and compare them with the increased gains made by the Romanist nations, we are 'stupified' with the disproportion. 'Has, then' (he exclaims), 'the civilization of Romanism nothing to do but to sink into its grave?' He affirms that he is too true a Frenchman to make this admission. Roman civilization is beating a retreat, but not because it is worsted.' This, then, is his only comfort: it seems to be a very trifling one; and it confirms the assertion of a protestant writer (M. Pelletan) that 'the breeze of progress has ceased to animate the Roman part of mankind—that Roman civilization is in a state of entire decline, and that the eternal city, in which the pontiff is incarcerated, is become an actual grave.' What especially strikes me is, that the papacy is making progress in cabinets, but losing ground among the people. .... Never has there been a time, since the days of the apostles, when the principles which edify the kingdom of God have exhibited greater strength upon earth. His word, which was buried in the middle ages, and showed a few signs of returning life in the days of Waldo, and more in the days of Wycliffe, and far more in those of the Reformation, now runs from one end

of the world to another, among every people and nation."

RUSSIAN THRALDOM.—The rev. J. C. Ewald, in a letter upon his operations among the Jews in London, writes to the Society for Promoting Christianity among the Jews: "When visiting among the Jews, I called, with Mr. M——, at the house of an old Israelite from Russia. I asked him what had brought him to England, when he replied, 'Liberty.' 'In my native country,' he continued, 'I had all that I desired, but I had no liberty. It is like the case of a bird in a cage, which in the house of a gentleman receives every attention and every delicacy, but you open the cage, and the bird escapes. And why is this so? Because freedom is better than oppression." I pointed out to him the nature of true freedom.'

CHRISTIAN FREEDOM.—In lively contrast with the preceding stands an occurrence at Lagos, on the western coast of Africa, no longer the hotbed, God be praised, of the horrible traffic in human flesh. It is described by Mr. White, a native catechist, whose own fetters, both spiritual and temporal, had been struck off years before in Sierra Leone, by the hand of Christian Britain. "Striking is the case of Mr. Gilbert Lawson, one of our newly-arrived friends. He was sold to one of the Portuguese by his master, Asogbon, one of the chiefs here, early one morning, when he least expected it. This morning he requested me to accompany him to Asogbon, and accordingly I went with him to his house, and requested his servants to inform him that we had come to see him. After some time he came, and asked us to sit down. I introduced Lawson to him, and asked whether he could recollect who he was. He said he could not remember any thing of him. Lawson replied, 'I am the man who some years ago was your slave, and whom you sold to one of the Portuguese. God mercifully delivered me from the cruel hand of the Portuguese slave-dealers, by the kind interposition of the British cruisers, took me to Sierra Leone, and has brought me back to tell you what good things he has done for me. You have been living in sin, and doing what is wrong in the sight of God; but now attend to the word that God's messengers have come to proclaim to you. Little did you think to see me again, when that morning you ordered me to be sold to the Portuguese. Such indeed are God's mysterious ways!' The confusion into which the chief was thrown can be better imagined than described. He tried to change the conversation several times, and betrayed much uneasiness in his mien. What a contrast between the slaves of the chief and Mr. Lawson! While the former, miserable as they are, approach their master in humble prostration, compelled to flatter and approve his every action, Lawson was dressed in a better style, and seated on the same form with the chief, freely conversing with, and faithfully reproving him. The miserable condition of these slaves is a proof of the neglected state of their souls, while Lawson's exterior is, we trust, an indication of the better state of his immortal soul."

RAGGED SCHOOLS.—By the report of the London Ragged School Union, for the year 1852-1853, we learn that the number of Metropolitan schools is at present 116, which shews a small increase upon the number of the year preceding. During the past year 18 new schools had been opened. The number of children in attendance is—

"In day schools	9,018
In week evening ditto	5,892
In sabbath schools	11,733
In industrial classes	2,040
Total	27,673

The number of paid teachers is 221; of voluntary teachers, 1,787. The last item is particularly gratifying to the committee. That amid all the varied and alluring occupations of a great city like London, such a large number of persons can continue to devote themselves to the self-denying and laborious work of teaching the ragged and the destitute, the careless and the depraved, is a matter for which the committee would especially thank God, though they cannot withhold their heartfelt thanks from the teachers themselves, by whose zeal, energy, and discretion it is that this society mainly can continue to prosper." But "the committee must add here that the number of voluntary teachers is not yet sufficient, and that many children are yet kept out of school for want of teachers inside." The Shoe-black Society, formed of ragged lads, whose conduct in the schools has been praiseworthy, "continues to prosper. The average of boys employed for the year ending Lady-day, 1853, is 37; the amount earned by cleaning 182,537 pairs of boots and shoes, or 3,510 weekly, £760 11s. 5d. Of this sum, £450 was paid directly to the boys for food, etc.; £160 towards expenses of dépôt, superintendent, etc.; and £150 to the boys' credit in the savings-bank. The average earnings of each lad per week have been 7s. 11d.; of this he has had 4s. 8d. to himself at once, 1s. 8d. reserved for general expenses, and 1s. 7d. placed to his account in the savings-bank. The sum at the end of the year to the credit of the lads is £81. 18 have gone abroad, the greater number paying for a portion of their outfit out of their own savings; 29 of the schools have recommended boys to this society. Independently of some hundreds of ragged boys who have emigrated under the auspices of the society or its auxiliaries, and of whom the reports are almost without exception gratifying, the placing of the children in situations is one important aid to ragged school work. The great object is, to train children to provide for themselves; to lessen vice and pauperism, idleness and crime; to increase honest industry, self-dependence, and virtue. The number of children who have emigrated, as already mentioned, is one result of this grand object. The number of children put into situations at home, to get an honest livelihood, is another. By a return received from 44 of the schools, no less than 555 boys and 466 girls, have been placed in situations during the past year. The finances of the society are this year improved by two legacies, that of James Grant, esq., for £1,000, and the other, that of Mrs. Vaughan, for £100. This has enabled the committee to give about £1,700 in special and other grants, chiefly to pay off debts, and also to increase the amount of ordinary grants, without diminishing the deposit fund. By a return lately received from 70 of the schools, the sums raised by them in the year amount in the aggregate to no less than £8,700; and reckoning in

the same proportion the sums raised by the other schools, a sum of £12,000 will be found to be the result. If we add to this the £4,000 received by this society this year, it will give £17,000 raised in London alone for one year on behalf of ragged schools. To contrast this with the small amount of money so raised in London when the union first began its work is very gratifying. The committee, however, still discourage large establishments or fine buildings for ragged scholars. Simple brick and mortar structures, or old houses adapted, if well lighted and ventilated, and in the needful locality, are all that are needed; and they trust their friends in their prosperity will not forget their lowly origin and their lowly objects, 'to gather in the outcast and the lost.'"

PROGRESS OF THE TRUTH IN INDIA.—"In conclusion, I cannot refrain from noticing the movement which is now taking place in this great city among Hindoos of every class. Some of the most respectable inhabitants are now forming societies among themselves to reform many of their civil and religious practices. They have agreed to allow their widows to re-marry; to discountenance, as much as possible, the habit of giving away their daughters early in life; and to put down those grosser superstitions, connected with their festivities, against which common sense and common decency revolt. They have resolved upon such measures, and are carrying them on even amidst much abuse and opposition from their equally respectable and influential fellow-citizens. Now this is a great step towards reform; and it is certain the movement will not end merely there, for the prevailing desire seems to be a conformity, gradually, to the customs and manners of a nation who 'fear God and work righteousness,' and whose religion, laws, and institutions they are learning only now to appreciate. True, they may never be able to overtake a people so much in advance of them in every way; but they appear determined to 'follow hard after' them, and are already, in their habits, trying to vie with each other as to who among them shall look most English. The poorer classes, on the other hand, even down to the horsekeepers and grasscutters and kulis on the Mount Road, are now more enlightened. They are becoming every day more convinced of the error and ignorance and degradation in which they have hitherto been held, and are growing in intelligence and knowledge so far as to be ready to laugh at their former superstitions, and to question the superior pretensions of the brahmins and pandarums. Hence there is now on every side a pressure upon the popular system, which threatens its existence. Give way eventually it must; for 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.' Great is the truth, and it must prevail" (the rev. J. Bilderbeck to the Church Missionary Society).

EMIGRATION. — *Operations of the Prayer-book and Homily Society.*—"During the last five years 85,000 emigrants, being passengers in 486 different vessels, have been visited by the pious agent of our society on the eve of sailing from the port of London. They have been shewn the value and taught the exercise of prayer; a system of regular Christian worship has been commenced and recommended to be pursued throughout the voyage; more than 14,000 persons have furnished themselves with prayer-books by purchase; a manual of family prayer has been supplied to 54,000; and the most encouraging proofs have been received that these efforts of spiritual usefulness have been approved and blessed by him whom it is the desire of the society to magnify and serve. We are instructed, brethren, to 'cast our bread upon the waters,' with the assurance that it shall not be lost, but 'found after many days.' And who can estimate the blessing which may eventually attend these labours of our society? How many individuals may have entered upon the habits of communion with God, first led to them by this seasonable agency? Who can doubt that many families, now settled in another hemisphere, are daily kneeling at a domestic altar, which they were enabled to set up through the helps afforded them at a moment when the heart was tender and the emotions strong? Perhaps that order in the midst of disorder, that discipline amongst the most undisciplined of communities, that respect for religion which exists even amongst the devoted worshippers of mammon, may be, in part, ascribed to the instructions and exhortations which have marked the commencement of the voyage, and left an uneffaced impression" (From a sermon by the archbishop of Canterbury).

CHRISTIAN EFFORTS FAR SHORT OF THE URGENCY FOR THEM.—"One reason I would assign for the work of missions not being more extensively and successfully prosecuted, is that the professing church of Christ seems to have practically forgotten that it should be the great business of a Christian's life to convert the world. Independently of the miraculous equipment of the apostles, their devoted zeal made a deep impression upon the world amid the missionary labours of the primitive church. That church was composed of men who, although living in the world, were manifestly not of the world. The lives of these holy men were spent in promoting their Master's kingdom, and proclaiming his gospel by their laborious preaching and unceasing efforts; and the result was that numbers were added to the faith daily. Let the church discharge her duties now with equal ardour and faithfulness, and her exertions will be crowned with similar success. The promise of Christ is a permanent one. 'Lo, I am with you alway, even unto the end of the world.' The truth is, that were the associations formed for supplying spiritual instruction to the heathen in our own favoured land quadrupled, they would fall infinitely short of the wants of the people. The population of Great Britain has increased at the following rate during the present century:—In the year

1801	the population was upwards of		10,000 000
1811	,,	,,	11,000,000
1821	,,	,,	14 000,000
1831	,,	,,	16,000,000
1841	,,	,,	18,000,000
1851	,,	,,	20,000,000

Shewing an increase at an average rate of upwards of fifteen per cent. every ten years. During this period considerable effort has been made to build churches and erect schools; but these efforts have not procured half the accommodation required. It has been laid down by some political economists as an axiom of universal application,

that the increase of national wealth must be regarded as an evidence of increased national happiness. The present state of things in this country proves the fallacy of this assumption. We have now the clearest evidence that vast masses of the humbler classes may be growing up in ignorance, vice, and wretchedness, while the upper classes may abound in affluence and luxury. Indeed, it is manifest, from a careful consideration of the actual state of things, that misery may follow in the very wake of national wealth and commercial prosperity, and that the distribution of wealth, and the faithful discharge of duty as stewards on the part of the higher classes, is immeasurably more important than the rapid accumulation of money. If we look to the more immediate causes of this state of things, it will be found that an undue appreciation of rank, power, and riches, together with a disregard of the influences which a right knowledge of an unseen and spiritual world would have upon mankind, and the neglect of duties, obligations, and prayerful exertion, have been the principal causes of the demoralized state in which we find large masses of our metropolitan, suburban, and manufacturing populations" (Scripture Readers' Journal, No. 4).

BRITAIN AND THE BIBLE.—At the beginning of last century this little island of the ocean could scarcely be said to have any connection with foreign lands, except, perhaps, North America. At that time, too, this island of ours had almost entirely lost its living Christianity. But about the beginning of last century began a wonderful series of events in two directions. We recognize, according to our creed, Christ, not only as King and Head of his church, but King and Governor of the nations; and we then behold him as King and Governor among the nations, raising up this little island so that its power and dominion gradually spreads over the globe. Then, at the same time, we find him re-entering, as it were, the bosom of the evangelical church, rekindling the lost light and the lost life, and that, too, by a series of events almost unprecedented in the history of the Christian church; until, about the beginning of the present century, we find these two parallel events meeting in one. If there were a voice from heaven speaking to us, could it speak more emphatically in our ears than these events put together speak? It is Christ, the King and Governor among the nations, saying, Not for your sakes, but for the manifestation of my own glory, I have raised you up to this pre-eminence of power and dominion over the nations of the world; at the same time, I have given you a larger possession of pure evangelical knowledge and principle than to any other empire in Christendom; and therefore freely you have received, freely give, in order that this bread of life may be distributed over all the nations" (Dr. Duff).

ROMANIST AND PROTESTANT CONVERSIONS.—"The church of Rome, in numbering her converts, such as they are, upon this plan, namely the identity between spiritual baptism, and outward sacramental baptism, makes them to exceed the number of those who, by such institutions as this (the Church Missionary Society), are brought within the fold of the protestant church. A most unwarranted comparison is drawn between their *missions and ours, as if, because* we have the little troop of Gideon, and they the great, unselected, unnumbered masses, therefore the force is with them. No: the battle of the Lord of hosts is with us. Let them boast if they please of their converts—their thousands and tens of thousands of converts, upon the plan of being brought to Christ simply and exclusively by the use of external ordinances, independent of the preaching to the heart and conscience of the word of God; and let us array before their great multitude the hundred, or the five hundred. As I look at the two in comparison, I say, There is joy in the presence of the angels of God over—what? over one sinner baptized? No; but over one that repenteth. One poor sinner converted to God, made a contrite heart, and then the temple of the Holy Ghost, is infinitely more to the glory of God than if you filled the whole world with mere outward ordinances and visible temples" (Speech of the bishop of Ohio, 4th May, 1853).

IRELAND—*The "Little Ones made Wise."*—A lady, who superintends a school in the county of Sligo, writes as follows:—"Emigration and popery have done their part in thinning our school; and so violent at present is the opposition of the man of sin, that some weeks not one Roman-catholic girl could attend. A spirit of controversy and inquiry is so roused amongst us, that even our youngest girls are led to know distinctions in doctrine and the plan of salvation better than they have ever known it before. I shall give you a specimen or two of prompt replies from some of our girls to Roman-catholic inquirers. One was arguing on the necessity of using certain food on certain days; to which the other answered: 'But our Lord said, 'Not that which goeth into the mouth defileth the man, but that which proceedeth out of the mouth from the heart.'' 'Well, indeed,' the other replied, 'though I was reading about it in the Douay to-day, I did not notice it in that way.' 'But was not Adam,' she added, 'punished for eating the apple?' 'O no;' the other answered, 'there was no sin in the apple, but it was for disobeying God.' I was perfectly surprised, on some occasions, on hearing their scriptural objections to the doctrine of transubstantiation: no experienced divine could understand it better. One Roman-catholic girl, who appears to have her mind spiritually awakened, said, 'When I went to confession the priest put the wafer on my tongue, and said it was the real body of Christ. I slipped it out of my mouth and broke it in two; and then said to myself, It cannot be his real body, for I read in the bible, 'Not a bone of him shall be broken;' and I could not break this if it was the real body of the Lord.' These are her exact words. Ireland owes much, under Providence, to the Ladies' Hibernian Female School Society. May God for ever bless it! It has faithfully struggled to continue its long and unwearied support, and been the instrument of keeping alive, with the children, the lamp of divine light. Did I mention to you an answer made to me some time ago, by a little girl, about twelve years of age, who renounced popery? I asked, 'Why did you give up praying to saints?' She promptly replied with an expression of real delight, 'Ah, ma'am, why would I go to the servants, when I have the Master to go to?' The girl I reported of in my last paper, who suffered

such persecution for conscience sake, holds fast her integrity, and is an excellent servant in a good situation.")

H. S.

ROME'S CLAIM OF SUPREMACY, CONSIDERED IN A SHORT NOTICE OF THE LIFE OF ST. PETER THE APOSTLE.

In an age when every Christian eye is earnestly riveted upon Rome, it may not be altogether useless to turn the attention to the life and ministry of Simon Peter, in which something, perhaps, may be detected either to extenuate or confute those prelatical aspirations of the papal see which she is accustomed to justify upon the plea of her descent. Simon Peter, or Cephas (which name was given him by Christ, John i. 42), was the son of Jonas, and brother of Andrew the apostle. Hence in Matt. xvi. 17, "Blessed art thou, Simon Barjona," which in Syriac is Simon son of Jonas. He was a native of Bethsaida, in Upper Galilee, and a fisherman by trade. His abode was at Capernaum, and he exercised his calling on the lake of Gennesareth. That St. Peter was a married man we are informed incidentally in Matt. viii. 14, where Christ is mentioned as having miraculously recovered his wife's mother of a fever. Eusebius adds he was also a parent. Upon the authority of St. Chrysostom and St. Jerome he is usually supposed to have been the eldest of the twelve; on which account, and that of the eagerness of his disposition, he mostly took the lead among his brethren; and there appears a fair probability he was the first ordained of the apostles. Scripture informs us how he became the rock upon which the church was originally founded by his wonderful success in preaching to the Jews on the day of pentecost (Acts. ii. 41); and subsequently in his mission to the uncircumcision, the account of which may be seen in Acts xi. His first mission, in company with St. John, was to the Samaritan converts of Philip the deacon (Acts xiii. 14, &c.) However, agreeably to Gal. ii. 7 and other portions of holy writ, Peter seems to have consecrated[1] his services principally to the Jewish proselytes, for which reason we find him constantly sojourning at Jerusalem. That the authority of the keys, as understood by modern Rome, was committed exclusively to St. Peter does not appear from the sacred writings, nor is there any trace of this having been the belief of any part of the Christian church for many ages: the incipient and crude inkling of such a notion was certainly not intimated for nearly 200 years after his ministry; soon after which Rome began to arrogate an unrecognized superiority in virtue of her descent. Irenæus, bishop of Lyons at the end of the second century, and a disciple of Polycarp (who was the follower of St. John,) supported the churches of Asia Minor, with which those of Palestine and Alexandria united, in their rémonstrance expressed by Polycrates, bishop of Ephesus, against the first assumption of Rome respecting her views (to which obedience was claimed) of the proper time for observing the Easter festival (see Lib. Useful Knowledge, Wad. Hist. Church, pt. 1 c. i); and in the days of the emperor Aurelian, Cyprian, bishop of Carthage (A.D. 250), warmly contested certain vague assertions of authority put forth by that see, adducing conclusive evidence of the fact of the primitive equality of all the early churches (ditto pt. 1 c. 3). A passage in the answer of Polycrates, above alluded to, is to this effect: "I, my brethren, who have lived five-and-sixty years in the Lord, who have conversed with my brethren dispersed over the whole world, who had read through the whole scriptures, am nothing moved by the terrors (of excommunication) which are held over us. For I know that it has been said by those who are far my superiors, that it is better to obey God than man" (Waddington's quotation).

That scripture fails to support such pretensions is, upon the whole, very obvious. The passages parallel with that in Matt. xvi., where the same powers are entrusted to all the apostles without mention of the gift of the keys peculiarly to one (see John xx. 23, Matt. xviii. 18), imply perfect similarity of authority; and, even though the reference in favour of St. Peter especially be, as it were, by accident a clean omission as regards the texts alluded to, which is not likely, it would be found, if a necessary and doctrinal truism, strongly corroborated throughout the whole narrative of the apostolic career and the teaching of the apostolic epistles; whereas the direct reverse is the fact. Let us examine this.

In Matt. xvi., where this statement of the keys occurs, to St. Peter it is committed to open the kingdom of heaven; which his ministry as detailed in the Acts (above alluded to), most coincidentally, supernaturally, and fully accomplished. If this expression be taken to impart also a ministerial right of admitting or excluding from the fellowship of the church (and there seems to be no reason why it should not), it becomes equivalent and synonymous with the contextual phrase of "binding and loosing" (and this most certainly intends as much), which being a power granted in consequence of the confession of a true faith, is applicable even in this passage to all the believing apostles alike; for the inquiry of our Lord as to their belief in him was an inquiry to all, "Whom say ye that I am?" and, upon Peter's reply (which was accepted as including that of the whole generally, because Christ afterwards charged them all, "his disciples," "to tell no man"—what they had just confessed—"that he was Jesus the Christ") followed the conference of the ecclesiastical prerogatives in question; and this unlimited application of them is subsequently confirmed in chap. xviii. 13, where our Lord is conversing expressly on the authority of his church and of her rulers, the holy apostles, who, together with "the prophets," are described by St. Paul (Eph. ii. 20) to be her "foundation," "Jesus Christ himself being the chief corner-stone," to whom alone is preference attributed; in conformity with which, in the prophetical picture of the celestial Jerusalem (Rev. xxi. 14), "the wall of the city" is shown to have "twelve foundations, and on them the names of the twelve apostles of the Lamb," without any distinguishing mark to indicate that of a chief or superior. Is St. Peter, because he was the spokesman upon this occasion as upon many others, to be imagined the only one of the

twelve who possessed a true apprehension of the divine character of his Master? In St. John vi. 68-69, we read, "Then Simon Peter answered him .... we believe and are sure that thou art that Christ." If it be replied that the confession of Christ's messiahship had nothing to do with Simon's elevation to a sovereignty over his brethren, but that it was a choice derived solely from the absolute will of his Master, I ask, in answer, what is there even in this text to prove a delegated magistracy over the other eleven? Does the donation of the keys, which is the only particular not repeated in Christ's commission to all the twelve as read in other places, imply St. Peter's possession of them in a sense which refers neither to his initiatory success in advancing the kingdom of God, nor to the office common to the whole church of remitting and retaining sins, but to a kind of presidency, to which all were bound to yield submission, in flat contradiction to many plain precepts delivered by our Saviour on this very head, such as "One is your Master, and all ye are brethren;" "One is your Master, even Christ;" "Whosoever of you will be the chiefest, shall be servant of all?" Does it nullify the lesson taught in St. John xiii. on the ceremony of washing the feet of the twelve, where the only chief that is spoken of is again Christ, "your Lord and Master," and the disciples are collectively compared, without any exception or reservation, to one that is sent, and enjoined in consequence, to practise reciprocally and interchangeably not only the duties of a thoroughly meek spirit, but also, as exemplified, of a complete fraternal equality, "Wash one another's feet;" without any difference such as the two ambitious sons of Zebedee were reproved for, when they expressed their exoptation for a favour greatly offensive, from its very exclusiveness, to the ideas of their fellow-apostles, and at variance with that self-denying lowliness which their Master was wont to contrast with the lordship exercised by the Gentiles? If so, we must think it is but reasonable we should discover in the conduct of the apostle himself, his writings, and the testimony of his holy contemporaries, satisfactory indication of a privileged supremacy, no where made out in the history of the ecclesiastical commission as related by the evangelists.

But how is this? So totally ignorant was St. Paul of any especial deference due to his colabourer, that he details, circumstantially, an occasion when the weakness and disingenuity of St. Peter elicited from him a very severe and public rebuke, which was received with a submission incompatible with a feeling of official pre-eminence divinely derived, and given without any of those scruples and extenuations felt and acknowledged by subordinates when tempted to censure any ordained authority, much more one acting upon a license from above. That St. Paul should have experienced none of this repugnance is not surprising, since he informs us, in 2 Cor. xi. 5, that he esteemed himself to be "not a whit behind the very chiefest apostles"—an expression very inappropriate if one was accepted as the very chiefest of all; and that he considered "the gospel of the uncircumcision was committed unto him," "as the gospel of the circumcision was unto Peter;" for, says he, "He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles" (Gal. ii. 8), his own apostleship occurring after the assumed supremacy of St. Peter, and yet deemed by himself so totally independent that he tells us, in the chapter preceding that from which are the foregoing quotations, that, after having been called by God's grace, he "immediately conferred not with flesh and blood, neither went up to Jerusalem to them that were apostles before" him, but occupied himself in his own sphere of labours three years ere he repaired to the Jewish capital, when he proceeded thither merely "to see Peter," with whom he abode fifteen days. In all of which we cannot discern one act of subordinancy to the sole owner of the keys of the kingdom, the deputed vicar of Christ, the infallible head of the church upon earth.

St. Peter's unqualified amenableness to the incorporated church appears distinctly in Acts xi., where we learn that the apostles and brethren of the circumcision "contended" with him for having eaten promiscuously with the Gentiles—a condescension and freedom which to them was offensive, and perhaps unlawful; thereby extorting from him, by way of vindication, a minute and faithful rehearsal and exposition of all that had led him so to act;—an accusatory proceeding this, strikingly unbecoming in those his arraigners, who must have been aware, had it existed, of his absolute supremacy. The same kind of argument may be gathered from the history of the synod held at Jerusalem (Acts. xv.), where, though Simon Peter is the first, as usual, to address the conference in a set speech, previous to which there had been much disputation, the sentence of St. James the just, who was then bishop of the diocese, was that which "pleased the apostles and elders," and on which they forthwith acted, without any particular attention to the single voice of St. Peter, admonitory or permissive, or behaving in a manner supplying one solitary intimation that he claimed a prerogative destructive of the universal equality of rights enjoyed, it would seem, by all the apostolical members of the assembly.

Now let us turn to the epistles of the same apostle. In the opening of his first epistle he styles himself simply "an apostle of Jesus Christ;" in his second, "a servant and apostle of Jesus Christ;" and in the valedictory peroration of the former, he salutes the scattered churches, whom he is exhorting in the name of "the church that is at Babylon" (which most commentators have concluded to mean Rome), upon terms of perfect equality; at least nothing to the contrary can be inferred from the expression, "Elected together with you;" a phraseology here, from first to last, certainly dissimilar to that tone of imperiousness towards sister churches employed by the present descendants of the very same Christian community. The first and only-mentioned pre-eminent authority is "the chief corner-stone, elect and precious," which God "laid in Sion," ordained in such manner as that whosoever believeth in him shall not be confounded; and in the enumeration of the ordinances in this world, to which man is bound to submit, is placed first and foremost "the king as supreme," then "governors" in general; and

lastly, though of course first in importance, is adduced the obligation of obedience "unto the Shepherd and Bishop of your souls," "the chief Shepherd," which we are told in St. John x. 11-16 is Christ "the good Shepherd," "the one Shepherd" over the "one fold;" or, as St. Paul more fully expresses it in Heb. xiii., "Our Lord Jesus, that great Shepherd of the sheep." In a matter so momentous as the deposition in the hands of one individual of the supreme government over the entire spiritual universe, we should presume that either in the writings of the man represented to be that individual, and required to transmit, unimpaired, his high office to endless posterity, or in some portion of those copious dissertations and varied instructions of his assumed subordinates, which abound in plenty, would be found a few hints of the obedience due to himself and his successors, especially whilst treating at large upon the relative duties of the ruler and the ruled. But such is not the case. I can conceive that I may be told I have confirmed in the foregoing line of argument, one conclusion, at which the opposite party are, primarily, most anxious to arrive, namely, that implicit obedience being due to the chief Shepherd of the fold, it must, as a consequence, be so also to his representative upon earth. But until it can be demonstrated that St. Peter was here speaking of himself, possessed personally of the attributes of his Master, or acting as his sole responsible plenipotentiary, I must consider his language not only insufficient to establish the Romish view, but powerfully confirmatory of the one here contended for.

Now, if it be affirmed that our Lord's command to St. Peter, "Feed my sheep," had in it anything of personal exclusiveness and prelation, I reply that St. Peter did not so understand it; for he positively divided the great work with the other apostles, reserving for himself only a fair share; and especially abstaining, as Dr. Whitaker remarks, from any interference with the ministry of St. Paul. Also observe that in his own second epistle he exhorts "the elders," alluding to himself "also an elder, and a witness of the sufferings of Christ" (which were the other holy apostles, as St. Peter himself, the mouthpiece of the rest, remarks in Acts v. 32, "We are witnesses of these things"), "and also a partaker of the glory which shall be revealed" (which glory St. Paul, in Rom. viii. 17, 18, describes to be that the sufferer for Christ will partake of with him), "to feed the flock of God which is among you" (hereby perpetuating in every several church, by the selfsame phraseology, the divine commission he had received, and therefore all that it imparted), "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind"; adding (which is a very remarkable comment on his own lineal successors), "neither as being lords over God's heritage, but being ensamples to the flock. And, when the chief Shepherd shall appear," evidently there being none at present upon earth, "ye shall receive a crown of glory that fadeth not away." Now, should any one be desirous to know what the church of Rome thinks of these expressions, and the temper in which they are written, he may infer it by turning to a Spanish version of the "Apostolic Epistles, by Don Francesco Ximenes," published at Madrid, in 1816, from which an exact translation in English of 1 Pet. v. 1-5 appeared in No. 19 of "The Church of England Magazine"; when he will be struck by a freedom in rendering the original Greek, extremely discordant with the simplicity and liberality of its whole tenor, and capable of answering almost any purpose to which it might be useful in respect of the question at issue. But, if we abide by our own faithful and literal version, it is impossible to read the description of the Christian bishop, without conceiving that St. Peter had in his mind his Master's injunction respecting the fellowship of the apostolical society, among whom pre-eminence was so thoroughly discountenanced, that "whosoever will be chief among you, let him be your servant, even as the Son of man," whose model was not that of command, but of ministration; which, if applied to all, leaves no place for exceptional and individual supremacy. Throughout his second epistle, the same humble strain of non-assumption of superiority over the apostolical fraternity uniformly prevails; as when he speaks of "the commandment of us, the apostles of our Lord and Saviour," and "our beloved Paul," who wrote "according to the wisdom given unto him," and acted assuredly, so far as the sacred records relate, with a freedom towards Simon Peter and his other colleagues, little indicative of an opinion of any human supremacy on the one hand, or subjection on the other.

There is little doubt that, had it served the interested purposes of the papal see to elevate, St. John, St. Paul, St. James, one of the evangelists, or almost any other apostle, to the chair of the Vatican, with the evidence which tradition, the interpolation in the writings of the fathers, and partial views of scripture texts might have been made to furnish, the superstition and ignorance of her vassals would have admitted the assumption, and rendered its confutation quite as perplexed as it now appears in the case of St. Peter. Worldly advantages, and not real spiritual ascendancy, as they originated her ambition, so did they mainly contribute to exalt her to her present proud position; and with every increase of external prosperity there has naturally been a proportionable addition to her claims; but an unprejudiced inquirer can find them supported neither in the history of the ancient church, nor the inspired oracles of her religion. "The church," says St. Epiphanius, "was never called so much as by the name of any apostle: we never heard of Petrians, or Paulians, or Bartholomæans, or Thaddæans, but only Christians, from Christ;" surely, then, he, and he alone, is the head as well as original; for how, when, and where has he deputed any other, either in heaven or on earth? That texts of scripture should have been cited to substantiate the validity of the Roman dogma is what might have been expected as a thing in course; for there is no doctrine however preposterous, no heresy however fatal, advanced by a community professing Christianity, in support of which some interpretation of the sacred canon has not been pleaded; whilst, therefore, the protestant churches have both motive and reason to justify their adherence to the example of the primitive Christian communities, it must rest with the papal see, either as the successor of St. Peter, or upon some

weightier grounds, to prove an assumption which can be deduced neither from the holy bible nor the admission of antiquity.

Though Baronius makes St. Peter the founder of the church at Antioch, A.D. 40, LeClerc and Basnage with more probability attributes its origin conjointly to St. Paul and St. Barnabas. About the year A.D. 69, the holy apostle suffered martyrdom at Rome, over the Jewish population of which city he was the first bishop. The mode of his death, crucifixion, had been prophesied by his Master (John xxi. 18, 19: "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldedst; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and carry thee whither thou wouldest not: this spake he, signifying by what death he should glorify God. .... Follow thou me"), and referred to by himself in his second epistle, chap. i. 14: "Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me." He is said to have suffered with his head downwards at his own request, as a sign of his sense of his own unworthiness.

Most probably the dispute arising out of the papal usurpation has given rise to the ingenious arguments adduced in defence of the opinion that St. Peter never visited the Roman capital; but that this notion, notwithstanding the reasoning of Milman, was in the first instance the offspring of an unworthy hostility, seems clear from the evidence collected by the erudite bishop Pearson, who quotes Ignatius (disciple of St. John), Papias (also an apostolical father), Dionysius (contemporary with the same evangelist), Irenæus (disciple of Polycarp), Clement, Tertullian, Cyprian, Eusebius, Athanasius, Epiphanius, Augustin, and many others of less note, to establish a position which he considers certified by the most incontrovertible testimony. Such, too, was the conclusion of very many of the polemical writers of the school of the reformation. Linus, mentioned by St. Paul in his second epistle to Timothy, first bishop of Ephesus, became the immediate successor of the apostle; then the celebrated St. Clement, also spoken of by St. Paul in the Philippians, chap. iv., to whom succeeded Anicetus.

As Anglican catholics, we feel some interest in the residence of St. Peter at Rome. Tacitus and Martial both refer to the presence in that city of two British ladies, Pomponia and Claudia Rufina, during the reign of the emperor Claudius, predecessor of Nero, under whose government Peter's martyrdom happened. The latter appears to have been the daughter of Caractacus, the renowned chieftain of Britain, then captive in Rome, and wife to Servilius Pudens, the Roman senator, the site of whose private dwelling, it is said, is now occupied by the church of St. Pudentiana (daughter of the senator), erected in commemoration of the hospitality extended to St. Peter and St. Paul during their stay at Rome. That the latter of these apostles was sent thither A.D. 56 is certain, and in all likelihood St. Peter was also there at the same time; for his first epistle from Rome was composed about A.D. 60. Tacitus informs us that Pomponia, wife of Plautius the *prætor, on her return with her husband from Britain, A.D. 57, was charged with* "a foreign superstition," which could scarcely have been any other than the creed of Christianity. Pudens and Claudia his wife have both, side by side with the bishop Linus, the honour of a corner in the second epistle to Timothy, chap. iv., dated from Rome, and written may-be under the very roof in question, cir. A.D. 66. Incontestible it is that thus early native Britons had embraced the faith of Christ, through the instrumentality most probably of either Paul or Peter, or both concurrently; but whether the gospel had been previously preached in ancient Albion, as one would conclude from the passage regarding Pomponia, or became known there in consequence of the captivity of Caractacus and the conversion of his daughter's whole family (for her children, Timotheus, Novatus, Praxedes, and Pudentia were all proselytes), is not explained, though the supposition that either Paul or Joseph of Arimathea (which last, however, is scarcely better than an Elizabethan fable) was our father in the faith would lead to the determination that it must have taken place at least about this period at the latest. This opinion is strengthened by the assertion of Gildas, who maintains the first promulgation of Christianity in Britain to have occurred antecedent to the overthrow of the heroic queen Boadicea, A.D. 61, about fifteen years after the capture of the Silurian chief. This view, however, as to date, is opposed to that advocated in Churton's "Early English Church," where St. Paul's travels to the west are fixed in A.D. 63; and either himself or certainly one of his companions is claimed to be the original planter of a Christian church in these islands. Mr. O'Hea, to whom I am already indebted, tells us that in a wall of the catacombs under the church of Santa Pudentiana, where the primitive Christians of Rome sought to exercise their worship in security against their persecutors, still exists a slab with an inscription in memory of "Cornelia Pudentiana," whose mortal remains lie deposited beneath the very locality the apostolic bishop has sanctified by the celebration of his sacred offices.

To whatever honours, therefore, the church of Rome may be entitled from the circumstance of being governed by a bishop upon whom has descended carnally the mantle of the greatly blessed St. Peter, let her enjoy them to the utmost, and welcome; but why she should on this account be recognized as of necessity the sole, universal, and unerring arbiter in all affairs both of doctrine and discipline, to which every separate branch of the catholic federation—each in itself a responsible and distinct depository of the one truth committed to it—is enjoined to surrender the most abject obedience, cannot possibly be shown either by the conduct and writings of the apostle himself, of those to whom he more immediately bequeathed his high functions, or any document of the apostolical or many a following era. This theory and that of her infallibility are counterpart: admit either, and the other follows. To no power could such absolute dominion have been entrusted but to one that was to be preserved infallible, and that power essentially infallible demands as such the prostration of all others. But that the Holy Spirit has promised to abide with Christ's church, and guide her into all truth, may not in any particular case be repressed, quenched, and finally

, in a manner correspondent with the of individuals to do despite to a saving parted equally upon the general pledge of e assurance, it remains for Rome to prove ruth of her own purgatories, her clerical , her mariolatry, her dogma of priestly i, her derogatory views of justification, and adoration of images, and a host of rors too multitudinous here even to col- d in defiance also of the instructive and ory doom of five out of the seven Asiatic addressed by their divine Head in the evoice of the Revelation. In short, the of the primogenial churches must be de- ed to have been falsified ere an appeal to mple can be used to fortify the position modern hierarchy of the Tiber, and a pe- terpretation put upon the whole tendency writ before its evidence will avail; for he word of God throughout is descriptive ne kind of kingdom, whose Prince for all bodily absent in heavenly glory, reigning t only in the respondent spirits of his g and fasting subjects, all of whom may thus in his word, his sacraments, and pregation, and each community of whom w in subjection to its immediately ap- rulers, until these ambassadors—for we read of a vicegerent—on his personal o claim the sceptre, shall be called on to account at his tribunal of the legal ad- ion of those laws and ordinances which sent to unite in one truth a common fold oly catholic church—purchased by his nctified by his Spirit, and governed on his will, and the brightness of his presence ity.

WATCHER.

Weekly Almanac.

men this is impossible; but with God all things are —MATT. xix. 26.

we pray thee that thy grace may always and follow us, and make us continually given to all good works; through Jesus ur Lord. Amen.

ER.	MORN. LESSONS.	EVEN. LESSONS.
teenth Sunday	Ezek. xiv.	Ezek. xviii.
Trinity	Matt. xix.	1 Cor. iii.
lay	Zech. ii. iii.	Zech. iv. v.
	Matt. xx.	1 Cor. iv.
lay	Zech. vi.	Zech. vii.
	Matt. xxi.	1 Cor. v.
nday (St. Matt.	Eccles. xxxv.	Eccles. xxxviii.
. Ev. & M.) ..	Matt. xvii.	1 Cor. vi.
nday (Ember	Zech. viii.	Zech. ix.
)	Matt. xxiii.	1 Cor. vii.
y (Ember Day)	Zech. x.	Zech. xi.
	Matt. xxiv.	1 Cor. viii.
day (Ember	Zech. xii.	Zech. xiii.
)	Matt. xxv.	1 Cor. ix.

ien in the weakness of this life troubles , they compel us to desire eternal rest. , this life is more dangerous in its smiles its frowns; and it must be guarded against reater pains when it tempts us by its ns to love it, than when its crosses and drive us to despise it. For, since is of this life is lust of the flesh, lust of the eyes, and pride of life, the desire of earthly enjoyment will often insinuate itself into those hearts who covet spiritual and unseen and eternal things, and with its blandishments beguile us in the way of duty. For in proportion as future blessings are dearest to the soul's love, the more influence have things present over the weakness of the flesh. Would that those, who have learned both to discover and lament this peril, were strong enough to overcome it and escape from its effects! But, without the grace of God's Spirit, no will of ours is sufficient for the days of temptation: the will is yet in bondage as long as it is the slave of desires which master and bind it; 'for of whom a man is overcome, of the same is he brought into bondage;' but, 'if the Son shall make you free,' says the Son of God himself, 'ye shall be free indeed.' The law, then, by teaching and commanding what cannot be fulfilled without grace, convicts man of his own weakness, and, when he discerns his weakness, constrains him to go to the Saviour, by whom the will, being armed with a healthy strength, is enabled to achieve what was impossible to its weakness. The law, therefore, brings us to faith; faith receives of the Spirit more abundantly; the Spirit sheds abroad love in the heart; and love grows strong enough to fulfil the law (Rom. xiii. 10). When, therefore, we find ourselves poor and destitute of this love, by which the law is only to be fulfilled, we must not vainly seek for these riches in our own poverty. But by prayer must we seek it, asking and knocking at the door, that he with whom is the 'fountain of life' may grant us to be filled and satisfied out of the plenteousness of his house, and give us to drink of his pleasure, as out of a river.' So shall the love of God be spread abroad in our hearts, by the Holy Spirit that is given us" (S. Augustine).

"O Lord my God! in word, in deed, in thought,
I do not, cannot love thee as I ought:
Thy love must give that power, thy love alone;
There's nothing worthy of thee but thine own."

H. S.

THE LORD'S DAY:

A Sermon*,

BY THE REV. GEORGE VENABLES,

Curate of Deddington, Oxfordshire.

REV. i. 10.

"I was in the spirit on the Lord's day."

IT was the consolation of St. Paul, in the certain anticipation of his departure, that he had fought a good fight, and kept the faith; and it was a repeated exhortation in his epistles: "Fight the good fight, war a good warfare, lay hold upon eternal life." St. Jude, in his brief but energetic epistle to the

* We trust that the immediate danger in respect to the opening of the Crystal Palace is passed; but we feel that the subject should be prominently placed before the Christian mind. We therefore insert the above sermon, preached March 20.—ED.

saints in God the Father, and the preserved and called in Jesus Christ, urges and exhorts them, almost with vehemence, to contend for the faith once delivered unto the saints.

It would seem as though in all ages of church history various doctrines were assailed, either by open conflict, or by hidden and secret treachery; and we have strong reasons, I think, for expecting that many, and I almost fear increasingly strong efforts will from time to time be made against our religiously confessing God as a nation; until, ceasing thus to honour God, we discover, when our mad follies have carried us beyond hope of restoration, that a nation which forsakes God is always forsaken by him. Many attacks are being made now upon our once Christian constitution; and it seems that, owing to the force of the irreligious liberalism of the day, it will soon become a matter of fact that we are nationally indifferent whether those who legislate for us are Christians, or men who deny "that Lord who bought them."

I stand not here as a prophet, but as a believer in God's principles of retribution, by which he causes the recompence of a man's hand to be rendered unto him; and I call on you to notice, in our future history, that as surely as we cease to possess a Christian legislature, so certainly we shall be marked out for chastisement by God. National sins cannot as such be punished hereafter; they therefore more particularly find their retribution in the present world. But we are also attacked in a more specious and insidious method: we are threatened with an injury, supported by such plausible pretexts and specious subtleties, that even Christian men, who, we are persuaded, wish nothing but good for their country, are induced to lend their support to a scheme which I must conscientiously tell you I regard as a solemnly sinful proposal, and one which, united to the unchristianizing alteration in our legislature, seems to me to be like the union in friendship of Pilate and Herod, which was followed almost directly by the mockery of Christ and his condemnation to death.

It was my endeavour, some months since, to shew you, that it was our bounden duty to keep the whole of the sabbath-day holy; and I pointed out to you on the occasion referred to, that we, as sons of Adam, are bound as much to keep the sabbath law as the marriage law; for both were given from the commencement of man's history; and that the sanctification of the day depends in no way upon Mosaic institutions, but on a distinct ordinance by God from the time of creation; and that, if this observance is not incumbent on us, neither is the law of marriage, which was given at nearly the same time and under similar circumstances, binding on us; and this, I feel persuaded, none are willing to admit.

I also noticed to you that, as the moral law contained in the ten commandments is binding upon all men (as we confess in our seventh article), you had here a strengthening of the obligation; while I tried to shew you that the argument that because Christ altered the day of observing the sabbath from the seventh to the first day, therefore the duty was altogether abrogated, was a very singular argument; for that it certainly must be granted that, since the alteration which Christ made was a change of the day of observance, it could not but be manifest that the observance was to be continued; while the cause of this change, consisting in the fact that it was to celebrate an even more glorious work than the creation, viz., the redemption of the world, was rather a proof that the Christian sabbath deserved a far stricter spiritual observance than the originally instituted day of rest. And so the first day of the week was strictly observed as the Christian sabbath in the earliest times of the Christian church. I have not been able myself to verify all the quotations which I am about to make; but I feel perfectly satisfied that they are correctly transmitted in the work from which I have taken them, which quotations will prove my assertion: Justin Martyr, beheaded in Rome, 165, and who was born just at the close of the first century or beginning of the second, states that in those days, all Christians living either in city or country met together; and on these occasions, after the scriptures had been read, the president addressed the congregation. Then the president offering up prayers, they celebrated the Lord's supper; and a part of the consecrated elements was sent by the hands of the deacons to the absent members of the church. Tertullian, who was born towards the close of the second century, calls the chief portions of Christian worship by words meaning the solemnities of the Lord's day. And a heathen, Pliny, who wrote only about twelve years after the death of St. John, tells the emperor Trajan, in his celebrated letter to him concerning Christians, that they met together on a set day for their religious purposes.

We are further taught at a later period (and assuredly we must not imagine that the strictness of observance would increase, but rather tend in the opposite direction), that the day was kept sacred, and not given up to "doing worldly pleasure and gratifica-

tion." "A true Christian" wrote Clement of Alexandria (second century), "observes the Lord's day by casting out bad thoughts, cherishing all goodness, and honouring the resurrection of the Lord which took place on that day." And once more, Justin, already quoted, says, "On Sunday we all meet together, because it is the first day on which God made the world out of chaos, and Jesus Christ our Saviour rose from the dead; for on the day before, Saturday, they crucified him; and on the day after Saturday, which is Sunday, he appeared to his apostles and disciples."

Thus, therefore, we contend it is plain, from the earliest institution, coeval with Adam's creation, as well as from the moral law, and from Christ's own change of the day, that the sabbath is a perpetual ordinance; obligation (if you please) on all men, privilege to the Christian; and early history, now quoted, illustrates and tends to confirm the scriptural doctrine. Notice here the force of the text: "The Lord's day." The term stands alone, in scripture: it is an emphatic term: it is a remarkable term. Now Christ said when on earth, the sabbath was made for man, and not man for the sabbath; showing its proper use was for man's benefit, and not (as the Pharisees would have argued) that it was appointed to reduce man to a state of slavish observance thereof. But here, my brethren, the day is called the Lord's. What do we gather from the comparison of these two sentiments together? Are they contradictory? Impossible! Yet assuredly they are not meaningless expletives. No, brethren; every word of God is pure and is profitable.

The sabbath was made for man, for his rest from worldly labour and worldly care: the day when, as the poor husbandman or laborious artizan awakens, he may feel "God has given me this day as a rest from my weekly six days' toil; and but for this his merciful appointment, I should have to labour daily without rest or cessation, and yet obtain just what I now get—but the means of livelihood in return."

"It was made for man." The diligent energetic man of business or profession (and I believe God loves to see each man diligent in his appointed calling), is intended to check his mind on the sabbath morning (or rather on the Saturday evening), when it would fly away to its worldly avocations. "No; you not only may forget these anxieties for a time, but it is your actual duty and privilege to do so." "It will be for your advantage to forego for some hours entirely any reference whatever to your daily avocations, and learn that, as God rested from all his work which he made, so may and so ought you to do."

"It was made for man"; for we are taught it is for yet higher purposes. Man is not like a mere animal, to rest his body and forget his soul; nor is he to live as though there were no futurity, whose destiny must be determined here. In all ages (as I have illustrated) it was a day of religious joy and of holy public worship. St. Paul, to the Hebrews, and particularly chap. iv., seems to allude especially to the sabbath-day of the Jew as inferior both to the Christian sabbath now, as well as, of course, most inferior to that of which it was an emblem—"the rest which remaineth." There remaineth, therefore, a rest, or a keeping of a sabbath, to the people of God. Herein, therefore, again "the sabbath was made for man." It was to be to him a hallowed day, freed from worldly cares and worldly duties (as I have stated); but more than this, a holy day, in which the mind should be peculiarly devoted to the contemplation of spiritual subjects. Yes, and as a holy, so it was to be a heavenly day; the rest which as yet exists for God's people now, but which is a type, shadow, and emblem of that which in a more extended sense remaineth for God's people in eternity. Concerning this sabbatism, spoken of here by St. Paul, it has been beautifully remarked, "In this life there are many sabbaths; but then there will be a sabbatism perpetual, perfect, complete, eternal."

Now, does it not seem remarkable that, seeing this day is so peculiarly made for man, it should be termed the Lord's day? It is remarkable, and it is well worth (I think) our consideration. It gives the completest emphasis to the whole institution. God had taught through the Old Testament his very extreme jealousy concerning this day; and, excepting idolatry, no other sin is so specially marked out as displeasing to God as the sin of sabbath-breaking. But now, under the Christian dispensation, the day of rest is placed upon a somewhat different footing. Now, as ever, it was made for the benefit of men; but not now is the work of creation celebrated, but the work of redemption. When in commemoration of the former work it was ordered to be observed, it is said distinctly, "God blessed the seventh day, and sanctified it;" and God specially regarded in after ages the extent of its observance, and punished the transgression of it with heavy affliction. But, when once the object commemorated was changed, do you not perceive a change also in some other particulars? Now it was to be in celebration of even a more glorious work than before: now the re-

demption of a lost world was to be kept in view; and as that redemption was accomplished by Christ our Lord, so the day is henceforth denominated the Christian sabbath, or, still more strictly, "the Lord's day." And then do we not gather an important fact in observing that such a term is here applied by St. John under the direction of God's Holy Spirit? It is, you see, a distinct assertion that there is a day which is specially called "the Lord's day," a day which he himself, and not St. John, has thus claimed to be his own.

But if his own, if the Lord's day, how made yet for man? Recollect only, brethren, that the day is called the Lord's day, in celebration of his work of salvation for us men, and you have at once the key to the difficulty. Yes (our gracious Lord seems to declare), of old ye had a sabbath of rest, a sabbath of worship, a type too of a better inheritance beyond; and shall ye be worse cared for now? It shall not be: the former sabbath was necessary, and thus it was made for man; but man is not changed, and therefore the sabbath is still needful, and so he shall yet possess it. Now he shall celebrate my work of redemption, which I am completing for him; and thus his sabbath shall yet be made for him, while yet it shall be distinctly recognized that the day is under my special care and protection; and, as hitherto its observance has been jealously regarded by the all holy Jehovah, so now under my peculiar dispensation will I regard it: through the long ages yet to follow, I will preserve it to my people, a day of rest from worldly callings, a day specially set apart for the worship of my name, a sabbatism as a typical earnest of the rest which remaineth hereafter. And, lest you should be in doubt concerning this, or men should argue that in the Christian dispensation this sabbath is not vouchsafed, be it known to all that it yet remains for man; but, that you may be assured that I watch with a jealous eye over the manner of its observance, it is henceforth emphatically proclaimed, by the dictation of my Holy Spirit, that it is the Lord's day. I ask you, brethren, can you arrive at any other fair conclusion? and if not, is not this conclusion irresistible — that the sabbath is made for man, and that Christ, to show his jealous care of it, calls it his own?

But it is quite time that I called your attention to that special attempt which, by open act, or, if not by this, by more covert proceedings, is being made to profane God's holy day openly, and with the sanction, or at least with the apparent sanction, of the law. *It is a truly lamentable* fact, when individuals, or when numbers of persons together, profane that day which Christ has distinctly claimed as his own. But, brethren, when this is done by the sanction of legislative enactments, or permitted through want of legal impediments, then the sin is no longer an individual sin only, but a national transgression, and will be nationally punished; nor will individual piety ever avert national calamity for national neglect of God. You know, brethren, that vigorous efforts are being made to throw open to the use of the public that magnificent building, a portion of which many of you have beheld, and which is now in course of re-erection, not only, as before, upon the six days in the week allowed by God; but no, swarming multitudes are, if possible, to be thronging there together on that very day which (we have seen) the Holy Spirit told St. John to denominate "the Lord's day." Various arguments, however, are adduced in defence of this plainly wicked action; for how else can it be termed, when we see it is in direct opposition to the will of God? Some of these arguments have even influenced the minds of those who we cannot but think are really desirous that men should not do wickedly. But what is their argument? It is, that many thousands (and this is an awful fact) on every sabbath day, in London, only spend their time in open wickedness, in the very lowest and filthiest pursuits in those many places freely offered them by the profligate society around them, and that such an opportunity as would be afforded them by opening this place on the Sunday would be far preferable to their spending this day as they now do. In other words, the crime, the essence of the sin of sabbath-breaking is to be maintained; but it is to be clothed in the garb of morality. Do men think thus "to dissemble and cloke their sins before Almighty God?"

But suppose the plan to succeed, then are they "doing evil that good may come;" and this system is most fearfully denounced in scripture. Again: suppose that you can induce a man to spend a portion of the sabbath in the Crystal Palace instead of a gin palace, we grant that so far perhaps it might be a somewhat less debasing sin (yet sin it is). But will this lead to any higher or better results? Is it hoped that, first, by rescuing a man from the haunts of iniquity, and placing him in the beautiful gardens where all that is delectable is flourishing, you may next transplant him to the house of God, and thus lead him step by step from a bad life to one of holiness? Is this the scheme they have in view? I venture to say that no one ever seriously fostered such a notion; and those

who contemplate it are convinced of its great improbability. No advocate for this sabbath desecration professes to attempt this. Moreover, I think that the good even which is expected by some will never arise. I grant that the former part of the Lord's day may be thus desecrated in a more apparently fashionable or less debasing way than possibly would be the case in the haunts of iniquity which London possesses. But does any one suppose that the evening of a day thus spent is to be finished with propriety? The day has passed in open defiance of God's laws: how will the evening be occupied? The men of the world are wise in their generation; let them teach us: why are they building in every direction around this grand place of entertainment almost every kind of edifice which shall accommodate the demands of the debauched and licentious sabbath-breaker? O, my friends, they know well how the evening of a mis-spent sabbath must be occupied! Reflection, meditation must be obliterated: the sun-set scene must correspond to the iniquity of the day.

Another argument has been used especially with the poorer classes, and one which in some instances they have been misled by: they have been persuaded that, unless this place is open to them on Sunday, they will never see it. To which we offer three answers—the first, that, if this be so, it will be better never to see it than to break God's holy day: else what meant our divine Instructor, when he said, "If thy right eye offend thee, pluck it out, and cast it from thee: it is better to enter into life with one eye than, having two eyes, to be cast into hell fire;" far better to forego the gratification of the desires than by yielding to them to incur God's everlasting displeasure. But the second answer is, "that the assertion is untrue;" as was proved the year before last, when the grand display of the industry of all nations was made in London. No exhibition was made on the Lord's day—did that hinder the poorer classes from beholding it? I myself witnessed thousands upon thousands of the poor labouring classes there, from nearly all parts of England; in very many instances their employers or the gentry of their neighbourhood enabled them to behold these wonders free of charge; and in very many cases they were accompanied by their parish priest, who took pleasure in affording at once much useful instruction and very much delight to his wondering flock. This was not a rare occurrence; it was a very common as well as a very pleasing sight: where, then, is the argument that the poor cannot see this building, which it is argued is so needful to them that God's law even must be broken that they may set eyes upon it? Why, it stands for nothing! Nay, it is a slur upon employers; for it is as much as to say that they will never spare their people a single holiday, which is very untrue; and it is a calumny upon the honest labourer to intimate that he would be glad of an opportunity to break the sabbath day. And our third answer is to the labourer himself: I can tell him that if he values only his worldly rights, he will do all he can to avert this national sin of sabbath-breaking. Just let me ask the labouring man to look at this: there are about four million working-men in this kingdom. It is an awful fact that nearly, including half of these as inn and public-house keepers, one million are engaged in some sort of labour every Sunday. Every act of sabbath-breaking increases this number. What does the working man labour six days out of every seven for? That he may obtain food and other means for the seven days. Let sabbath-breaking prevail, and soon (as in France) sabbath working will increase, and then what will be the result? Why, the poor man will have to labour all seven days in the week, and for what? Just to obtain in seven days that which he now earns in six. My friends, be not deceived: these sabbath-breakers are not your friends; God is your friend, and he made the sabbath for you, as well as for other classes; and, because he wishes that all should enjoy it, he watches over it with an all-scrutinizing eye: he calls it his own day, though made for man. And, O my brethren, when we think how successful was the exhibition which was made in London a few months gone by, not only of the industry of England, but of England's morality, England's order, England's good feelings, England's religion, does it not appear a very sad scheme indeed that any alteration should be made from so successful a plan as was then pursued? Foreigners from almost every nation wondered when they saw thousands day by day congregating together there, but without confusion or disturbance: on the contrary, with every good feeling and kindness. We may say that they even went home in jealousy, when they saw that what their countries could effect only with an armed force had here been accomplished by moral power alone. But then, brethren, we had God preventing, furthering, and ending that mighty work. It was opened by prayer and praise, under the conduct of the highest minister of the church, who, with her majesty the queen of this realm, invoked God's blessing on it. It was continued, furthered, with God's blessing, as we strictly observed

God's holy day: it was ended with prayer and thanksgiving to God, and thus all was well. Why alter, why prescribe any change when all went well before? Why unteach the foreigner the useful lesson which we had inculcated upon him?

Further, my brethren, you are many of you churchmen, and I believe increasing in your love for the church as you more understand and enter into its scriptural beauties, and learn to throw your spirit into its admirable forms. As churchmen, to take no other ground, you are recognized defenders of the sabbath day. On frequent occasions the fourth commandment is read in your hearing, and you are taught (I quote from rubric) to ask God mercy for your transgression for the past, and grace to keep the same for the time to come."

Nor can I but believe that there are Romanists engaged in this movement which we would oppose: at least, if it be not so, there is a Romanizing spirit in the whole. Those who know how the sabbath day is kept by Roman-catholics will understand my meaning. In the land where that blighted religion prevails, the morning may perhaps witness an assembly in the churches, and the rest of the day given to gaiety and pleasure; in fact, nearly all the great galas and public celebrations in France take place on that day which Christ calls "his own;" and I very much suspect that, seeing themselves hastening to their last extremities, the papists are using every method to hurry them themselves that they can; like Balaam, when he failed to curse Israel, he taught Balak another and a surer method to secure the ruin of Israel. And thus, brethren, what is our position now? Infidels, half infidels, neologists, papists, and many sects calling themselves religious in this land, are actually in league together to establish what they falsely call religious liberty, and also to set up this sabbath desecration scheme as a means of improving a nation; and some, alas! look on, and are willing that such a trial should be made, though not joining in it.

My Christian friends, may he who has called this day his own yet preserve it unto us. I ask you, simply for your own sakes, to do what you can to avert this sad calamity. Let me add that a petition with only a few names will do harm, and not good. If not numerously signed in proportion to the population, it will be unwise to send it. My friends, let us be consistent: if we sign against sabbath desecration, we ought to be careful not merely to keep the day ourselves, but also to do all we can (nothing unreasonable) *to secure the freedom of the day to our dependents*: especially (and I know you will allow the suggestion) I think we should do, each of us, what we can to leave the hours of public worship free to all. We cannot do all we may wish on this head: let us do what we can. In these days, when prophecy is so fast fulfilling, and when the newspaper appears to have become almost a commentary upon prophecy, when the eyes of persons, who a few years since regarded with derision the student of prophecy, are now irresistibly drawn themselves to the very subject, it is sad to see this attempt to identify our nation with the sins of other countries. The study of prophecy has done much to keep many from joining the Roman apostate church, and I hope may lead to blessed results for this land. I believe that none can distinctly determine from prophecy what part England must take in the coming changes on the continent; whether she will be severely punished or no. God of course knows what will be the case; but I verily believe that it is yet left us to determine. Coming judgments are close at hand: nations shaken to their foundations will tremble, and crumble to nothing. O England, England, take a lesson from Israel, to whom among Gentile nations thou art so close a resemblance! Remember how God avenged himself for transgressing the command to keep his day holy; recollect how he blessed his people, when the sabbath was to them a delight as the holy of the Lord; and, dear hearers, remember yourselves, this day is a type and emblem of the sabbatism which remaineth. If we are fitting for that future rest, we must love that which is the type and earnest of it now: if we love not the Lord's day now, we cannot be preparing for that of which it is the present type and emblem. My dear friends, may we love this day more and more: may we do all in our power to make others enjoy its spiritual and also its proper temporal blessings; and may each successive sabbath here become dearer and dearer unto us, until we shall all enjoy one everlasting sabbath's rest in the paradise of our God.

ELLEN BULMER*.

ANOTHER summons to the — ward, at the workhouse; a note from the master begging me to visit a female very ill, and not likely to recover. I went, she was young, not more than two or three and twenty, of a delicate complexion, and with the hectic hue often accompanying consumption.

* From "Ash-Wednesday, or the Wages of Sin; and Ellen Bulmer, or the Last Days of a Penitent." London: Rivingtons. Leeds: Harrison. There are two striking narratives in this little book. We have extracted the shorter of the two. It would be well if those who are living in sin would ponder the weighty lessons here recorded.—ED.

"Miss ——, sir," she said, "has been reading to us a book about 'Rebecca Dennis and Mary Purdy,' and it made me feel very anxious to see you."

I sat down, and after observing to her that she was lying on Mary Purdy's bed, went on to ask her some questions. She was soon weeping, and weeping bitterly; she had evidently been in alarm for some time about her state, and was greatly afraid of death: at any allusion to her end she was overwhelmed with emotion. I spoke of sin, and of her own past life: she allowed it was very black.

Her mother, she said, was a widow, an aged woman living two or three miles in the country. She had left her, to come into town to seek work, and had been employed at one of the factories; there she fell into sin, and after a while left her work to follow sin as a livelihood. She had done this for two years, and now it was at an end. She had previously had warnings: she had been in this place before, and had left it to return to her wicked life; but now she had been brought back with a limb so diseased, that nothing but amputation could possibly save her life, and her ability to bear the operation apparently was very doubtful. She saw all this, and she felt her exceeding misery, and begged hard for help—help from me to assist her in obtaining help from God.

But I thought it right to rouse her conscience to the utmost, and to shew her as clearly as possible how the blackness of her soul was opposed to the nature of God, ane thd character of heaven; that sin brings death; that at the judgment day she would have to take her trial before God and angels and men for her horrible wickedness, and that those who are found then rebels to God, and covered as she was with sin, would be consigned to everlasting darkness, for that there were but two places—heaven and hell, and that she must see she was utterly unfit for heaven.

Great was her distress, and frequently and passionately did she cry for mercy, and this for many days. One day, when I had been reading to her the account of the woman that was a sinner, coming into the house where Jesus was sitting at meat with the Pharisee, and how she had approached him behind weeping, not daring, through her manifold sins, to look him in the face, and how she had washed his feet with her tears, and wiped them with the hairs of her head—when I had finished the reading, I spoke to her from it; shewed her the applicability of the case to her own; how the Lord Jesus, who knew the woman's sinfulness better than even she knew it herself, and in whose holy sight her guilt was far blacker even than in her own—how he had taken compassion upon her, and forbade not her approaches and touching him, had spoken to her words of pity and mercy, and had forgiven her all her sins; and that this same Lord Jesus, this compassionate Saviour, was the Lord of life and glory, the very one she had to do with, to whom she had to look to; that, though now in heaven, he was in nowise changed from what he was when on earth; that he was as pitying and merciful as ever; that he was acquainted with her state, knew her heart, knew she wished to be forgiven, knew how sorrowful she was, and knew that she had no one but himself to go to.

From that day, poor Ellen's character was changed. Her heavy distress passed gradually away, her countenance became calm and her manner subdued; and it was evident, both from what she said, and by her whole deportment, that she had laid hold of the hope set before her in the gospel.

Poor Ellen had one anxiety still: her sufferings were very great, and she thought that if her leg was taken off she should be in a great measure relieved. As often, therefore, as she could, she put the question to the medical men, whether they did not think she was now strong enough to bear the operation, and she thought the time very long till it could be allowed.

At last she was removed to the general hospital of the town for the purpose, and great was her joy as the wished-for relief appeared to draw near. The room in which she now was, was a large and cheerful one: there was society very different to that which she had left, and which she had long only known. She had every necessary attention, and the most skilful advice; her diet was improved, and every thing done to get up her strength for the operation. So much did she improve with all this, that for a while it seemed probable that she might recover even without the loss of the limb.

All this time she was very happy, that is, happy for her: she had ever a sweet smile on her face when she saw me entering the room; and the earnest joyfulness of her "I am so glad to see you, Mr. ——," always recurs to my mind whenever I think of her. No one, I think, could possibly have conjectured from that peaceful, sweet countenance, and gentle modest deportment, what her past history had been.

She had also other advantages here. In the next bed to her was one, who, though very ill, was very happy in the possession of "the one thing needful." Between her and Ellen profitable communion soon sprang up, and often did they mingle their prayers together, or, as she afterwards told me, "when I was very bad, Ellen would pray for me through the night; and when Ellen was too bad to bear to pray, I prayed for her."

O blessed Saviour, what a religion thine is! how does it make the wilderness like Eden, and the desert like the garden of the Lord!

But there came a change over Ellen's temporal prospects. The bodily improvement did not continue; she grew worse; all hope of saving her without the amputation had first to be given up, and then all hope of saving her life at all: no; there was nothing but death for her! And she was very ill, became dreadfully pale, had heavy sickness constantly upon her, and looked like one soon to be no more.

In this state she received, for the second time, the holy communion. She had before received it in the workhouse, in company with another who lay then besides her, but had since died. There was this time a goodly number who knelt around: I think we were in all seven; and a very blessed season it was. Ellen was very fervent, and received the food of heaven as one ready to depart from earth, and hoping soon to enter that better world.

She said, as indeed she had often said before, that she had no fear of death: she would be very

thankful for her release, she had a full trust in Jesus. And, as she said this, she looked up with a reverent, yet beaming eye.

Yet her time was protracted: from first to last I attended her above six months, and of this time she was upwards of three months in the hospital. She became, however, weaker and weaker, more and more wasted, with apparently scarcely sufficient power to lift her eyelids, or to move her lips, and one wondered how she survived at all.

One Monday morning, however, when I entered the room, the bed was empty—she had gone at last.

"She died at five minutes past five this morning," said the nurse.

"How was it?" said I: "I hope she had an easy end."

"O, no, sir, a very hard one: she was dying all day yesterday, and her sufferings were very great; I never saw a harder death!"

As I turned away into the corridor to leave the place, the matron was there. "You have lost that poor woman, Ellen Bulmer, at last, Miss P——," I said.

"Yes, sir, and very thankful for her am I that she is gone; for I never saw a poor creature suffer more, I think scarcely ever any one so much, either in mind or body."

"In mind?" I said, "pray how did she seem to suffer in mind?"

"Why, sir, when her change came on yesterday morning, it seemed as though her whole past life was brought back in review before her, and she had the remembrance of her wickedness so heavily and so fearfully upon her, that it almost drove her to despair."

"I had hoped she was a true penitent," I said.

"Yes, and I trust she was; but this appeared to be part of her trial, and a heavy part it was: I never saw either bodily or mental agony more fearful."

"But did she not pray?" I said.

"Yes, she prayed continually, and begged for mercy, and so she continued doing to the last, for she was perfectly conscious to her end."

"And how long was she in that state?"

"From the forenoon of yesterday till this morning, when she died: O sir, the sufferings of that poor creature from first to last must have been great indeed. Why, sir, parts of the bone of her leg kept coming away about half the size of my hand; and what she must have suffered when the disease thus attacked the bone no tongue can tell; but I know I have seen strong, stout men, apparently as hard as iron, shriek like children when the skin that covers the bone was touched. Yes, that poor woman must have suffered a hundred deaths!"

O God! surely thy words are true: "The way of transgressors is hard."

I had thought that her work was done, that there was as it were but a step, a sigh between her body and the grave, between her soul and paradise; and lo, she had all this fearful, terrible ordeal to pass through!

"O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death! Thou knowest, Lord, the secrets of our hearts: shut not *thy merciful* ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee!"

Poetry.

HYMNS FOR THE HOLY DAYS IN THE YEAR.

By Joseph Fearn.

(Suggested by some portion of the service for the day).

(For the Church of England Magazine).

St. Matthew.

"For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.—2 Cor. iv. (The Epistle).

The apostles' commission
Is fetched from the Word:
The theme of their preaching
Is Jesus, the Lord.

No arrogant boasting
Of titles and fame;
They glory in nothing
But Jesus' great name!

And vast is the treasure
This theme doth afford;
'Tis far beyond measure,
"Christ Jesus the Lord!"

The only-begotten,
Jehovah's dear Son;
A Saviour sufficient
For sin to atone!

A gracious Redeemer,
All patient and mild;
Reviling not, ever,
When he was reviled;

Who loved the poor sinner
To such a degree,
That he bore his transgressions
Himself on the tree.

O glorious subject
For rebels undone—
The love of the Father
Through Jesus the Son!

And well may apostles
Hold fast to the word:
"We preach not ourselves,
But Christ Jesus the Lord.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

SEPTEMBER 24, 1853.

MARRIAGE ON THE CONTINENT.

THE COUNTESS IDA: A TRUE STORY.

" Life's day for her had found its close:
Straight from her brow she pluck'd the rose;
And from her cheek the bloom
Faded, like tints from autumn flowers,
When over earth the tempest lowers,
And rude winds leave the saddening bowers
To winter's sullen gloom."

D. M. Moir.

The child of Greek parents, who had quitted their classic native land for the gay scenes which Paris offers, Ida C—— was brought up at a *pension* in the Faubourg St. Germains; thence she was taken, at the age of sixteen, to be married to the prince de L——, a man old enough to be her father, and vicious enough to be remarkable, even in the gayest circles of the French capital. The poor child (in acquaintance with the world and her own heart she was nothing more) was introduced to her future husband only two hours before the marriage ceremony took place; and, with just so much knowledge of the man to whom she was uniting herself for life as that brief interview afforded, now smiling with pleasure and gratified vanity at her bridal attire, and then weeping she scarce knew why, kneeling at the altar which the very act profaned, Ida C—— became the princess de L——. A proud title, the heirloom of many centuries, became Ida's, by that sacrifice of herself; and with riches and honours, admiration and flattery poured in upon the little peeress of France. But the jewelled coronet rested upon an aching brow, the velvet and the ermine covered a bleeding heart; and the young Greek girl soon found she had only exchanged a dull but peaceful schoolroom for a splendid but miserable home. Her husband proved a monster both of cruelty and iniquity: he soon wearied of the child whom he had taken to share his honours; intense hatred following the fleeting love with which her pretty face had at first inspired him; and at length the personal attendant of his poor titled victim discovered that he had even made an attempt at poisoning her mistress. This led to a divorce; and Ida, free for the first time in her life, fled from the gay land where she had tasted nothing but a draught bitter as gall, and, travelling night and day, she scarcely rested till, crossing the snowy Alps, she placed them as a mighty barrier between herself and the scenes of her youthful sorrows. Passionate, as are all the sons and daughters of her native land, the countess Ida set no bounds to the anger, grief, and despair to which the keen perception of her blighted existence gave birth; and an illness was the result of her emotions, which threatened the destruction either of intellect or life. But youth is tenacious of both; and the widowed girl rose from her delirious couch, but little impaired in beauty, and altered in none other respect than that her imagination was perhaps wilder, and her reason less to be depended on. At Verona, by one of those coincidences of such frequent occurrence in travelling, she was thrown into the society of a countryman of her own, a Greek, who, like herself, had been educated in Paris; and her wildly-beating heart yielded up to him at once its yet unexercised affections, with the enthusiasm of a self-sacrificing victim, and the passionate fondness of a first love.

Count P—— loved Ida almost as well as she loved him, and he would have made her his wife; but his father sternly forbade the marriage, declaring that, if it ever took place, he would disown his son, and bequeath to him a father's curse, in place of the princely inheritance it was in his power to leave him. Weak and vacillating, the count had neither strength of will to resist the consequences of thwarting his father's wish, nor yet to give up Ida; and, like her very shadow, he followed her wherever she went. She, on her part, was restless and unhappy; and, quickly wearying of each new place of abode, she had soon resided, for a time, in each city and town of northern Italy; and at length she took up her abode in Naples, near her sister, whose husband was Greek minister at the court of king Ferdinand. Thither count P—— followed; and in the same

palace in which she occupied one suite of apartments, he engaged another for himself. Meanwhile, hope deferred, grief, jealousy, and fear—all the passions which can raise a storm in fervid and undisciplined hearts—began to tell upon the health and the intellect of the unfortunate girl; and the strange things she said and did were the theme of many a conversation in the highest circles of Neapolitan society. Alarmed at what she herself remarked in her sister, and still more distressed at what she heard respecting her, the Greek ambassadress persuaded Ida to return to Ischia for change of air and scene. Ida consented, but, before she went, she bought an expensive trousseau, in readiness, as she said, for her approaching marriage with count P——. At Ischia, she led a quiet, harmless life, and her gentle ways and sad looks won for her the affection of the simple islanders. "La Sventurata" was the name by which she went among them; and she never lacked the smile of sympathy, the ready greeting, or the graceful token of respect, which come so naturally from the Italian peasant, and go so home to the heart of the stranger in a strange land. One whole summer the countess Ida lived at Ischia; and during her stay there, count P—— divided his time between Naples and the beautiful island which rests upon the bosom of the bay.

At a peasant's wedding, at which my friend madame —— and the Greek lady were both present, they accidentally became acquainted; and it is to madame —— that I am indebted for the particulars of the sad tale which I am faithfully relating, in illustration of the system of marriage pursued abroad, with its constant—nay, almost inevitable consequences. "She appeared to me," said Madame —— "from the first moment I saw her, a strange, wayward, and excitable being, whose trials seemed almost to have disturbed her intellect. She described herself as the most miserable creature living—as one who had nothing to live for, or to hope in, but the love of count P——; and that, she said, was becoming estranged from her. Her evenings, she told me, were most lonely; and they seemed so long that sometimes, after watching the hands of the clock in her room for an hour, she could bear no longer to see them go so slowly; and then she would move them till they pointed to the hour at which, in the quiet *pension* at Paris, she had been used to go to bed, and then she would undress, and lay her head upon her sleepless pillow. From my heart I pitied the poor young creature," madame —— continued; "and I told her that I should be glad to see her any evening she liked to come. That very evening she availed herself of my invitation; and never shall I forget the endless different (yet all passionate) expressions which passed over her countenance during the two hours she spent with me. At first, she was in high spirits; and, sitting down to the piano, she played wild chords and cadences, and sang songs, which were probably national airs from her own land; for I never heard them before, nor since; and I could not distinguish one word of what she sang. All of a sudden, in the very middle of a song, her energy seemed to have forsaken her: she became depressed; and, bursting into tears, she declared that count P —— cared *no more for her*, and that she wished she could die. Poor thing! her wish was speedily granted, and she was never again my guest." .. Very shortly after that evening, news reached the count that his father was dangerously ill at Paris, where he was entreated to join his only surviving parent without delay; and this he determined to do. The sad intelligence he had received, and the resolution it had induced him to make, he, however, first communicated to Ida. On hearing the abrupt intimation of his intention to leave her, she threw herself into transports of anger: these were followed by paroxysms of grief, of which the consequence was a flow of blood to the head. He could not leave her—and she died. Just at the same time, almost at the same moment, the count heard of the death of his father; and there he stood beside the corpse of the young countess (she was only twenty years of age) torn with anguish at her loss, and tormented with vain regrets at not having obeyed the summons sent him from his father's dying bed. .. Need fiction lay colour upon facts, when scenes such as these are acted in real life? Count P——, anxious to possess Ida's picture, sent for S—— to take her likeness immediately after death. He went, and was handsomely rewarded for the exercise of his talent; but he said that, had he known what a scene he should have to go through, nothing should have induced him to undertake the task assigned him. It was night-time, and he was alone with the corpse; the flickering lights threw a lurid glare upon the face; the flies kept walking over the sunken cheeks, and buzzing in and out of the hollow eyes, making death look more horrible; while, below, a number of peasants, who had become attached to the poor young countess, were howling mournfully a sort of wail, because she had died without receiving the last sacrament, which to her (a schismatic Greek) could not, of course, be administered. Ohimé, la Sventurata! The day following, the corpse was put on board a bark to be conveyed to Naples for interment; but so terrific a storm came on, that the seamen were afraid to proceed, and put back into harbour, where they were detained for four-and-twenty hours. There the vessel lay, tossed by the waves, dashed against the shore by the wind, the rain pouring down in torrents, the peals of thunder frequent, and the flashes of lightning so vivid as to light up at intervals the whole striking and terrible scene, while no creature dared remain near the corpse of "La Sventurata;" for decomposition had taken place. What an end! terrible, yet not unsuitable, to so sad and stormy a life. Where now dwells the troubled spirit, which inhabited a few short years the fair, frail, earthly tabernacle of the countess Ida, God alone may know. Her mortal remains repose in the Protestant burial-ground at Naples; and I accompanied madame —— to visit their last resting-place. It is quite unmarked, save by the little wooden ticket with the number 43 painted on it, by which to refer to the register of the burial in the custode's book. Very different is the poor wanderer's grave to the neat green hillock associated in our minds with the repose and the solemnity which reign in an English churchyard: it was more like a neglected flower-bed, with nothing in it but a stray weed or two, and partially surrounded with an ill-kept box edging. My friend stooped to gather a sprig

of the box to keep as a memento of "La Sventurata;" and, as she picked it, she murmured a prayerful wish that she might one day meet her in that land where none could be so lonely and so troubled as she had been on earth. And, in thus hoping, she did no wrong: for the veriest outcast we may hope; but, alas! there is such a thing as hoping against hope. But, if the life of the countess Ida were not (as is rumoured) free from spots of the deepest dye, must not the consciences of those who led her, an unthinking victim, to a profaned altar—must they not be burdened with a load of guilt at least as heavy as her own?

A. E. L.

PROFESSING CHRIST BEFORE MEN*.

THE gospel ever has been, and ever will be, to the carnal mind an object of hatred and contempt. It may be tolerated, it may be admired, on account of its connection with persons and things which are respected and honoured in the world. But it is not, nor can be, for its own sake, in estimation amongst the men of this world. Since, then, the temptation to be ashamed of Christ and his words, arising from this cause, still continues, it is important for us to inquire how far we are in danger in yielding to it.

First, then, they are ashamed of Christ who fear to profess openly the doctrines of the gospel. Many persons, who are in their conscience convinced of the truth of the distinguishing doctrines of the gospel, are yet desirous of avoiding the reproach which the avowal of their conviction would bring upon them. The opprobrious names attached to those who openly maintain them are too formidable, in their apprehension, to be encountered. "The esteem of their friends," say they, "they have ever regarded as one of their choicest treasures; and, though the diminution which it would sustain from the avowal of their sentiments might be altogether unmerited, and even honourable in the sight of God, yet so long as the generality of men will think as they do, they must pay deference to the prevailing sentiment. May they not believe in secret? They have known others, who once stood as high as themselves in the good opinion of the world, fall quickly to the level of those who are regarded as weak and enthusiastical, and that solely because they inconsiderately avowed sentiments which they were not called upon to avow. They would be as willing as the boldest to declare themselves if men would bear with them; and they lament that they do not see in others a disposition to listen to them; but it is an evil which they cannot remedy: it is therefore needless to expose their reputation and their influence in the attempt." They will, perhaps, go further. They will show some zeal in the defence of points which few will contest with them. They will even venture, occasionally, on the confines of that forbidden ground, which is not to be trodden, but at the expense of the world's approbation; taking care, however, not to advance too far, and, at the same time, making a point of censuring those who go beyond, more than those who stop short of themselves. If, however, they find that, notwithstanding their prudence, they have given offence, or awakened suspicion (for they are watched with jealousy), they will probably try to atone for it by a precipitate retreat. They will resolve to be more cautious in future, and especially to avoid those topics of conversation which, by betraying them into unguarded expressions, might confirm the suspicions which have been excited. Should they fear, after making the trial, that they have failed in the attempt to redeem their character with their worldly acquaintance, they may be tempted by less equivocal conduct to rid themselves of the imputation under which they lie. Happy will it be for them if a total apostasy do not terminate their unsteady career!

Are there any of my present hearers who are no strangers to that spirit, whose workings have been described? and has it ever occurred to them to try the spirit, of what kind it is? It will oftentimes disguise itself under names and appearances which may impose upon those who are influenced by it; "modesty," "deference to the opinion of others," "the fear of giving unnecessary offence," "the becoming all things to all men, as the apostles did." But can you point out any discriminating mark by which it shall be known from that spirit, the hatefulness of which, in the sight of God, is so strongly marked in the text by the severity of its punishment? While you are governed by such a spirit, are you not ashamed of Christ? Do you act as Paul would have acted in your circumstances? Paul was not ashamed of Christ. Answer to your own consciences. Answer to God, who knows your heart, and will be your judge.

But, secondly, they are ashamed of Christ who fear to practise the precepts of the gospel. Many persons, awed by men whose principles they cannot approve, are yet deterred by them from the performance of known duties, and are betrayed into the commission of known sins. May we not add that they practise the duties which their conscience will not suffer them altogether to omit, with a cautious reserve; while they sometimes affect to have been guilty of fashionable sins, which they did not dare really to commit? Is it not even so with respect to those duties especially of which God is the immediate object? Some persons, who are not remiss in their attendance on the public ordinances of religion, which it is rather creditable than otherwise to attend, are yet grievously negligent of the duties of domestic and personal religion, for this reason, amongst others—perhaps for this reason chiefly—that they have not the courage to face the probable detection of their observance of them. The world, they know, is disposed to consider all, who show by their conduct that a regard to God's commandments is the supreme and governing principle of their lives, as hypocrites or enthusiasts, as persons to be pitied for their weakness, if not despised; and, being desirous, like some of old, of receiving honour from their fellow-creatures, they seek not the honour which cometh from God.

The same feeling of false shame is seen in the reluctance to engage in, and in the timidity and languor which mark the execution of those undertakings which are commonly regarded as indications of earnestness in religion, and in the preference given, in the choice of engagements, to

* From Preston's "Sermons to Young Persons."

those which are ambiguous, before those which decide the character. It is seen, too, in the pains taken to qualify the impression made upon spectators by the performance of those duties which conscience will not suffer to be left undone—to account for the performance of them from other motives than the true one; and in the ingenuity employed to stifle the upbraidings of the faithful monitor within, which forbids the fraud. It is seen in the timidity with which men refer to the discourses of our Lord Jesus Christ as the standard of morality, in questions of right and wrong; and in the less timid appeal to maxims of expediency and decorum, whenever they will resolve the doubt. It is seen, too, in the smile hypocritically bestowed on others for actions and words which dishonour the name of Christ, and in the cowardice, which causes the tongue to falter when speaking the praise of Christian virtues or Christian men. It has appeared remarkably, in our own day, in the too successful attempts which have been made by ungodly men to discredit enterprises which otherwise must have approved themselves to Christians, and, above all, to British Protestant Christians, on the ground that their most zealous promoters are those whom the world has agreed to denominate "saints," or "evangelical," as terms of reproach. These are some of the signs of the feeling under consideration, as it respects the practice of religion. They are only a few of many which might be mentioned; but they may suggest others to your consideration.

I pass on to show, thirdly, that they are ashamed of Christ, who are ashamed of the society of his people. It is not uncommon to see persons, whose understandings are enlightened, and whose hearts are not unaffected by the truths of the gospel, yet studiously avoiding the society of those who most zealously profess them, or, should accident thwart their purpose, endeavouring to conceal from others their acquaintance with them. They will probably propose to themselves different explanations of their own conduct. For instance, they will dwell upon the singularities of those whom they shun, "singularities," say they, "which surely have nothing to do with religion;" "their deficiencies in certain qualifications which are essential to the comfort of social intercourse." Various other accidental circumstances may appear to oppose a bar to their connection with them. But do they find that those peculiarities, which are so offensive in the religious man as to preclude intercourse with him, are equally disgusting when associated with riches and worldly honour? Are those deficiencies accounted unpardonable, when they are compensated by the qualities which stand highest in the estimation of men? Let me not be understood as defending the real deficiencies and needless peculiarities of some who make a profession of religion: these, I will readily allow, are no part of their religion: they must indeed detract from the character with which they are associated. I would only undeceive those who may not be fully aware of the ground of their dislike to religious friends. In some, to whom they object, there is perhaps little fault to be found by men, except it be concerning the law of their God, that they dare to confess Christ, his name, his doctrines, his precepts openly before men. *This, it is true, has ever* been regarded by the world as an unpardonable offence. But be it known to those who avoid intercourse with the persons that are guilty of this offence, because they thus offend, that they are, in truth, ashamed of Christ. Him they despise, in despising those who, sharing in his reproach, shall share also in the glory to which he is now exalted. "He that despiseth you," said our Lord to his disciples, "despiseth me; and he that despiseth me, despiseth him that sent me" (Luke x. 16). "At my first answer," said St. Paul, "no man stood with me; but all men forsook me. I pray God that it may not be laid to their charge." But he makes honourable mention of one, who, on another occasion, showed another spirit: "The Lord give mercy," says he to Timothy, "unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day" (2 Tim. i. 16-18). Let us ask our own consciences whether we should have been of the many who forsook the apostle when he stood before Nero, or have shared with Onesiphorus the reproach of his chain?

Having endeavoured to mark the sin condemned in the text, in some of the forms in which it appears in the present day, I would now, my dear friends, earnestly exhort you to avoid it. Consider, first, how heinous must be the guilt of it (not in the sight of man; no, with men it is a lighter matter; but) in the sight of God.

We read in the gospel of St. John (xii. 42) that among the chief rulers many believed on Jesus; "but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved," it is added, "the praise of men more than the praise of God." Such is the guilt of being ashamed of Christ. It is a preference of the breath of man's applause to the approbation of Almighty God. How great must be the guilt of this preference! Yet such is their guilt, who are ashamed of Christ; who do not, according to their station and opportunities, witness for him a good confession.

And is not this guilt much aggravated by the consideration of the shame which Christ endured for us? For us he left the glory which he had with his Father before the world was: he "made himself of no reputation, and took upon him the form of a servant" (Phil. ii. 7). He submitted to be despised and rejected of men, spit upon, buffeted, insulted with a mock trial, condemned as a malefactor, crucified between two thieves, derided upon the cross, mangled when dead. Did Christ, the Lord of life and glory, endure all this for us; and shall we shrink from the first appearance of shame to be endured for his sake? And from whom? from those for whose sakes he endured all. How base would be our denial of the Lord, who bought us with his blood!

Notwithstanding the dangers to which the profession of Christianity was exposed in its first ages, many were found, who, through the grace of God, rose superior to them all: they took up their cross, followed the Redeemer, and, like the Captain of their salvation, were made perfect through sufferings. How would their example condemn us if, when we are called to endure, at the most, the sneers and ridicule of ungodly men, we shrink

from the profession of the faith for which they died; or, if by professing ourselves the disciples of Christ, yet overawed by the corrupt maxims of the world, we fail to show by our conduct our cordial submission to his commands; or, if slighting those whom he selects as objects of his peculiar regard, we pay most deference and respect to the persons whom he will reject in the great day as not belonging to him?

Consider, further, the dreadful punishment threatened in the text against those who are ashamed of Christ. Surely this needs only to be stated in order to be felt. "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

Consider, lastly, the glorious reward which awaits those who confess Christ in the world: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. x. 32). And, again: "If we suffer, we shall also reign with him" (2 Tim. ii. 12). Endeavour to realize the distinction which will hereafter be conferred on many of those who have been, or are now, ridiculed and persecuted by their fellow-men as if they were some of the most abject of the human race. Think of those in former days, who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned; they were sawn asunder; were tempted; were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. xi. 36-38). Where are they now? They are "before the throne and the Lamb, clothed with white robes, and palms in their hands." Let us realize this, and we shall then rightly appreciate the taunts and jests of those who ridicule religion? Are any of you called to suffer in this way for your Lord and Master? Rejoice, and be exceedingly thankful: every instant of patient and humble suffering for the cause of Christ will add to your weight of heavenly glory. If others laugh at you for fidelity to your Lord, tell them, with humility, that he that sitteth in the heavens is laughing at them; that God has them in derision. When they shall be hiding their faces in confusion and astonishment, calling in vain on the rocks to cover them, you shall be owned by your Saviour, before an assembled world, as his peculiar people, those whom he has appointed unto honour. He will vindicate your motives, and expose the baseness and cowardice of those who maligned you. But bear in mind, brethren, that the sufferings, which will thus terminate in glory, are only those which are really endured for Christ. If by bad tempers, by pharisaical pride, by a selfish and unaccommodating demeanour, you bring upon yourselves, and consequently upon your profession, the just censure of others, then, however you may flatter yourselves that you are suffering for religion's sake, you are in fact dishonouring Christ more than they who make no profession of attachment to his cause can dishonour him. Your sufferings are, in that case, nothing more than the just reward of unchristian conduct, and should stir you up to flee from the heavier punishment which awaits you unless you truly repent you of your sin. On you, my beloved brethren, who profess to know Christ, rests, in some sort, the honour of his cause among men. Study to walk worthy of the name you bear, to profess Christ by your works, still more than by your words. Make it manifest that your principles can sustain a course of conduct and conversation in the various relations of life, which no other principles can sustain. Be ambitious of witnessing for your Saviour a good confession. Make it manifest, by the whole of your spirit and deportment, whose you would be, and whom you desire to serve. Be not weary of well-doing, though your motives be suspected, and your words and actions misrepresented. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds (Heb. xii. 3). Look "unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2). Look unto him. Let your light shine for him openly and unequivocally; so that others may be led to glorify God. Then shall you shine hereafter as stars in the firmament, in the kingdom of your Father.

LUKEWARMNESS*.

And he that is the Amen, the faithful and true Witness, is "the beginning of the creation of God." He passes from his truth to his eternity. With him all worlds had their beginning. "Without him," says St. John, "was not any thing made that was made." And the psalmist, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands." What a glorious and almighty Saviour! His power is equal to his truth. Look out, by day or night, to the heavens above—the thousand worlds that sparkle and blaze in their splendour; to the earth beneath, with its beauties and its treasures; or to the waters under the earth, with its countless inhabitants, and its unknown wonders! These all are his works! They owe their being to the wisdom and the will of Jesus Christ. Aye, and there is a more marvellous creation still, the new creation, the wonders that grace works in the soul; and Jesus is the beginning of this. He is the "Author" as well as the "Finisher" of our faith. Marvellous as is the natural creation, the spiritual one is more marvellous.

> "'Twas great to speak a world from nought,
> But greater to redeem."

There are no such wonders in the world of nature as there are in the world of grace. The most stupendous work we can look upon with our

* From "The Spirit's Voice to the Churches. A Series of Lectures on the Second and Third Chapters of the Revelation of St. John; preached in Lent, 1853." By the rev. Samuel Flood, incumbent of St. Matthew's, Leeds. London: Rivingtons. Leeds: Harrison. 1853. The above extract will give our readers a favourable specimen of this little volume, which is marked by earnestness and a devotional spirit.—Ed.

mortal eyes yields in importance, yea, becomes absolutely insignificant, when set beside the work of making sinful man "a new creature," and preparing him for "the inheritance of the saints in light." But whether we speak of the first or the second, the natural or the spiritual creation, Jesus is the beginning of both. He is the efficient cause of the one and the other. Neither could be without him.

See what are our obligations to the Son of God! What claim he has upon our reverence and worship and love! How fond and foolish to think of him as if he were such an one as ourselves? How mad to throw off our allegiance, as if we could do anything of ourselves to help ourselves, apart from his divine power and grace! What wild insanity to disregard or resist one whose truth and might are equal, and both are infinite.

So, then, the church of Laodicea had good reason to give heed to the words which Jesus speaks to them; and so have we. Then, listen. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Here you have the character of the Laodiceans, and the judgment which it provoked. The whole gist of the epistle lies in these words.

The Lord Jesus knew their works. All that they did, and all they left undone, was open to his view. It had been well for them, it will be well for us, to remember that unto him not only all works but all hearts are open, all desires are known, and from him no secrets are hid. Had the Laodiceans kept this in mind, it would never have been said of them that they were "neither cold nor hot." Yet that was their character and their sin. They were lukewarm towards Christ and his gospel. They were not gross and scandalous offenders, like the heathen by whom they were surrounded; nor did they scoff at the doctrines of the gospel, and deny the name of Jesus —and this was well; but they were not zealous for him: their hearts were not engaged in his cause: they displayed no warmth or fervour towards him: they were willing that Christianity should be true, but unwilling to use any exertions to promote the spread of it, and even careless about their own interest therein. Their sin was the sin of indifference. They were not the open adversaries of Christ, but neither were they his faithful friends. They did not take up arms aginst him, nor laugh his religion to scorn; but they were quite as far from espousing his cause with heartiness and zeal. They were "neither cold nor hot."

Of all conditions, I suppose that none could be more hateful to our divine Master, or more perilous to our own souls, than this! The thing of all others in which a man ought not to be lukewarm is religion, the religion of the gospel. For, if it is not true, it is the grossest and most tremendous imposture that was ever palmed upon the world; and, as such, it would be incumbent upon every man, who is not wholly dead to the claims of truth, to oppose it with all his power and means, and do what he could to overthrow it, or turn men away from embracing it.

Lukewarmness with respect to a soul-destroying *creed is the worst possible* treachery to God and his truth. Not to be against it is to be for it. Not to expose an imposture is, to a certain extent, to compromise ourselves as its supporters and friends.

But what shall we say of the lukewarm, now that we know and are persuaded that the gospel is true, that there is no other way of salvation, that there is no other door of escape from the wrath to come?

A man is not lukewarm, neither hot nor cold, with respect to any thing that he considers of prime importance, even in the affairs of this life. How much less should be be so in the matter of salvation! A man is not lukewarm towards his benefactor, or indifferent as to his own conduct regarding him. How much less should he be lukewarm and indifferent towards Christ! Yea, to be so argues either the basest ingratitude, or the most complete deadness and unimpressibility. To be lukewarm in our most holy faith is nothing else than to be ungrateful to our greatest Friend, blind to our best interests, reckless of what it concerns us most to save, and careless and indifferent whether we spend eternity in the mansions of the blessed, or with the damned in hell.

Is it any wonder that the Lord should say, "I would that thou wert either cold or hot"? There is far more hope of an acknowledged enemy than of such lukewarm friends. He that boldly defies God and opposes the gospel of his dear Son does at least maintain a horrible consistency, and may be presumed capable of acting from conviction; and conviction may yet bring him to the side of truth. But the lukewarm, professing to be convinced that the gospel of Christ is the one thing needful for the soul, and yet living towards it, day by day, in a state that can only be described as neither cold nor hot, are objects of contempt to the wise upon earth, and of loathing and disgust to our Lord in heaven.

"So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." If you want to know what the meek and gentle and long-suffering Jesus meant by such an expression, look to the ruins of Laodicea! He meant that he would cast the lukewarm off. They were as offensive to him as tepid water to our taste; therefore he would vomit them out of his mouth with loathing. And he did. He rejected them. He withdrew the grace they did not know how to value. He removed the candlestick which they could not keep bright. And now Laodicea is no better than a beacon light, a monument of wrath and vengeance, a name to be associated with all that is hateful to the Lord who bought us, all that is fair and specious on the outside and rotten at the core.

And yet even the Laodiceans might have escaped the judgment they suffered, if they had listened to the voice of wisdom: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous therefore, and repent."

A very long sermon might be preached to you from these significant words; but I must content myself with pointing out the heads of it, and begging you to fill up the outline for yourselves.

See, to begin with, how the mere formalist in religion, the lukewarm professor of the gospel, is deceiving himself in the very matter which it is of the last importance to him to form a correct judgment upon! This indeed it is which makes the condition of such a professor so much more dangerous than that of one openly and confessedly profane. He is prone to be satisfied with himself, and to say "Peace" when there is none. The Laodiceans thought that all was right in their spiritual condition, that they were rich in gifts and graces, and needed no more than they had; whereas they were destitute without knowing it. While they thought that they had all and abounded, he that knew their works saw that they were "wretched, and miserable, and poor, and blind, and naked."

Who amongst us would wish at this moment to be the victims of such self-delusion? Who would like to have the waking which they must have, who suffer Satan to blind their eyes, that they may not see their real state till it is too late to amend it? Better to know the truth at once, however distasteful to us. No man applies to the physician till he feels himself sick. No man will go to Christ to buy of him the "gold tried in the fire," and the "white raiment," and the "eyesalve," till the Spirit has shown him that he is poor, and blind, and naked.

Then he is likely to take the counsel which Jesus gave to the church in Laodicea. The meaning of it is that they should go to him for the supply of all their spiritual wants. Christ is the tried gold, the true riches. The righteousness of Christ is the white raiment with which our own nakedness must be covered. The Spirit of Christ is the eyesalve by whose power and grace alone we can see the things which belong to our peace. Possessing Christ, "we have all and abound." Anchoring on him, we need no other rock. Filling ourselves out of his fulness, there is no room for a want in time or in eternity. He alone can satisfy the spiritually poor, and clothe the spiritually naked, and open the eyes of the spiritually blind. Therefore he says, "Buy of me." But, how can the gifts of the gospel be bought? As buying is the method by which we ordinarily obtain what we want, that figure is introduced here. And yet, indeed, we may pay a price even for spiritual blessings. Every act of self-denial, all the pains that we take in seeking the gift of God, every struggle with temptation, every mortification of our fleshly nature, whatever we do for Christ and our souls, may be looked upon as a price we are paying for inestimable treasures; but, beyond this, "eternal life is the gift of God through Jesus Christ our Lord." "Ho every one that thirsteth, and he that hath no money, come buy wine and milk without money and without price!" You may pay something, though you cannot pay an equivalent. Pay in love, pay in obedience, pay in zeal, pay in repentance.

It was that they might repent that the Lord rebuked and chastened the church of Laodicea. Because they were a church he loved them; and because he loved them he chastened them, that they might repent and be saved. So he does always. As many as he loves he chastens and rebukes. How many a poor suffering disciple can set to his seal that this is true! In the case of the Laodiceans the rebuke they had failed of its purpose. They did not repent. They did not exchange their lukewarmness for zeal; and the end we know. He stood at their door and knocked. If they had opened to him when they heard his voice, he would still have been gracious to them; he would again have admitted them to a close and intimate fellowship with himself. This he says under the figure of a supper, to remind them how he imparts himself to his followers, feeding the spiritually hungry with his own flesh, and the spiritually thirsty with his own most precious blood. So may you hunger and thirst, brethren; and so may you be satisfied. So may you feast with him now, that at last you may sit down at his marriage supper in heaven.

"Remember the words, "Behold I stand at the door and knock"! What door? The door of the heart, the door of conscience, the door to that inner sanctuary where Christ will dwell supreme, or not at all. Open, open! Let him come in! Make him your guest while you may; lest he pass from your door neglected, and never return but in wrath!

But we must not forget the promise. These are its gracious terms: "To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne." I have already kept you so long, that I cannot at present speak of a promise, the length and breadth of which we shall never know till we enter on it and experience its fulfilment. Yet is it not a strange moment to hear of Christ's overcoming, when we are just about to celebrate in the church his sufferings and death! What sound of victory was there in the cry, "My God, my God, why hast thou forsaken me?" What look of a conqueror in the condemned, forsaken, denied, scourged, mocked, and crucified Jesus? But, be still, till you see the end. In spite of his enemies, and the world, and the devil, in spite of death and the grave, he conquered! He overcame them all! He vanquished every foe! He "led captivity captive;" and is now set down at the right hand of God!

Would you reign with him there? Would you sit on his throne, and share in his triumphs? See that you overcome. "Fight the good fight of faith." Witness a good confession. "Be faithful unto death." Beware of lukewarmness in the matter of salvation through Christ Jesus. Whereinsoever you have fallen from grace, "be zealous and repent." It is a glorious promise that Jesus gives you; but he gives it on the one condition of your overcoming sin and the flesh and the world and the devil, and triumphing in death itself.

God give us grace and strength and perseverance to do it, to battle valiantly, patiently, hopefully, for our eternal crown, that so we may come off "more than conquerors through him that loveth us." "He that hath an ear, let him hear what the Spirit saith to the churches."

Weekly Almanac.

"Not as I will, but as thou wilt."—MATT. xxvi. 39.

MOST gracious and merciful Lord God! discover to us the vanity of whatsoever draws our hearts from thee. Reveal thyself to us, by thy blessed Spirit, as our life, our hope, and our joy. May we more ardently long to appear before thee, and delight more and more in all those duties which bring us near to thee, and set us forward in more holy communion with thee. Help us, O Lord, to manifest our devotion to thee, by hating and forsaking all iniquity, by keeping thy commandments, and delighting to do thy blessed will. This we ask for Jesus Christ, his sake, our adorable Mediator and Advocate. Amen.

SEPTEMBER.	MORN. LESSONS.	EVEN. LESSONS.
25. Eighteenth Sunday after Trinity	Ezek. xx. Matt. xxvi.	Ezek. xxiv. 1 Cor. x.
26. Monday	Mal. ii. Matt. xxvii.	Mal. iii. 1 Cor. xi.
27. Tuesday	Mal. iv. Matt. xxviii.	Tobit i. 1 Cor. xii.
28. Wednesday	Tobit ii. Mark i.	Tobit iii. 1 Cor. xiii.
29. Thursday (St. Mich. and all Ang.) ..	Gen xxxii. Acts xii. 1-20.	Dan x. begin v. 5 Jude 6-16.
30. Friday	Tobit iv. Mark iii.	Tobit vi. 1 Cor. xv.
OCTOBER.		
1. Saturday	Tobit vii. Mark iv.	Tobit viii. 1 Cor. xvi.

"Take heed of all such reasonings, suggestions, and principles, as tend to beget a despondency and fainting of spirit; but lift up the hands which hang down, and the feeble knees. 'If thou canst believe, all things are possible to him that believeth.' Let faith say unto any mountain of difficulty, 'Be thou removed,' and it shall be done. 'Where art thou, O great mountain? before,' this blessed grace, and in the exercise of it 'thou shalt become a plain.'

Thy self-will and lusts are therefore strong, because thy faith is weak, and thou, in that regard, makest but a faint resistance; if thou wert strong in the Lord, and in the power of his might, if thou didst 'resist, stedfast in the faith,' thou wouldest see thine adversaries fly before thee.

Glorious things are spoken of thee, O faith. Who can recount the mighty acts and great achievements of those holy souls, who have strongly confided in the gracious power of God and Christ Jesus for the subduing of sin, as well as in God's mercy and Christ's merits for the pardon of it? These, 'through faith,' that I may borrow those expressions of St. Paul, 'have subdued kingdoms,' even the kingdoms of divers lusts and pleasures, and the kingdoms of the prince of this world, to which they were once subject. .... Now, there are many 'exceeding great and precious promises' scattered through the scriptures, which are of sovereign force and virtue for the encouragement of our faith and hope in God, for the strengthening of us against his and our enemies; but there is abundantly enough in that one passage: 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!' What could our Saviour have spoken more for our encouragement to a dependance on God for grace and spiritual strength, and to a quiet, unsolicitous expectation of assistance from him? For this promise concerned not only those disciples that heard Christ preach from the mount, but all his disciples and followers, all that believe on him to the end of the world. For it is said, 'to them that ask him,' without any limitation to a certain age or people, language or nation" (*J. Worthington, D.D.*).

"Accomplish, Lord, thy sovereign will;
Thy wiser purposes fulfil;
Mine own I do resign,
Into thy hands my soul commend,
On thee for life or death depend:
Thy will be done, not mine."

H. S.

A THANKSGIVING FOR THE HARVEST:

A Sermon,

BY THE REV. R. JONES,

Vicar of Branxton, Northumberland.

Ps. cxv. 12.

"The Lord hath been mindful of us."

WE are assembled together this night to bless and praise the great name of Jehovah, for his providential care over us—for giving us seed-time and harvest, and for blessing the fruits of the land. It is a duty we owe to God, the giver of every good and perfect gift, and a privilege of immense condescension, that we are permitted by him thus to devote a short period of our fleeting time to his glory, and to thank him for the many and great blessings he has, from our birth even to this hour, showered down upon us miserable sinners.

We have now offered up our prayers and our praises at a throne of grace to the God of heaven and earth, in the name of his ever-blessed Son, who has himself said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Let us, then, my brethren, ask him this night, in the name of Christ Jesus our Lord, to accept our humble thanks for the abundant harvest and the rich store of provision he has, in his mercy, vouchsafed to give unto us. "Lord, what is man, that thou art mindful of him? and the Son of man, that thou visitest him." Had God dealt with us according to our deserts, and kept back his hand from the blessing till such time as we deserved it, what would have become of us? Which of us could lay claim to the gift, or which of us could lay his hand on his heart, and say, "I am richly deserving of it: it is no more than I had a right to expect"? Nay, my Christian brethren, let us rather humble

ourselves to the dust, implore the forgiveness of God, and confess ourselves utterly unworthy of the least of his mercies.

Thus it is: we reap the blessing, but God dispenses it. We are indebted to him for the rain that moistens the earth, and causes the seed to spring and to grow—for the sun that shines, and ripens the corn for the food of man, and also for the genial weather that enables us to gather in the harvest-crop into our stack-yards and barns. The increase of the earth might be great and abundant; but, had it been the will of the Almighty to pour his floods upon our fields, of what use would have been the plenty to us, unless it had pleased him to have given us also "a time to pluck up that which was planted"? This he hath done for us in a particular manner. Our eyes have been gratified for weeks past with the sight of our fields teeming with the golden produce of the soil; and we are now resting satisfied "that our garners are full and plenteous with all manner of store." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Thus, in fulfilment of the words of the text, "has our God been mindful of us."

Let us now attentively consider these words, and pray God to bless us with his Holy Spirit, whilst I explain, and you hear, the three following heads, into which I have divided my present discourse:

I. The Lord hath been mindful of us in our temporal wants.

II. He hath been mindful of us in our eternal welfare.

III. Let us see how these two great blessings have operated on us.

I. The Lord hath been mindful of us in our temporal wants. Is there a man upon earth that can deny this assertion? The poor as well as the rich, the beggar as well as the king, has had examples, time out of number, that a kind Providence watches over him. Are we not under deep obligation to God for the food we eat, for the raiment we are clothed with, and for the habitation we dwell in? Doth he not make "his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"? Nay, there is not an hour of our life, or one moment of our days, but what we lie under a deep debt of gratitude to our God. The morning and the evening may pass away unheeded; the regularity of the seasons may vanish without a thought; we may be surrounded by an abundant measure of the good things of life: yet may we be totally thoughtless of the Giver, totally regardless of the hand that supplies all our wants. Does it not become us, then, to ponder and reflect from whence cometh all these blessings? Are we to receive, and never to return thanks? are all our necessities to be relieved from day to day, and are we to live without giving glory and praise to God for all his goodness? No, my brethren; let us with the psalmist confess, "Through thee have I been holden up ever since I was born:" "Thou art he that took me out of my mother's womb: my praise shall always be of thee." When speaking of God's watchful care of the Israelites of old, he says, that "man did eat angels' food. God sent them meat to the full: he rained flesh upon them as dust, and feathered fowls like as the sand of the sea." His care has been extended over man from the days of creation even until now: his superintending providence benefits all mankind. All reap certain portions of his blessings; but comparatively few are thankful. "O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men! For he satisfieth the empty soul, and filleth the hungry soul with goodness."

When our first parent fell from the state of innocence in which God created him, the ground was cursed for his sake. "Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." In these words we see that God has decreed that man must labour before he could gather the fruit of the earth. In the sweat of his brow he should toil for the food that sustains his life; and even then, unless our God were gracious and merciful, loving and kind, all his labour and culture would be in vain: his anxious endeavours would be fruitless, if at the last God did not crown his work with his blessing. The husbandman may plough and sow; but it is God that giveth the increase. Our hills and valleys may be loaded with corn, and shine like gold; our pastures may be green and full of cattle; our oxen may be strong to labour; our sheep may bring forth thousands and tens of thousands in our streets; yet for all these earthly comforts we are indebted to God, "who freely gives us all things;" for "every beast of the forest is his, and the cattle upon a thousand hills: the world is his, and the fulness thereof."

The land we live in is, strictly speaking, agricultural: the populations of our parishes are chiefly employed in cultivating the earth. It is by rising early and toiling late that the barrenness of the soil and the sterility of the

land are made, under God's blessing, to produce what is necessary for the food of man and beast. This year to us has been a year of plenty. God has, in a special manner, "been mindful of us." Has he not given us an abundant harvest, and crowned all our labours with success? Has he not made our valleys soft with the drops of rain, and blessed the increase of them, so that the little hills have rejoiced on every side? These great blessings call for a suitable return from us: our thanksgiving to our God, who has dealt so mercifully with us, ought to sound from one end of the earth to the other. We have now great occasion to sing and rejoice, to bless and to praise the almighty Disposer of all events. His goodness has supplied our temporal wants for a longer time than even many of us may live to see; for before another year has revolved, some amongst us who have met in this house of prayer to-night may be summoned before the just tribunal of God.

Thus it is that the Lord, the mighty God, watches over us, takes care of us, and supplies us with bread to eat, as it were, from his table. Truly the blessings are great which we enjoy—great also ought to be our thanksgivings. "One generation," says the psalmist, "shall praise thy works to another, and shall declare thy mighty acts." Let us, my brethren, be amongst the number that shall glory in speaking of the goodness of the Lord. Let not his merciful dealings with us go unacknowledged; but let us with all our heart and with all our souls "praise him for his goodness, and declare the wonders that he doeth for the children of men."

Let us now, in the

IInd place, shew that the Lord hath been mindful of us in our eternal welfare. If we are indebted to God for providing all our temporal wants, surely how much greater are we indebted to him for being mindful of us in our everlasting happiness! What are our bodies, when compared with our souls? The one a mass of corruption; the other an eternal spirit—a portion of every one of us fitted either for heaven or hell, according to the works done in the flesh. To save us from the punishment of sin, Christ came into the world, took upon him the form of a servant, suffered death upon the cross, the just for the unjust, that he might bring us to God. The required ransom has been paid by the blood of Christ: God has accepted the sacrifice, the sinner has been liberated from the chains of death, and the gospel has been proclaimed for his instruction in true holiness and righteousness. It now rests with us *whether we accept the conditions* or not. Should we then be wise, to cast off the care and anxiety of God for our souls, and only avail ourselves of his mindfulness for our bodies? Should this world take up and engross all our thoughts, when we know that there is a life after death? No, my brethren: let us from this hour bless God for all things, both for the life that now is, and especially for that which is to come. Let it be our chief concern to be mindful for the welfare of our souls; and let us pray that our Lord will give us his ever-blessed spirit to co-operate with our endeavours "to work out our salvation with fear and trembling."

There will a time come, when the world's goods will be of no value to us. The day is fast approaching when we shall be summoned before the judgment-seat of Christ. In that day, it will be seen by every individual that God's providential care for us in this transitory life was to bring us to him, that we might enjoy everlasting happiness in heaven. He willeth not the death of a sinner, but that he should repent, and turn to him. "His agony and bloody sweat, his cross and passion, his precious death and burial," were all undergone for the salvation of our souls. He suffered all that a just and offended God could lay upon him, to save us from the penalty of sin. We incurred the debt: Christ paid the ransom. The vial of God's wrath burst upon the immaculate head of our blessed Lord. Nothing could deter him from leaving the abode of eternal bliss, and taking upon him our nature. His love for us knew no bounds. He humbled himself to the dust, that he might give us crowns of glory: his degradation was our exaltation. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was laid upon him; and with his stripes we are healed."

Can we not appeal to the written word of God, and shew from thence that Christ our Saviour has been always mindful of us? Our temporal and eternal interests are all richly supplied from the treasure of his bountiful goodness. He gives us bread to eat, that we may hereafter feed on his presence in heaven. Shall we, then, live as though we lived not? and shall we eat, drink, and be merry, without one thought of the Giver? Shall it be said that we have lived in our generation without acknowledging the Father of mercies, and that we have gone down to the grave as the beasts that perish, without having opened our lips to return thanks to the Almighty? No, my brethren: let our children have it in their power to declare to their generation that they saw their fathers once prayerful, once thankful to the great

Jehovah for his gracious benefits to them. We this night give them an opportunity of telling to their children that we worshipped the God of heaven and earth in his sanctuary, on a particular occasion, and that that occasion was, for giving unto us an abundant harvest; that they heard us sing the praises of the Almighty, and joined with us in offering up their prayers to him, in humble dependence, for his watchful care over us, both in this life and also in that which is to come.

Thus does it become us as Christians to bless and praise the holy name of God for the least of his temporal blessings; but more especially is it an incumbent duty for us to be thankful to him for having done such great and wonderful things for the salvation of our souls. Let us this night commemorate with David "the loving-kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us;" and let us ever be mindful that there is a watchful Providence that neither slumbereth nor sleepeth, who taketh charge of us, and willeth both the good of our bodies and of our souls.

Let us now, in the

IIIrd and last part of my discourse, consider how these two great blessings have operated on us. Have we not much to be thankful for? Is there one amongst us, who has not occasion to rejoice that there is a merciful, great, and mighty Being, who superintends the concerns of the world, and takes care of all mankind? But is there one amongst us, who can say that he has never offended, never been unthankful, never shown his ingratitude to the Giver of all good? No: there is not one here this night, who can plead guiltless to the charge. "All have sinned, and come short of the glory of God"; all of us have, times out of number, slighted and set at nought the blessings of the Almighty. Have we not received with greedy hands and haughty lips the good things of this world? have we not eaten and drunk to the full? This we have done, even without so much as returning thanks to the Giver: we have, in fact, been more neglectful, more ungrateful to God for all his benefits, than we should have been to man for his trifles.

Had there been an earthly king, who had the power and ability to give us genial showers and shining sun, so that the fruits of our fields might increase and ripen, should we not every one have petitioned and entreated him, and sought every method to gain his favour? nay, would we not have endeavoured all we possibly could to conciliate him with gifts and presents, that he would be kind unto us, hearken unto our prayers, and grant us our requests? How neglectful, then, have we been to our God! He has given us more than either we desire or deserve, without money and without price—nay, even without asking him. His blessings have been great: great, in return, have been our provocations. He has been mindful of us: we have been neglectful of him. Is not this the case with all of us? There is no palliating our offences; there is no hiding of our sins: "we have all gone astray, there is none that doeth good, no, not one." The proud hath said in his heart, "I am mighty in the land, I have of this world's goods a sufficiency for all my future wants: I can now sit down, eat, drink, and be merry." The man of the world hath said, "I feel no pleasure equal to the pleasure of hoarding up and amassing wealth." The rich and the poor, the worldly and the sensual, have all, more or less, been guilty of sinning against God. He has not been in our thoughts, even when his blessings have been poured on our heads: we have opened wide our arms to receive largely, when our hearts have been fast locked to praise; and we have even dared to rebel, when God has at the very time been kind to us. How often have our tongues uttered harsh and improper sayings when his rains have descended for a longer time than we desired, or when his sun has not shone on our fields when we wanted it! God, my brethren, has always been gracious, full of compassion, and ever ready to compass us round with his blessings; we, on the contrary, have been obstinate and rebellious, and, like the Israelites of old, have been too forgetful for all his mercies.

I do not mean to say that we have always been ungrateful. No: God be praised, there have been times when we have diligently sought God, and implored his forgiveness. This night we have assembled together to thank him for his favours, "to come before his presence with thanksgiving, and show ourselves glad in him with psalms;" we have met to entreat him to continue his watchful providence over us, to forgive us our sins, and to grant us his grace for the future. Let us from henceforth be more thankful, more holy, and more obedient. For the time to come, let his blessings soften our hearts, and make us grateful for his gifts. Let us humble ourselves before the mighty hand of God, and implore his pardon and forgiveness. Let each of us lift up our hands to the throne of grace; and, with hearts full of gratitude and love, let us bless "the wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace," "for our creation, preservation, and all the blessings

of this life; but, above all, for his inestimable love in the redemption of the world, for the means of grace, and for the hope of glory."

Had it been the will of the Almighty to afflict us either with plague, pestilence, or famine, how ready should we all have been to offer up our prayers to him, and entreat him to take from us his heavy displeasure! How much rather, then, is there cause for supplication and prayer, thanksgiving and praise, when he has so plentifully supplied all our necessities! We do not sufficiently estimate his goodness, because he regularly ordains that his sun shall rise from day to day, that his providential care shall extend from one end of the world to the other, that all his works of creation shall be in order, and that his blessings shall be distributed in common to all men throughout the universe. This year to us has indeed been a year of fruitfulness. There is "corn in the land;" and there is every reason to believe that our bread will be cheap and plentiful. Let us, then, return most fervent thanks to Almighty God, and with the psalmist say, "Many, O Lord our God, are thy wonderful works which thou hast done; and thy thoughts, which are to usward, they cannot be reckoned up in order unto thee. If we would declare and speak of them, they are more than we can number."

Would we reflect but for a moment what a dreadful thing it is to live without God in the world, or to draw near him with our lips when our hearts are far from him, we should not be so negligent in our religious duties. Our conversation, when we approach his house of prayer, would be of his great goodness to us, of his mercies to fallen man, and of the wonderful things he has done for our salvation. It is to be hoped that all who now hear me have come this night to worship God in sincerity and truth. Let not your hearts reproach you with being hearers only of the word, and not doers. Be ye men willing to give praise and glory to God; men willing to take up your cross, and follow Christ; men zealous for God's honour, laws, and commandments; men hungering and thirsting after righteousness; men thankful for all his mercies. Would to God that I could penetrate into the hidden recesses of your hearts, and find you such. Happy should I be in being permitted to pray and preach to you; happy should I feel in bringing you to Christ. "O let the nations praise thee, O God; let all the people praise thee. Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing. God shall bless us; and all the ends of the world shall fear him."

Remember, my brethren, that a day will come when the sun shall be darkened, and the moon shall become as blood; the stars of heaven shall fall to the earth, and the heaven shall depart as a scroll when it is rolled together; when the great and the mighty men, the bond and the free, shall hide themselves in the dens and in the rocks of the mountains, and say to them, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Do not let me entreat in vain, neither suffer me to exhort in vain. I have the welfare of your souls at heart, as men of whom I must hereafter give a strict account. Remember, then, that I have told you of a merciful and just God; of a compassionate and loving Saviour; of a Spirit ever willing to co-operate with your endeavours after righteousness; of a sinful and corrupt world, against the allurements of which you must guard with circumspection and intense care; of a glorious heaven, whose gates are opened wide to admit all who earnestly strive, through God's grace, to enter in; and a place of everlasting torment, prepared for the wicked. Remember that this life is the prelude to death, and that death leads to judgment; that God willeth not your destruction, but your eternal happiness; that he sees you at all times, knows all your thoughts, and keeps an account of all your words and actions.

With such convincing proofs of God's love to us, such persuasive arguments that he is working all things for our good, and such glorious promises of heavenly rewards held out to all who persevere to the end—with all these precious benefits ready to be conferred on our strenuous exertions after eternal life, should we not be acting the part of the fool and the madman, not to avail ourselves of the loving-kindness of the Lord? What would we say of the man who had been covered with ulcers and sores, and who had suffered the most excruciating tortures, yet who, upon being restored to health, was unthankful to the person who had cured him? Should we not say that he was an ungrateful being, and not deserving of the least compassion. Such, however, is the conduct of every one of us, if we neglect to return thanks to God for his mercies.

We all know that "the Lord hath been mindful of us," that he loves us with an exceeding love, and that he will not cast us off until "we provoke him to swear in his wrath that we shall not enter into his rest."

Let us from this hour be zealous of good works: let us be sober and vigilant, watchful and circumspect: let our repentance be of that genuine nature that it need not be repented of: let our lips utter forth his praises; and let our children learn from our example that we trust in him, and honour his holy name. And O, let us rejoice and be glad that this gracious, kind, merciful, and forgiving God shall judge us in righteousness and truth, when this world shall have passed away, and we shall have become immortal spirits.

(Bishop Porteus.)

DEATHS OF EMINENT CHRISTIANS.

No. LXII.

BISHOP PORTEUS*.

(Died 1808, aged 77.)

Bishop Porteus was a pious, active, and judicious prelate. The bishop was himself indeed strongly impressed with the conviction that his end was fast approaching, and he contemplated the event with all that calm, composed resignation, which nothing can inspire but a deep sense of piety, and a devout, religious submission to the will of God. On Thursday, the 10th of May, I saw him (proceeds the narrator) for the last time, and never can I forget the affecting solemnity of voice and look and manner in which he begged my most earnest prayers for his early and speedy release. He said little more to me; for his mind seemed wholly absorbed in the near prospect of an eternal world. The following day he was, at his own desire, removed to Fulham; and for a short time the change of air and scene appeared to cheer and exhilarate him. As he sat, the next morning, in his library near the window, the brightness of a fine spring called up a transient glow into his countenance, and he several times exclaimed, "O, that glorious sun!" Afterwards, while sitting at dinner, he was seized with some slight convulsions, which were happily of short duration; and he then fell as it seemed into a gentle sleep. From that time, however, he never spoke, and scarcely could be said to move. Without a pang or a sigh, by a transition so easy as only to be known by a pressure of his hand upon the knee of his servant, who was sitting near him, the spirit of this great and good man fled from its earthly mansion to the realms of peace*.

No wonder that he should die in peace, who thus could reflect on death and eternity:

1st. That future state of existence, of which Christianity first gave us a clear and distinct view, affords a prospect to us that cannot well fail to cheer and enliven our hearts, and even bear us up under the heaviest pressures of affliction. Without this support, there are, it must be owned, calamities sufficient to break the highest spirits, and to subdue the firmest mind. When poverty and distress come upon him like an armed man; when his favourite child, or his beloved companion, is snatched from him by death; when he is racked by incessant pain, or pining away with incurable disease; when he knows, moreover, that he can have no rest but in the grave, and supposes that this rest is the absolute extinction of his being, no wonder that he sinks into melancholy and despair. But let the divine light of immortality break in upon him, and the gloom that surrounds him clears up. Let this day-star arise before him, and it will shed a brightness over the whole scene of his existence, which will make every thing look gay and cheerful around him†.

2nd.

> But chiefly, thou,
> Whom soft-eyed Pity once led down from heaven
> To bleed for man, to teach him how to live,
> And O! still harder lesson, how to die;
> Disdain not thou to smooth the restless bed
> Of sickness and of pain. Forgive the tear
> That feeble nature drops, calms all her fears,
> Wake all her hopes, and animate her faith;
> Till my rapt soul, anticipating heav'n,
> Bursts from the thraldom of incumb'ring clay,
> And on the wings of ecstasy upborne,
> Springs into liberty, and life, and light‡.

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England," by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

† Porteus's First Sermon.

‡ Seatonian Prize, "On Death." By Beilby Porteus.

Juvenile Reading.

THE TARES AND THE WHEAT§.

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But, when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder, came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But

* Dr. Hodgson, dean of Carlisle.

§ From "Conversations on the Parables." By Mrs. Henry Lynch. London, Seeleys. 1853. We are very much pleased with this little book, which will, we think, be found particularly interesting to young persons.—Ed.

he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (Matt. xiii. 24-30).

"Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. xiii. 36-43).

Here is another instructive lesson from the tilling of the soil. A man is sowing good seed in his field. Here, then, you will say, all must be right. He is, perhaps, watching anxiously for the first appearance of the tender green blades. We almost fancy we can hear him saying, "How abundant will be the harvest!" The soft green blades peep forth fresh and flourishing, and the husbandman's heart is glad.

The corn advances, the ear is now seen. What is this? Alas, alas! tares are thickly scattered throughout the whole field.

The *lolium*, or tare, grows by the wheat; which it so greatly resembles, that the one can only be distinguished from the other when the ear is perfectly formed. By their fruits only can they be known. Many a bright day of sunshine had given its invigorating warmth to that field, and many a fertilizing shower had fallen on the thirsty glebe. O, how sad it was, to find that this spurious seed had taken root within the inclosure.

The servants, in indignation and surprise, go to their master. "How can all this be?" they inquire. "Didst thou not sow good seed in thy field?" Then he, who knew what was in man, and needed not that any should testify of him, quietly replied, "An enemy hath done this."

Mamma.—Perhaps you do not know, dear children, that it is a common practice in the east, when any one is offended with his neighbour, to watch for the time when he ploughs his field; then, carefully waiting till this performance is completed, on the following night the aggrieved person casts into his enemy's field what the natives call *pandinellu*. This troublesome weed is of rapid growth, and spreads itself over the land before the corn is much advanced, so that it is often a long time ere the owner of the field can get his land clear again.

Charles.—I remember too, papa, you once told us that sometimes in Ireland, when a tenant was ejected, he sowed wild oats in the field he was leaving, and that these, mixing with the crops, became very difficult to uproot.

Papa.—Yes, my dear, this is, I rather think, mentioned by Roberts, in his "Oriental Illustrations;" but we will return to the parable.

The servants are anxious to pluck the tares at once from the field; their master, however, gently checks this ardent impetuosity, and orders both to be left till the time of harvest, when he promises that all shall be gathered—first the tares for the fire, and then the wheat to be carefully stored in his own barn.

Jesus Christ returns home; and his disciples, anxious to have his own explanation of this parable, follow him to his own house, and ask him to expound it to them. Now, can you tell me, Mary, to whom he likened the sower, and what characters he meant to represent by the tares and the wheat?

Mary.—The sower was the Son of man, the Lord our Redeemer. The wheat pictured his true servants, and the tares the children of the evil one.

Papa.—And what did the Saviour signify, when he said, that the tares would eventually be collected for burning, whilst the wheat would be gathered and carefully put into his barn?

Charles.—That the wicked would be sent to everlasting punishment, whilst the righteous would shine forth as the sun in the kingdom of the Father.

Mary.—There is such a happy idea of security and safety, in being gathered into the master's storehouse—is there not, dear papa?

Papa.—Yes, my child. Those who once find admittance into the heavenly land shall go out no more. No cloud of despondency can there conceal the Saviour from us: no barrier of unbelief can there separate us from his love: upon its door-posts and walls are written the glorious words, "For ever with the Lord!"

Jesus tells us, too, that the field was the world; and there is something sad in the thought, that, side by side in life, those who love the Saviour, and those who love him not, journey on together.

Mamma.—And what excitement, what confusion there would be in society, Christian society I mean, if the tares were now separated from the wheat! If the Great Husbandman suddenly appeared in our religious associations, how astonished we should be to see his hand of welcome extended towards some timid member of that community, placed by man almost without the pale of Christian recognition, but who had nevertheless faintly cried, through many tears, "Help thou mine unbelief!"

With what surprise we should observe his brightening glance of love resting on another, whom neither talent, nor wealth, nor influence had, in any degree, raised above his brethren, but who, in poverty and obscurity, had loved his Lord in sincerity.

How aghast we should stand, if we saw him, to whom all hearts are open, walk up to the most gifted of the party, and still the soft cadence of his well-turned sentences as strange music, and treat as hollow and worthless much that we had admired in the eloquent discourse.

Mary.—Well, mamma, I never thought of all this before.

Mamma.—Remember, my child, that whilst man can but see the outward appearance, God looketh at the heart; but the time of harvest will surely come, the startling separation of the tares from the wheat.

Papa.—O, it is no compromise with sin, that makes the Lord forbear at once to root out the tares from the earth: it is from no laxity in his divine government, that he causes his sun to shine on the evil and the good.

There can be, at present, no altogether Christian community. At the millennial time, when Zion shall put on her beautiful garments. then only shall there be no more the Canaanite in the house of the Lord of hosts.

The rev. John Mactravers had a sabbath-school for the upper classes. The poor, he said, were almost all taught on that holy day; whilst it was much to be regretted that the children of the wealthy and the noble seldom shared in those advantages.

The spacious dining apartment of Lady Winnesley served as school-room; and, blessed be God, some found there that treasure, which the gold and silver of this world cannot purchase.

Many a little heart, that had been inflated by ideas of its own importance, there learnt to prize the gem which is, in the sight of God, of great price.

Mary.—I know what you mean, papa; the ornament of a meek and quiet spirit.

Papa.—Yes, my love; and God says, by his prophet Isaiah, "I am the high and lofty One, who inhabiteth eternity, whose name is Holy; yet even to him will I look who is of a lowly and contrite spirit, and who trembleth at my word."

Charles.—Were you at those Sunday teachings, papa?

Papa.—Yes, my boy, and very pleasant they were. The sabbath was no longer anticipated as a day of weariness: the portion of scripture was cheerfully prepared, texts were written, and many blooming youthful faces were assembled at lady Winnersley's, even before the hour appointed for the pleasant meeting.

There must be tares with the wheat even here. I remember the old man solemnly said, one pleasant summer's evening, "There are some amongst this youthful band, who, I fear, are not children of the Lord; some who are only drawn here by the idea of meeting their companions, by the pleasure of the summer walk, aye, and by the very novelty of the studies in which they engage.

"I cannot now separate you; and even if I knew who amongst you those were who had no real wish to serve the Lord, my Master says, 'Let all remain together till the time of harvest.'"

Many an anxious face was bent on that messenger of God as he thus spoke: eyes were there glistening in tears, and flushed cheeks, which showed the heart had silently made inquiry, "Lord, is it I?"

Stanley Baring was one of those pupils, a handsome gentlemanly child.

It was impossible not to look hopefully on him. A field of promising thought seemed to open before one as they gazed on that animated face, which even in early childhood beamed with no common intelligence.

As he grew older, one was sorry to perceive a desultory waywardness of character about him, great powers of mind united to a painful carelessness of character; but his studies were under the directions of one who really feared the Lord, and all continued to hope concerning him. He was seldom absent from those Sunday meetings, and Mr. Mactravers would often find himself engaged in a grave disquisition, or powerful argument, with this modest-mannered boy.

I met with Mr. Mactravers again, after a lapse of many years, and it was natural enough that I should make some inquiries concerning those who had formerly been my companions at those happy Sunday communings.

The old man's countenance suddenly changed, and wore an unusual expression of sadness. It was evident I had struck a chord of memory, that vibrated only to sorrow.

"You cannot have forgotten Stanley Baring," he said. "He grew up an elegant man, accomplished and fascinating, but with the same powerful versatility of mind, if we may use such an expression, which characterized his boyhood: he continued to skim the foam from the surface with as much eager interest as he would dive for the treasures of the deep. One day he would almost seem to enjoy the society of the frivolous; and the next, you might hear him speaking at a choice literary assemblage, with a grace of diction, and an easy and beautiful overflowing of irrepressible thought, that made one feel his was the master-spirit of the place.

"He continued to be my friend," and the old man wiped away a tear as he spoke; "and in Stanley's winning and affectionate manner, the enthusiasm of the boy was but mellowed by the earnestness of the man.

"We all thought that he sincerely enjoyed the society of the people of God. He was regular in his attendance at church, and foremost in works of mercy and love.

"How could we take such a promising plant for the weed resembling it.

"One dim November evening, I was startled by the appearance of two Bow-street officers, who said I must immediately accompany them to London, whither they were going to arrest my young friend on a charge of coining. I was to swear to his person, and it was for this my presence was needed.

"'Impossible that my friend can be guilty of such an act,' I said. 'He has many friends in this neighbourhood who will speak for his character as a gentleman and a Christian. There must be some fearful mistake in this matter.'

"The roughest-looking of the men laughed scornfully, and replied, 'Ah, those Christians are sometimes the worst amongst us.' I thought of the tares and the wheat," said the old man sorrowfully; "but I inwardly prayed that his accusers might be proved to be mistaken, and that he might come forth untouched from the conflict.

"We arrived in town late at night, and, accompanied by these men, I traversed strange and gloomy streets, of which I had never before heard. Through a trap-door, we descended into a dismal sort of vault or cellar, and then winding our way up a narrow and uneven staircase, we opened a thick iron door, and found ourselves in a strongly guarded room, and there, sitting at a metal table, to my horror and surprise, I at once recognized

Stanley Baring. He turned deadly pale, as he looked at me; and then, as if suddenly recollecting himself, he put his cold hand into mine.

"'Stanley,' I said, 'is it possible? And have you, as I am told, for three years, been carrying on these unlawful practices?' 'I have,' he mournfully replied; and the very tone of his voice brought back to me such overwhelming recollections of my gentle and highly-gifted sabbath-student, that for a moment all my thoughts were concentrated on the idea of the possibility of his escape. What would I not have given to have freed him from those iron-hearted men. But flight appeared impossible. The stern walls, the carefully barred windows rose up before me, as if in silent mockery of the very idea; and yet I prayed unconsciously, and as I covered my face, in an audible whisper I repeated these words: 'Though his iniquities have separated between thee and him, leave him not, neither forsake him, O God of love.' He pressed my hand, but seemed too much agitated even for sorrow.

"All this passed in a minute or two: then one of the officers impatiently came forward, and took him roughly by the arm. I saw that Stanley trembled—and no wonder; for death was, at that time, the punishment of coining.

"'Give me leave to put on my great coat,' he said; 'it hangs over the back of that chair; and my thick boots I should like to wear, for it is pouring with rain. Listen to the storm without.'

"There was a mixture of nervous excitement and unflinching courage about him. My only marvel was that fear did not altogether overpower him.

"The hail descended in torrents, rattling against the small high windows; yet above it rose the taunts of those servants of justice: 'These fine airs won't suit you now, master, I'm thinking; you'll have to put your blarney in your pocket, my man.'

"Stanley made no reply, but seemed to have some effort in drawing on his boots, which were too tight for him. He knocked his heel violently on the ground, and, in so doing, opened a trap-door, through which, in an instant, he disappeared: we too, by the operation of some extraordinary machinery, were, at the same moment, double-locked in the chamber; and, what with the loud raging of the storm without, and the remote situation of the room in which we had thus mysteriously become prisoners, it was fairly morning before any one heard our call for help.

"I shall never forget that night of anxiety and horror, spent amidst the rude oaths and impious imprecations of those coarse-minded men; yet, even there, on my troubled thoughts floated a sweet sense of thankfulness to him who had answered my prayers, and given, I trusted, to my poor friend time for reflection and amendment.

"I never more heard of him; but I trust he found repentance, and that at the great day of harvest he may be one of those whom the husbandman will gather into his barn."

In the wheat-field of life, they grew side by side,
They seemed to the world but as one;
Till the Lord of the harvest came forth to decide
Which of all were, in spirit, his own.
The hypocrite trembled, the careless were grave,
The faithful ones looked at their Lord;
And "Garner my wheat," was the order he gave.
I own those who trust in my word.

Then the last were the first, and the first were the last,
For the great day of reaping was come;
The tares to the flames were all speedily cast,
But the children the Father called home!

Poetry.

HYMNS FOR THE HOLY DAYS IN THE YEAR

By Joseph Fearn.

(SUGGESTED BY SOME PORTION OF THE SERVICE FOR THE DAY).

(For the Church of England Magazine).

ST. MICHAEL AND ALL ANGELS.

"And they overcame him by the blood of the Lamb."—Rev. xii.

THERE was fearful war in heaven:
Evil spirits fought with good.
But the dragon and his host
Were o'ercome by Jesus' blood.

From the eternal battlements
Satan and his troops were hurled—
That old serpent, whose device
Hath "deceived the whole world."

There was heard a woud'rous voice,
As the thousand thunders loud—
"Now is come salvation's power,
And the kingdom of our God!

"Evil angels are subdued,
The accuser is cast out:
Spirits of the just, rejoice!
Saints, lift up your voice and shout!"

But 'tis not by mortal power
That the hosts of heaven o'ercame;
All the strength was drawn from him,
Once the slain and bleeding Lamb.

'Twas through him who fought alone
On the hill of Calvary,
And subdued the powers of hell,
Saints achieved the victory.

So, amid the darkest scenes
Of our earthly pilgrimage,
When these feeble hearts of ours
With infernal foes engage,

We must seek our Captain's aid,
Fighting in his glorious name;
And the conquest shall be ours,
Through the blood of Christ the Lamb.

Then shall heaven again resound
With the Hallelujah loud:
"Now is come salvation's power,
And the kingdom of our God"!

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

SEPTEMBER 30, 1853.

THE CONVERTS OF PHILIPPI*.

are not all alike. It is strange to remember of the millions who have peopled our earth, vo have been the exact counterpart of each r. Every man's circumstances in some re- ts vary from those of every other man. And y man's mind is his own; so that the same ge will not suit all. The same language is spoken in England and China, nor the same worn in Labrador and in India; nor will single medicine heal every man. It is the liar glory of the gospel that it suits alike all acters and all circumstances: it is the one ersal remedy for our diseased nature: it acts rently on each, but works the same result in the one gospel, moving every soul in an in- lual manner, issues in one conversion and one ation, thus joining together variety of method oneness of end.

hen the apostle Paul and his friend Silas at Troas, and in doubt in what direction to eed, they were induced by a vision to cross the sea to Macedonia, to preach the gospel e. And thus for the first time the glad tidings alvation were heard on the continent of Eu- . Paul and his companion soon arrived at ippi. In this large city there was a vast va- of individual character—men of all classes, occupations, and all dispositions. And the of the gospel was to be scattered through the s—preached to all who were willing to hear We shall mark the influence it will excite different minds.

ne of the inhabitants of Philippi was a woman ed Lydia, a seller of purple, of the city of atira, which worshipped God. The mass of population was sunk in heathen darkness. re does not appear to have been even a Jewish agogue in the place; and therefore the few in city who served the true God met together me little chapel by the side of a river, outside walls. They probably were not allowed to ship in company, except in this retired spot, where the thick foliage of the trees, with which the river bank was clothed, may have concealed the small congregation from every eye but his who seeth in secret. There, far from the busy noise of Philippi, and unnoticed or despised by its inhabitants, a few women assembled to listen to the word of God, and join together in prayer. There "prayer was wont to be made:" there too, no doubt, the hymn of praise often blended with the sound of the flowing river, and made the silent woods echo with some sweet strain of Zion. It was a goodly spectacle, leaving the city, sunk in the depth of idolatry and superstition, to come in sight of that little band of women, meekly kneeling, and with simple words worshipping the true God, the creator of heaven and earth.

The first sabbath after Paul's arrival at Philippi, he too went out to the river side, accompanied by Silas, and sat down according to the custom of those days, and spake unto the women which resorted thither.

The minds of these women were probably pretty much in the same state. They were no doubt all serious and devout. Indeed, the very fact of their going, sabbath after sabbath, to the place where prayer was wont to be made, in the face of much scorn and opposition, stamps them as being persons in earnest about their souls, and at least in some measure desirous of pleasing God. It had been equally false and uncharitable to attempt at that time to draw any line of distinction between them: they were all nearly alike, and all formed outwardly a church of God in that ungodly city. Others thought them, and they thought themselves, the favoured flock of the Lord, gathered out of the midst, not only of the idolatrous heathen, but of the careless and worldly-minded Jews.

Lydia was like the rest. She was probably well satisfied with her religious character, and ignorant that she stood in need of any other righteousness. There are many Lydias. They have little or no taste for worldly pleasures, and they seem to themselves and to others everything that is lovely and of good report. But here they

* From "The Dawn of Life, or Scripture Conversions."

stop. They could have knelt down with Lydia in that little sanctuary, or have breathed with her a song of praise to the God of Israel; but to them, as to Lydia, the name of Christ, if not unknown, is unvalued. Lydia worshipped God, and those around her worshipped him also. Up to the moment when Paul began to preach, there was no difference between her and the rest: there was nothing to make it probable that she would receive the truth more readily than any of her friends; but while all heard, Lydia only attended. "The Lord opened her heart to attend unto the things which were spoken of Paul." The words she listened to fell strangely and sweetly on her ear.

We can easily imagine what things Paul would speak. Perhaps, opening the book of the prophet Isaiah, he read some verses of the 53rd chapter, "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

And then the preacher may have gone on to bear witness to the fulfilment of these promises in Christ. He may have told them how "they that dwell at Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets, fulfilled them in condemning him, and, though they found no cause of death in him, desired Pilate that he might be slain."

Then he may have declared how Jesus rose from the dead, and afterwards appeared to him to make him a minister and a witness to the people and to the gentiles, "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith."

And we may conceive how, as he drew near the end of his glorious theme, he would beseech his hearers, both by the terrors and the mercies of the Lord, to embrace the offered salvation. "Be it known unto you, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. We, therefore, as workers together with him, beseech you, also, that ye receive not the grace of God in vain. Believe in the Lord Jesus Christ, and ye shall be saved."

Words such as these fell from the lips of Paul in that assembly, and, as they fell in the midst of the silent worshippers, found one heart, and perhaps but one, open to receive them. They sounded new to Lydia: she had never heard such before. They told her the secrets of her soul, and made her feel that, notwithstanding her devout attendance on the means of grace, she was perishing. They told her also that she needed a Saviour to wash away her sins: she learned, perhaps for the first time, the name of Jesus. And while Paul was preaching, the Spirit was inclining Lydia to listen to the word spoken. She received the gospel in all calmness and gentleness—made open confession of her faith, by being baptized herself, together with all her house; and then acted as became her profession, showing hospitality to Paul and Silas for their Master's sake.

"The Lord opened her heart, that she attended unto the things which were spoken by Paul." He secretly won it, subdued its enmity quickly and silently, melted it with a still small voice, producing in it deep conviction of sin, and firm though tranquil faith. The change which passed over her soul was beautifully gentle; like the first beginning of a summer-day, or the passing away of a morning mist. It was real, and yet drew no notice. Happy Lydia! She went to the riverside and returned home again the same woman outwardly, but inwardly how different! She went a stranger to Christ—she returned a sister beloved.

Another inhabitant of Philippi was the town gaoler. A prison at all times and in all countries is a miserable place, and the office of the governor arduous and thankless. In ancient days this was far more the case than it is now; for then the prison was a place not only of punishment, but of torture; and no Christian philanthropist had then arisen to mitigate the sorrows of those confined within its walls. The gaoler of Philippi was, no doubt, much like others of his order. A man not rough by nature would hardly have chosen to occupy the post, and it is not likely that he grew more gentle in the discharge of his office. We must think of him as harsh and cruel—of iron frame and iron heart.

Such an individual was not a probable member of an infant church, nor under ordinary circumstances would he have had an opportunity of hearing the preachers of the gospel; but the providence of God overruled the wicked passions of men to bring about a meeting. When Paul and Silas had been a few days in Philippi, they were brought before the magistrates, on a charge of troubling the city, and teaching customs which it was not lawful for the Philippians to follow, "being Romans," or Roman citizens; a privilege which they had not long enjoyed, and were therefore very proud of. Without further inquiry, Paul and Silas were beaten and committed to the custody of this very gaoler. And now his savage spirit showed itself; for, having been charged to keep them safely, he was not satisfied with thrusting them into the inner prison, but made their feet fast in the stocks, though suffering from the stripes they had received by order of the magistrates.

It was night, and the gaoler was asleep. Not so his prisoners. Persecution never weighed down the spirit of Paul and Silas. They rejoiced to be counted worthy to suffer shame for their Master's sake. "And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and every one's bands were loosed." The gaoler knew no doubt the accusation upon which Paul and Silas had been cast into prison. He could not but be aware that they were preaching some new doctrine, and calling on men to repent and turn to God. And even in the bosoms of the untaught heathen there is a conscience which bears witness for its Maker. The Phillipian gaoler knew not the name of the true God: he had never heard of Jesus; and yet, though he

bent his knees to idols of wood and stone, there was a law written in his heart which claimed his obedience, and made him feel guilty, and at times quail in the presence of the unknown Creator of the heavens and the earth. And therefore when he felt the earthquake, and saw the open doors, the man began, for the first time perhaps in his life, to tremble. The mysterious strangers may after all be right. The God they serve can shake terribly the earth: in his anger is death, in his favour salvation.

But other thoughts crowd on his mind: the present and the visible soon shut out the future and the unseen, and the Philippian gaoler quickly forgot the cause of the earthquake in its effects. The doors were opened, the prisoners might have fled, and then what could he look for but a disgraceful death? Better die by his own hand than by that of the executioner—far better, if there is no hereafter. How many a man has Satan tempted to plunge straight from earthly sorrow into eternal wretchedness! "The keeper of the prison awaking out of his sleep and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved?" The gaoler is torn in pieces by different fears. First, the fear of those that can kill the body, and then the fear of that unknown Being, who, as his conscience begins to whisper, can kill both body and soul. As he is relieved from one fear the other fear returns. Death might release him from that, it can only change this into certainty.

What is the state of the gaoler's mind at this critical moment of his history? He is trembling, anxious, convinced of sin, eager for salvation; and yet no man can be more unlike a Christian than he. His temper is a mixture of pride and terror: he is in will, and almost in deed, a self-murderer: there is not a single amiable trait visible. And this man has asked, "What shall I do to be saved?" How will Paul answer him? We can imagine different answers.

One would have said: "You iron-hearted gaoler! you are not fit to hear the gospel: take us to your house, wash our stripes, make amends for your cruelty, and then we will instruct you in the nature and attributes of God, and at last by degrees lead you to the knowledge of Christ the Saviour."

Another would have said: "Those tearless eyes must weep, that proud heart be humbled, before we can tell you the good news we bear. First, satisfy us that your repentance is after a godly sort, and then hear the message of salvation."

"No!" another might have answered, "not so. Believe us: hear the church: submit to her teaching: within her bounds is opened a well of salvation: she has the keys of heaven: she furnishes "a peculiar light, a supernatural gifted lamp." Her "guidance is safer than the guidance of an angel." The church has "the exclusive privilege of furnishing the means of salvation." Believe in her.

In short, one would answer, First act right, and then believe in Jesus; another, First become an experienced Christian, and then believe in Jesus; and another, First believe the church, and then believe all she teaches you.

But what says Paul? "Believe in the Lord Jesus Christ, and thou shalt be saved."

And then that followed which had never followed on any other plan. The rough brow is softened, the hard heart melted, the savage gaoler transformed into the compassionate friend, and the proud self-murderer into the humble believer. And at once his faith in Jesus exhibited itself in love to his people, obedience to his commands, and rejoicing in his salvation. "He took them the same hour of the night, and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

The character and circumstances of these two Philippian converts form a strange contrast: Lydia mild and devout; the gaoler heathenish and brutal: Lydia a worshipper in the peaceful chapel by the river-side; the gaoler the governor of a prison: Lydia one of Paul's hearers; the gaoler his savage persecutor: Lydia's heart was "opened to attend;" the gaoler's riven as by an earthquake: Lydia wrapped up her fears in the silence of her own bosom; the gaoler in an agony of despair cried out, What must I do to be saved?

But here the contrast ceases. Both heard the same gospel. That which Paul preached in the dungeon, he preached also in the chapel: in both he spoke to a sinner. Lydia was a sinner as well as the gaoler; and in both he told of mercy. There was mercy for the gaoler as well as for Lydia: nor was the way of salvation pointed out to the two in any respect different. The eyes of each, though far asunder as the poles, were directed to the same object. The same Saviour was proclaimed to each—the same free grace set forth to each: to each was shown the same channel for receiving it, "Believe in the Lord Jesus Christ, and thou shalt be saved."

Both underwent the same conversion. In one it was more manifest and striking than in the other; but the result was the same. The very same effects flowed from it in both cases. Both showed their obedience to Christ, by their own baptism and that of their household. Both proved their love to Christ by kindness to his people. The same seed was sown in the heart of Lydia and in that of the gaoler, and it brought forth in each the same fruit.

And both inherited the same salvation. The gentle Lydia and the once savage gaoler were now both heirs of life: they had both through faith entered into rest; and, though formerly so unlike, were children of the same Father, members of the same family, followers of the same Saviour, and partakers of the same blessedness; and now they both inherit the same promises, and are both resting in glorious hope, till the trumpet of the archangel shall summon both, at the same moment, to enter again, their bodies changed and immortal as their souls, to possess the same kingdom, to rejoice in the same eternity, to sing the same everlasting song to him that washed them both in his own blood.

There is but one gospel. There is not one gospel for the poor and another for the rich; one

gospel for the wise, and another for the unwise; one gospel for the moral, and another for the vicious. Rich and poor, wise and unwise, moral and vicious, if saved at all, must be saved in the same way, trust in the same Redeemer, be washed in the same atoning blood, and receive pardon, acceptance, justification, through the same channel—faith. "If any man preach any other gospel" than that which Paul preached, it is not a gospel. The ingenuity of man has never been able to imagine any other doctrine able to give peace to the burdened conscience; and therefore all the gospels of human invention are evil tidings instead of good. If true, they would ring an universal death-knell. But, thank God! they are as false as they are evil. And they are branded with God's curse: "If any man preach any other gospel, let him be accursed." There is but one gospel—one for all ages, one for all countries, one for all individuals; and that one gospel is "the power of God unto salvation to every one that believeth."

There is but one conversion. We have seen, in the example of the saints of old, how many varieties there may be in the method and circumstances of conversion; but conversion itself is always the same thing. It is the passage from darkness to light, and from the power of Satan unto God. Patriarchs and prophets partook of the same conversion as the children of God now. And still, while men are born into the world tainted with sin, there can be no change in this matter. Jesus has said, "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven." And surely, of all the multitudes who shall people the new Jerusalem, there shall not be found one unconverted man, one whose heart has not been renewed like that of Lydia or the gaoler of Philippi.

And there is but one salvation. The salvation which the saints of old received is ours also. They and we, if converted, possess it in common. Like them, we are admitted into God's family: like them, we are brothers and sisters of Christ: like them, we have the privilege, if we will but use it, of rejoicing with joy unspeakable and full of glory.

For the salvation to which the saints look forward shall be ours also. They not only were saved already, but they expected salvation, ready to be revealed in the last times. We expect the same. The numberless millions of the converted shall then rejoice together in one blessedness. However various their natural tempers, characters, circumstances; however differing the paths along which grace has led them; having heard one gospel, believed in one Saviour, and partaken of one conversion, they shall dwell in one city, bask in one sun, sit upon one throne, sing one song, and through the everlasting ages be glorified together.

DECISION IN RELIGION.—ADDRESSED TO CANDIDATES FOR CONFIRMATION*.

It is in this, as in every other case, possible for you to enter upon this work in a wrong way or in a right way. It is wrong when you come to confirmation in a spirit of cold formality, neither understanding the meaning of the rite itself, nor being seriously determined to devote yourselves to the service of God. It is a right way when you come as those who believe that they are regenerated, and that their sins have been forgiven them (see bishop's prayer in confirmation service), and with an earnest desire to live in a manner becoming such a profession. I fervently pray that none here will venture to present themselves for confirmation who have not first duly considered the matter, and solemnly determined to serve God all the days of their life; or, in other words, that none here will be "rash with their mouths to utter anything before God."

Let me remind you that to come before God at any time with thoughtlessness or irreverence is an insult to him "who is not mocked." But to make vows with your lips, while your hearts are far from him, is coming before him with a lie in your right hand: it is deliberately uttering a falsehood: it is provoking the Lord to cast your soul into hell. My dear friends, I am speaking strongly to you: I do so that I may warn you solemnly: I do so lest you should make any mistake: I do so lest, after this sacred rite is over, you should venture to rush into the gaieties and frivolities of the world. You may deceive me on this point: you cannot deceive God. If you say you will renounce the world when you do not mean to renounce it, you approach a God of truth, and you tell him a lie. Therefore, "be not rash with thy mouth, and let not thine heart be hasty to utter anything before God."

What, then, is required of you before you can come to this sacred rite? Head-knowledge, information is required. But head-knowledge is not sufficient: that is required without which head-knowledge is useless—I mean a right preparation of heart. I might be able to give you the degree of information which may be necessary; but the preparation of the heart is from the Lord. He, for the most part, is pleased to work by means. I do, therefore, earnestly pray that God may be pleased to make me, in his hands, an instrument of good to your souls. I will now suggest a few points, which I trust will assist you in preparing for confirmation.

First, then, let there be serious consideration of the importance of the subject itself. If your bodily health were in danger, you would consider it a matter of serious importance. If you were to enter upon a profession, and that profession rendered it necessary for you instantly to leave England for a most unhealthy climate, you would consider this, and your parents would consider this a matter of serious importance; and yet how infinitely more important is the health of your soul! In confirmation, the health of your soul is at stake. Just pause for one minute, reflect on the value of your soul, think of the price at which it was redeemed. It cost blood, precious blood. Jesus died for your soul. My brethren, if it was neces-

* From Villiers' "Religion no Fiction."

sary that the blood of the Son of God should be shed for your redemption, it surely is not too much to say that any thing connected with salvation demands your serious consideration.

Secondly, when you feel the value of the soul, there must be anxiety about it. By this I mean that you must not be contented with that state of mind which is so common amongst men. They speak of Christ; but his name is not precious to them. They talk of obedience; but they do not obey. They read his word; but they limit its interpretation to the measure of their own feelings and desires. This is not enough. The gaoler at Philippi felt anxiety, real anxiety; and so must you. He first inquired what he must do to be saved; and, when he heard, he instantly obeyed. You are sinners, and, by nature, lost sinners. Your anxiety should be to know how to escape the punishment due to your sins; and, having received your answer, your anxiety must not cease until you have made sure that you are inheritors of the kingdom of heaven.

Thirdly, there must be not only attention to your instruction, but also meekness to receive it. You must receive with meekness the engrafted word, which is able to save your soul. There was, you will remember, a certain rich young man, who came to our blessed Lord, and asked what he must do to inherit eternal life. He came with anxiety, he heard with attention, but he was wanting in meekness; for, when Jesus told him what was required of him, he went away sorrowful. Be not like this young man: come and ask, come and hear; but be willing to obey whatever is according to the truth of God. The right spirit is that of Cornelius, "Now we are all here present before God, to hear all things that are commanded thee of God" (Acts x. 33). "You must be doers of the word, and not hearers only." When Jesus says, "Follow me," you must leave all, and follow him.

Fourthly, there must be decision of purpose to serve God. Excitement is not religion. Impulse is not the same thing as principle. Try, then, constantly to bear in mind your position relatively to God; "for God is in heaven, and thou upon earth." All that you do, all that you say, all that you think, is open and naked before God. The advice I am now giving you is not very easily complied with. I know what the hearts of young people are, how eagerly they take things up, and how soon they lay them aside. If you would so run as to obtain the prize, you must pursue the course steadily and perseveringly. I doubt not but that many of you are very earnest; but so was Peter when he said he would follow Christ even unto death. You may, in the warmth of your zeal, exclaim, I will not yield to temptation, I will not mix with the world, I will not join in any ungodly amusement, I will daily read my bible, I will be often at prayer; but, remember Peter said just as much as this, and yet Peter denied his Master.

Take good heed, then, how you trust yourselves. Do not play with the world. A man cannot touch pitch without being defiled. Satan must be resisted at first, if you would resist him successfully. Eve listened to him, and the fall of man was the consequence. Demas for a long season followed with the apostles; but Demas loved this present world: he turned back. Where Demas's soul is, the scriptures have not revealed to us; but the example says, in language not to be misunderstood, "Take heed unto yourselves."

AN EXTRACT OF A SERMON PREACHED ON THE OCCASION OF THE FUNERAL OF THE LATE DUKE OF WELLINGTON.

By the Rev. Edward Griffiths,

Incumbent of the Oaks Church, Charnwood Forest, Leicestershire.

"For dust thou art, and unto dust shalt thou return." "Now is the accepted time, now is the day of salvation."

Solemn are these truths, my brethren, that are thus brought before you. .... I need not remind you of that remarkable day, the 18th of June, 1815; memorable to the world not only in the annals of history as long as the earth endureth, but to you, as individuals, on another account; for on that very day the house of prayer in which we are now assembled was consecrated, or set apart for the public worship of Almighty God. On that remarkable day the peace of Europe was fought for on the plains of Waterloo, and finally secured; and on the same day some of you, my friends, who are now present in this house (being the first church built on Charnwood forest) had the inestimable privilege of hearing the glad tidings of peace and salvation. .... Death, my brethren, is under any circumstances solemn, awful, terrible. All who now hear me, as well as the preacher himself, will in the course of a few years be beneath the green sod. It matters not what our rank or wealth may be: it matters not whether we lie on stately beds, or only on straw or chaff: all must go down to the grave. To the grave must descend the tenant of the throne, as well as of the cottage. Here wisdom and folly, learning and ignorance, will lie down together. All must ultimately say to corruption, "Thou art our father;" and to the worm, "Thou art our mother and sister." O then that men would hear this, and consider their latter end! O that men would turn from a consideration of what they now are, to that which they ought to be! As there is one house appointed for all living, a house into which the queen, all the noble of the land, and the poor and the miserable, must descend; as there is but one way to the heavenly mansions, and as all are miserable sinners; and as there is but one Saviour and Mediator between God and man, O may we without delay seek him, and prepare for the hour of death and the day of judgment. It is nothing now, my friends, that the duke of Wellington was a mighty conqueror and an eminent statesman; but it is every thing to his soul whether he fled for refuge to his Saviour, and implored the guidance of God's Holy Spirit; whether he worshipped God in spirit and in truth; whether he, who had fought so nobly for his country, could exclaim in his last hour, with the great apostle, "I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the

righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

'I entreat you, my brethren, before you leave this house, to determine to reflect on the solemn truths that you have heard this day. In a short time and your mortal career will have expired. God only knows who that hears me will be the next whose remains will be deposited in the grave.

(Rev. Henry Martyn.)

DEATHS OF EMINENT CHRISTIANS.

No. LXIII.

THE REV. HENRY MARTYN, M.A.*

(Died 1812, aged 31.)

FELLOW of St John's Cambridge, and missionary to Hindostan and Persia. He had obtained the highest university honours, which would probably have opened the way to future preferment; but he sacrificed all to the noble desire of converting the heathen world to Christianity. By him, and by his means, the whole of the New Testament was translated into Hindostanee, while the Psalms of David were rendered into Persian. Even the Persian Mollahs say of him, "Henry Martyn was never beat in an argument. He was a good man, a man of God." And Mr. Ward, of Serampore, publicly acknowledged that the most successful missionary that had then visited India was Henry Martyn.

"1812, October 6th.—No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace of my God: in solitude, my friend, my companion, my comforter! O, when shall time give place to eternity? when shall appear that new heaven, and new earth, wherein dwelleth righteousness? There, there shall in nowise enter in any thing that defileth; none of that wickedness which has made men worse than wild beasts; none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more."

Scarcely had Mr. Martyn breathed these aspirations after that state of blissful purity, for which he had attained such a measure of meetness, when he was called to exchange a condition of pain, weakness, and suffering, for that everlasting rest which remaineth for the people of God*.

Narrative and meditation by the rev. Mr. Martyn.—"'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me.' When do the sheep find the happiness of having a shepherd so much as when they are walking through a dark shadow? While Jesus lets me see his rod and staff, I am comforted.

"I see the days of my pilgrimage shortening, without a wish to add to their number. But O, may I be stirred up to a farther discharge of my high and awful work, and laying aside, as much as may be, all carnal cares and studies, may I give myself to this one thing!"

At the death of a beloved sister he observes, "Though nature weeps at being deprived of all hopes of ever seeing this dear companion on earth, faith is hereby brought more into exercise. How sweet to feel dead to all below, to live only for eternity; to forget the short interval that lies between us and the spiritual world, and to live always seriously! The seriousness which this sorrow produces is indescribably precious. O that I could always retain it when these impressions shall be worn away!

"God has many, many more instruments at command; and I shall not cease from my happiness, and scarcely from my work, by departing into another world. O, what shall separate us from the love of Christ? neither death nor life, I am persuaded. O, let me feel my security, that I may be as it were already in heaven, that I may do all my work, as the angels do theirs! And O, let me be ready for every work; be ready to leave this delightful solitude, or remain in it; to go out or go in, to stay or depart, just as the Lord shall appoint! Lord let me have no will of my own, or consider my true happiness as depending in the smallest degree on any thing that can befal the outward man, but as consisting altogether in conformity to God's will. May I have Christ here with me in this world, not substituting imagination in the place of faith, but seeing outward things as they really are, and thus obtaining a radical conviction of their vanity."

On another occasion he writes: "I awoke with a light heart, and said, He knoweth our frame, and remembereth we are dust. He redeemeth our life from destruction, and crowneth us with loving-kindness and tender mercies. He maketh us to lie down in the green pastures, and leadeth us beside the still waters. And when we have left this vale of tears, there is no more sorrow, nor sighing, nor any more pain. The sun shall not light upon thee, nor any heat; but the Lamb shall lead thee to living fountains of water." He died at Tocat, on the 16th October, 1812.

Reflection.—Applicable is the language of Hezekiah: "Mine age is departed, and is removed from me as a shepherd's tent" (Is. xxxviii. 12). We lodge in this moveable tent, and are travellers and strangers in a foreign land; but we are citizens of heaven: our home, our privileges, and inheritance are there. As the shepherd does not mourn when commanded to pluck up the stakes and shift his tent, from a wilderness beset with hostile tribes and desolated by storms, to remove

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of *England*;" by the rev. H. Clissold, M.A. London: Society *for Promoting Christian Knowledge.*

* Life of Henry Martyn, by Sargent.

into another and a better country, where no enemies molest, nor tempests gather blackness, but where reigns the sunshine of perpetual peace and safety, so the Christian will look with hope and joy to the tabernacle not made with hands, eternal in the heavens.

WHAT SHALL I DO FOR JESUS?*

READER! did you ever put this question to your conscience? Are you willing to do so now? It can do you no harm: it may do you good. But first ask, Did I ever do anything for Jesus? There are many things done in the church, and by professors in the world; but they are not done for Jesus. There is some other object in view. The eye is not single. The heart is not true. The motive is not pure. Did you ever give yourself to the Lord? This is the first thing to be done. Jesus will not accept anything from you until you have given him yourself. His first request is, "My son, give me thine heart." Withhold from him the heart, and you withhold from him all. He will approve of nothing that you do. He will receive nothing from your hands. You are his enemy. You are in rebellion against him. You refuse to acknowledge his claims. You withhold his just rights. You grieve his loving heart. If you have not, let me beseech you to go to his throne, present yourself before him in the attitude of a suppliant, offer him your heart.

Having given him yourself, you may ask with Saul of Tarsus, "Lord, what wilt thou have me to do?" And be sure that he has something for you to do, and something that no one will do so well as you, something that no one ought to do but you. He will say, "Son, go to work to-day in my vineyard." What can you do? This you can never tell until you try. What are you willing to do? This you may soon ascertain. There is the Sunday school. Can you do anything for Jesus there? Can you take a class? If not, can you go round the neighbourhood, and collect the children who are still untaught, that others may teach them? There is the house of prayer. Can you do anything there? Is it full? If so, cannot you look out for young persons who attend, unnoticed by any in the congregation, and notice them, trying to get from them whether they feel the power of the word, and try and follow up the preacher's appeals by a word in private? An immense amount of good may be done in this way, if our people were only alive to its importance, and would do it for Jesus. Is the congregation thin? Cannot you increase it? Did you ever set about trying in good earnest? Is there no one that you could influence to attend? What! not one? If you could influence one, that one may influence another; and in this way our chapels would soon be filled. There is the minister. Can you do nothing for him? Do you regularly contribute for his support, according to your means, not making the subscription of any one else your rule; but giving just as God has prospered you, doing it for Jesus? Do you set apart a certain portion of time every week, that you may pray for him? Are you regular in your attendance on his ministry, and always early, that you may pray for him as you see him ascend or enter his pulpit? Do you take inquirers to him, encouraging them to go and open their hearts to him when concerned for the salvation of their souls? There are the sick. Do you ever visit them? Jesus takes the visits paid to his sick saints as paid to himself. He says, "I was sick, and ye visited me." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." How often do the Lord's sick lie, and long to see a fellow-worshipper or a fellow-member come in, to read a portion of God's holy word, to offer up the prayer of faith, or to speak a word to him of Jesus! How many fears may be banished, how many temptations may be removed, how many sufferers may be cheered, how many sorrowful believers may be comforted, if their fellow-believers, instead of indulging self, should visit them for Jesus and speak to them of Jesus! There are the poor. Will you relieve them? the poor saints, more especially. Jesus takes what is given to them as given to himself, and promises a reward. Hear his words, believe them, try to realize the truth and importance of them, that you may be influenced by them: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. x. 42). You see, if you relieve the least saint, with the smallest gratuity, not being able to do more, and do it for Jesus, he pledges his word that you shall on no account lose your reward. And how striking is the language of the Holy Spirit by the apostle James! "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. i. 27). Tried by this standard, how much pure religion have you? Some professors, and some church-members have very little. When did you dry the widow's tears, and satisfy the orphan's wants, going to them, and not waiting for them to come to you? Will you do this for Jesus? There are the enemies of Christ, as all careless sinners are. You may speak to them, offer special prayer for them, and try to win them to his cause. "He that winneth souls is wise." But if we would win, we must be winning. Love is the key of the human heart. Once get it in, and you may soon open the door. Love will use gold, silver, kind words, and winning deeds, and thus get access to the heart that was locked against truth and against God. Did you ever attempt to do this for Jesus? Once more, there is the heathen world. Men and money are wanted; you may help to provide them. The power of the Holy Spirit is absolutely necessary; you may help to bring down that. There is plenty to do, and no time to be lost; for, while we trifle or delay, Satan is working, time is flying, souls are perishing, saints are suffering, the cause of God is languishing, infidelity is spreading, popery is gaining ground, and we are missing the mark. Let every Christian man, let every Christian woman, then, put the question to the heart, What can I do for Jesus? What more can I do than I have done? What more can I give than I have given? Consider what he has done for you, what he is now doing for you, what he has already given you,

* From a tract under that title.

what he has promised you, what he deserves from you, what he expects at your hands, the honour he has put upon you, the trust he has committed to you, the charge he has given you, the account he will demand of you, the rule by which he will reward you; and then ask, What can I do for Jesus?

NOTICE OF BOOKS.

SOME of the books which have reached us during the last month have already been introduced to our readers by extracts. We have also received —

"Services for the Church of God, purely on the model of the New Testament;" by a late member of the Middle Temple, now for more than twenty years in the ministry. London: Blackwood. 1852. It is very lamentable, when persons attempt to write on religious topics of which they have not made themselves masters. We have seldom met with a book in which cruder and more narrow notions were put forth. The main object is to attack the church because infants are admitted to baptism; and in the discussion other points are incidentally noticed. A baptismal service is proposed, as also (which is rather a novelty) a service for receiving infants into the church without baptism. We of course do not intend to go fully into a refutation of the statements made: we will, however, illustrate in one or two instances the unfairness of the writer, and his utter incompetency to deal with the subject he has taken in hand. He objects vehemently to the use the the cross in baptism. "Our reformers (he says) never appealed to the bible as authorizing this ceremony, but only to the thirtieth canon, which somewhat strangely refers us back again to the prayer-book for a justification of the practice!" Was it ignorance, or something worse, which prompted this statement? Surely the writer, little as he knows, can hardly help knowing that the canons of 1603 were nearly half a century posterior to the Reformation, that is, to what may be considered the completion of it at the accession of queen Elizabeth. The reformers therefore must have been even more wonderful men than we regard them, if they were able to refer to this future canon. Then, again the author cites Matt. xxvi. 23, as proving that the body of the baptized person was "plunged" in water. Does he really suppose that the hand was plunged in the dish? Then also he refers to the case of Lydia, who was baptized with her household, "which (he says) can mean only those of her family whose heart the Lord had opened." Why can it mean only these? Does not the writer see that Lydia's heart alone is spoken of as being opened? while her house, *οἶκος*, which word is proved to include children, is said to have been baptized. We must add one more illustration ofdisingenuousness. The author exults in the happy effects which would result from the adoption of his system, and refers for proof to the progress of the gospel in New Zealand, citing the testimony of one of the church of England missionaries. Now, is it possible that he does not know that infant baptism is practised in that mission? We are not surprised that he has concealed his name.

"Scenes in the Life of Christ: a course of Lectures delivered on the Thursday mornings during Lent, in the parish church of St. Peter's, Cornhill"; by the rev. H. Christmas, M.A., F.R.S., &c. London: Smith, Elder, and Co. 1853. In these lectures there is emphatically a preaching of Christ; and when we have said this, we know not that we can add a higher recommendation. The subjects are, Christ in the temple, Christ on the mount, Christ in the desert, Christ on the sea, Christ by the way-side, Christ in the garden, and Christ on the cross. And, in treating these different topics, we find much clear statement of truth, much acuteness of remark, much earnestness of application. Take a brief specimen. "How often does the labourer," Mr. Christmas is speaking of our Lord's temptation, "feel his strength giving way! 'without are trials; within are fears.' He has been supported for a time; but the labour is hard, and the temptations are great: he is well-nigh exhausted. Where shall he look for succour? Hear the words of a Christian poet:

> "True, 'tis a straight and thorny road,
> And mortal spirits tire and faint;
> But they forget the mighty God
> That feeds the strength of every saint!"

Take courage: Jesus, your Lord, hath undergone greater trials than yours. Have you been wrestling for forty days with the evil one? Have you been tempted to rely on your own strength, and to presume on God's promises? Have you had great offers made you, if you would forsake the covenant of your Redeemer? Think on his self-denial: all the kingdoms of the world were promised him if he would forsake you; but he refused. God so loved the world, that he sent his only Son to die for us; and so great was the love of Christ to sinners, that he took on himself the punishment of us all. We have then a great High Priest, who, having been tempted like as we are, remained without sin, and now, in our form, is pleading at the right hand of God the merits of his own sufferings, of his severe and resisted temptations. Let us look to him. The Spirit wherewith he was filled shall be given in no scanty measure to ourselves; and the faith wherewith he overcame, the same shall be the instrument of our deliverance; for, saith the apostle, 'And this is the victory that overcometh the world, even our faith.'" We are glad to see that these lectures have already reached a second edition. We heartily wish their extended circulation; and we may add, that we purpose hereafter to invite our readers' attention to them by a longer extract.

"Pastoral Advice to young people preparing for confirmation"; by W. F. Hook, D.D., vicar of Leeds. London: Rivingtons. Leeds: Harrison. This little book contains an earnest address to young persons, and an explanation of the confirmation office, together with suitable prayers and meditations.

"The Poor Churchman's Calendar of Feasts and Fasts." London: Rivingtons. Leeds: Harrison. 1853. This is a plain account of the various apostles, evangelists, and others for which services are appointed by the church, and will be found useful.

"Tit for Tat, for Juvenile minds; with large additions of prose and verse for more mature intellects, in advocacy of peace principles." London: Cash. 1853. None can more anxiously desire the continuance of peace than ourselves; and we hopefully anticipate the time when in Christ's kingdom men shall learn war no more. But we cannot in our sober judgment approve the proceedings of many who profess to be the advocates of peace principles. There is often a bitterness in their temper, and a shortsightedness in their plans, which we are unable to praise.

We have received some other books too late for present notice: they must be reserved to the ensuing month.

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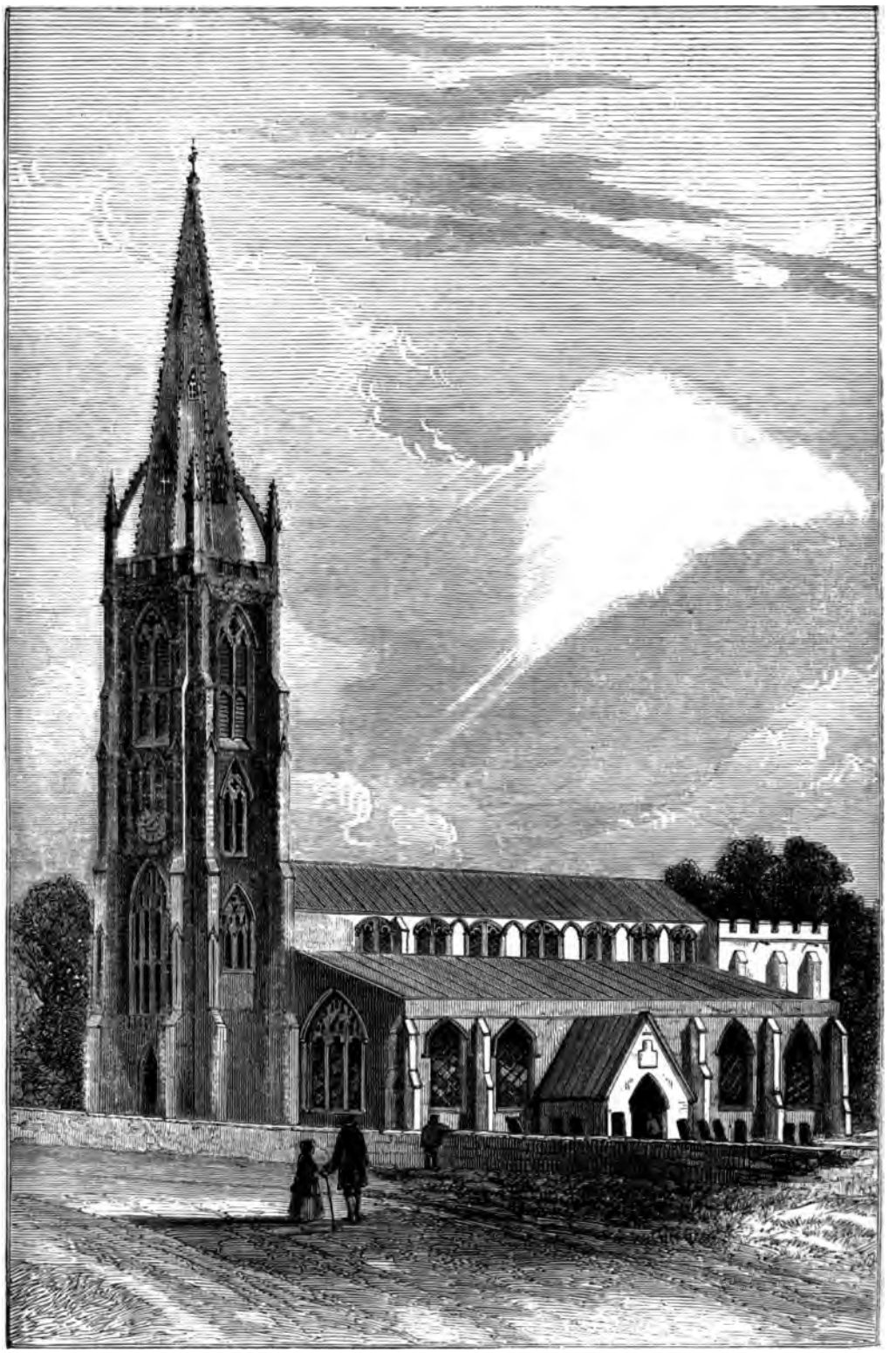

ALL SAINTS, MOULTON, LINCOLNSHIRE.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

OCTOBER 1, 1853.

MOULTON CHURCH.

MOULTON is a village situated in the flat part of Lincolnshire, about four miles W. of Holbeach, and five miles from Spalding. Its parish church ranks high among the beautiful structures which thickly stud this corner of the kingdom.

Moulton church, dedicated to All Saints, consists of a nave with aisles, a chancel, and a spire steeple, together with a south porch.

The steeple is in the perpendicular style, of excellent proportions, with the details very well wrought. The western front of the tower is divided into four stages, supported by buttresses. In the first stage is the western entrance, above which is a moulded string course ornamented with embattlements. In the next stage is a fine window of four lights, cinquefoiled, divided by an embattled transom, with pointed cinquefoiled arches. The main arch is filled with beautiful trefoiled tracery, with angular quatrefoiled recesses. In the buttresses on each side of the window there are niches, now empty, with enriched pedestals and crocketed and finialed pediments. The third stage is divided into five compartments, of which the three central ones have niches with canopies surmounted by crocketed and finialed ogees in relief, containing statues in a sitting posture. The last stage is occupied by a bell-chamber window of two lights, cinquefoiled, divided by an embattled transom; and there is a similar window in each wall of the tower. The north and south walls have five stages each, the first two being blank: the third is pierced by a window of two lights, cinquefoiled, with trefoiled tracery and quatrefoiled recesses: in the next is a narrow window, also of two lights, trefoiled, and divided by a transom, likewise trefoiled. The tower is crowned by an ornament of continued quatrefoiled lozenges, above which is a cornice enriched with sculptured bosses and gurgoiles. It is surmounted by a plain embattled parapet, with square panelled pinnacles at the angles, crocketed and finialed. From these spring handsome flying buttresses, trefoiled and crocketed; and above all rises a fine octagonal spire, crocketed at the angles, and pierced by canopied windows, terminating in a vane and a cross.

The nave is almost entirely early English: the aisles are also partially of the same style.

The clerestory of the nave is composed, on the south side, of an arcade of wide and narrow semicircular arches alternately; the former pierced by perpendicular windows of two lights, cinquefoiled. The arcade of the northern clerestory is somewhat different: the arches, obtusely and acutely pointed, are in the proportion of three of the former to one of the latter, which is pierced by a single light; and of these there are six.

In the western wall of the south aisle is a window of three lights, having a four-centred arch, filled with perpendicular tracery: on the south side is a triangular-headed porch, with diagonal buttresses. There are also two perpendicular and three lancet-headed windows. The opposite aisle is nearly similar.

In the south wall of the chancel there is a small priests' door, a window with perpendicular tracery, and two square-headed windows, which occupy the places of two similar to the ancient one still remaining. In the north wall are two perpendicular windows. The east window is large, and of five lights, but is blocked up with brickwork. The chancel walls are embattled and supported by buttresses.

The interior of the tower presents a handsome groined roof. The nave is separated from the aisles by six early-English arches, in clustered pillars, with richly-sculptured capitals. At the east end of the south aisle there appears to have been an altar, an ancient altar-stone yet remaining in the floor. The chancel is enriched with bosses: there is a turret on the northern side, and part of a perpendicular gothic screen.

The font, which stands at the west end of the nave, is curious. It is a spherical basin, supported in the tree of life; the trunk of which, with the serpent coiled round it, forms a cross beneath. Adam stands on one side, and Eve with the apple on the other. There are three designs

on the basin: St. John baptizing our Saviour in the Jordan, Philip baptizing the Ethiopian eunuch, and the ark of Noah, with the dove bearing the branch of olive in her mouth. A conical cover is suspended over it, on which appears an angel in

Two of the bells have inscriptions: the second, the act of proclaiming the everlasting gospel (See "Lincolnshire Churches").

Non clamore sed amore canis in aure, 1620; the fourth, "God speed us," 1588.

The population of Moulton was 2,038 at the census of 1841.

LECTURES ON THE HISTORY OF THE BIBLE.

No. VI.

HAVING brought the history of our English bible to a close, there are several important reflections that naturally suggest themselves.

1. The first of these is, that the church of Rome is still unchangeably the same as she ever was. Her own boast is, that she is *semper eadem*, "always the same." It is only to escape the stigma of being a persecuting church, in this land of religious liberty, that she ever professes herself a friend of freedom. The church of Rome feared and hated the bible in the days of the Reformation; and she fears and hates it now. The church of Rome burnt the bible whenever she could lay hands on it then; and her priests burn it whenever they can get hold of it now. The church of Rome burnt the readers of the bible then, and she would burn them if she had the power now.

We have seen that the great point for which Tyndale contended from the first was that "the bare text of the scriptures (*i. e.*, the bible without note or comment) should be put forth among the people." And what was the answer of the church of Rome? Banishment, proscription, and death. And what have we seen and heard in our own day? Since the year 1816 four Roman pontiffs have, in succession, fulminated their bulls against the bible. Pope Leo XII., in the year 1824, in an official letter to the patriarchs, primates, archbishops, and bishops of the Roman-catholic church, thus addresses them: "You are aware, venerable brethren, that a certain society called the 'Bible Society,' strolls with effrontery through the world; which society, contemning the traditions of the holy fathers, and, contrary to the well-known decree of the council of Trent, labours with all its might and by every means to pervert the holy bible into the vulgar language of every nation. From which proceeding it is greatly to be feared that what is ascertained to have happened to some passages may also occur with regard to others, to wit, that by a perverse interpretation the gospel of Christ be turned into a human gospel, or, what is still worse, into the gospel of the devil." The pope therefore exhorts his reverend brethren "to turn away their flocks by all means from these poisonous pastures."

Among the latest news from Italy is the following: "Dec. 14, 1852.—A fresh list of works prohibited, as containing 'depraved and damnable doctrines" has just appeared, amongst which the *bible occupies a prominent place.*"

So much for the decrees of the church of Rome respecting the bible. Now for its treatment of bible-readers. It is well known that at this very time one of the grossest instances of persecution for reading the word of God is being carried on in Tuscany. Francesco and Rosa Madiai, for no other crime than reading the scriptures and teaching others according to them, have been condemned to imprisonment with hard labour. The details of their trials and imprisonment have been published in the papers. According to the latest accounts, the health of Rosa is gradually sinking; but the archduchess refrains from seeking her liberation, in the hope of her conversion. Thus the cat continues to play with the mouse until her unhappy victim dies of fright. The following interesting statement conveys the latest news of her noble husband: "It grieves me to have to add, in conclusion, that I learn from the English gentleman who yesterday returned from his monthly visit to the Madiai, that Francesco Madiai is seriously ill, wasted and debilitated, and unable to stand for more than an instant. His vigorous form and robust constitution have at length succumbed, under the continued influence of prolonged confinement, anxiety of mind, separation from his wife, and the hopeless prospect of imprisonment for years, uncheered, unalleviated at the close of life, and without the solace of the prayer and exhortation of a minister of the creed which he professes, glories in, and suffers for. It is, however, most cheering to be able to add that he remains stedfast in the faith, calmly beholding his approaching end, which, humanly speaking, cannot be far distant; and, though feeling acutely his position, imprisoned as a felon, treated with scorn and contumely, he remembers with joy and gratitude that he has been thought worthy to suffer in a good cause, and places his hope and reliance in that future, where 'the wicked cease from troubling, and the weary are at rest'."

We cannot but be reminded here of the case of Richard Harman, a Flemish merchant, and his wife, one of the importers of Tyndale's bible, who were imprisoned at Antwerp, for this grievous crime. Three hundred years have worked no change in the spirit of the church of Rome. Italy, the country where she is most dominant, is still three hundred years behind England in true civilization. And yet the mealy-mouthed cardinal Wiseman, when speaking to an English audience, can "denounce such persecutions, and invoke the Prince of peace to descend as the dew upon the fleece, and as the gentle showers softly stealing on the earth, to teach men that not in the whirlwind or in the earthquake are God's whisperings of love, but in the soft appeal to the conscience and the heart". Why, then, should he belong to a church whose tender mercies have been always cruel? And why does he not use his influence for the release of the persecuted martyrs of Florence?*

2. I observe, in the next place, that the great subject of controversy in this country is still the same, viz., whether the bible, without note or comment, be the sole rule of faith and practice. Men were divided, in Tyndale's days, into two classes, "The friends of the old learning," and

* They have since the delivey of the lecture been released, in consequence of the efforts made in their behalf.

those of "the new." And there is no difficulty in discovering their antitypes in the present day. The friends of the old learning still survive under a different name. The expediency of auricular confession, the sixth article in king Henry the eighth's bloody statute, has recently been made the subject of renewed controversy. The fondness for a minute ritual and a showy ceremonial has been revived; in a word, the leading principle of the church of Rome followed, which is, to bring down religion to the corrupt standard of fallen human nature, instead of elevating human nature to the standard of the word of God.

There is but one remedy for such a state of things—to give the word of God its due weight in deciding all controversies. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." But here we are met by the claim of the church of Rome to be the interpreter of holy writ.

This claim is thus defined by the council of Trent: "I most freely admit and receive the apostolical and ecclesiastical traditions, and all other observances and constitutions of the church. I admit also the sacred scriptures according to that sense which holy mother church, to whom it pertains to judge of the true meaning and interpretation of the sacred scriptures, hath holden and still holds; nor will I ever receive and interpret them otherwise than according to the unanimous consent of the fathers."

In opposition to this, the testimony of our protestant church, in her articles, is as follows: "Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." "Wherefore, although the church be a witness and a keeper of holy writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation." And as for the pretended consent of the fathers, let the immortal Chillingworth speak: "The bible, I say, the bible only, is the religion of protestants. I, for my part, after a long, and, as I verily believe and hope, an impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only. I see plainly, and with my own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers in one age against a consent of fathers in another. Traditive interpretations of scripture are pretended; but there are few or none to be found. No tradition but only of scripture can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty, but of scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe: this I will profess: according to this will I live; and for this, if occasion requires, I will not only willingly, but gladly die."

I have quoted this eloquent passage for the sake of its own merits; but the safest course is to take the bible's own testimony to its own sufficiency, and to the right method of ascertaining the doctrines which it really teaches. As to the first point, I have already quoted a passage from the Old Testament (Isa. viii. 20). And one from the New shall suffice in this point. "From a child," says St. Paul to Timothy, "thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 15, 16). Again, we must take the bible's own testimony as to the right method of ascertaining what it really teaches as divine truth. Even in features of human science such a course is the only reasonable one. And, if the word of God furnishes us with certain rules for investigating its truths, we can be at no loss to understand why some miss and others find them. Now, it is somewhat remarkable that our blessed Lord furnishes us with no less than six such rules in the gospel of St. John.

(1). To search the scriptures as the rule of faith. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (v. 39).

(2). To look for the teaching of the Spirit, as the great teacher of truth. "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth" (xvi. 13).

(3). To lay aside a cavilling spirit, and to receive the word with meekness. "Why do ye not understand my speech? even because ye cannot hear my word" (viii. 43). "Cannot hear my word"! they did not want the physical but the moral capacity.

(4). To lay aside all undue regard to the approbation of our fellow-men. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (v. 44).

(5). To cultivate a fixed determination to abide by and do the will of God in all things. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (vii. 17).

(6). To persevere in the search. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth; and the truth shall make you free" (viii. 31, 32).

Now, without entering at large into the full meaning and scope of these rules, they show us the design of God in giving us his word, and the manner in which he would have us use it in our search after truth. The bible is given us to make us "wise unto salvation through faith which is in Christ Jesus," not to make men see eye to eye according to a systematical and dogmatical scheme of theology. And the inquiry after truth is designed to be a moral discipline, in the course of which we may be made meet for the "inheritance of the saints in light." We need no professedly infallible church to provide a Procrustean bed of belief, and cut us down to its dimensions if we exceed them, or stretch us on the rack if we fall short. We might have such a church, and it might set before us the most perfect model of scriptural truths; but, after all, it could not compel belief, it could not work those wondrous effects which

are wrought by the word of God, as it makes wise unto salvation through faith which is in Christ Jesus, from the first glimmering of light that breaks in on the mind of the awakened sinner, to the full blaze of sunshine that illumines the perfect day "of the just." This point has been well put by a well-known writer, in a recent publication*: "I know well that many raise the objection that thousands read the bible, and are not a whit the better for their reading. And they ask us, when this is the case, what becomes of the bible's boasted power?" I answer that the reason why so many read the bible without benefit is plain and simple: they do not read it in the right way. There is generally a right way and a wrong way of doing everything in this world; and, just as it is with other things, so it is in the matter of reading the bible. The bible is not so entirely different from all other books as to make it of no importance in what spirit or manner you read it. It does not do good, as a matter of course, by merely running our eyes over the print, any more than the sacraments do good by mere virtue of our receiving them. It does not ordinarily do good, unless it is read with humility and earnest prayer. The best steam-engine that was ever built is useless if a man does not know how to work it: the best sun-dial that was ever constructed will not tell its owner the time of day if he is so ignorant as to put it up in the shade. Just as it is with that steam-engine and that sun-dial, so is it with the bible. When men read it without profit, the fault is not in the book, but in themselves. I tell the man who doubts the power of the bible, because many read it and are no better for the reading, that the abuse of a thing is no argument against the use of it. I tell him boldly that never did man or woman read that book in a child-like persevering spirit (like the Ethiopian eunuch, and the Bereans) and miss the way to heaven. Yes, many a broken cistern will be exposed to shame in the day of judgment; but there will not rise up one soul who will be able to say that he went thirsting to the bible, and found in it no living water; he searched for truth in the scriptures, and searching did not find it. The words which are spoken of wisdom in the Proverbs are strictly true of the bible: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then thou shalt understand the fear of the Lord, and find the knowledge of God."

The same writer has also strikingly illustrated the difference between the clear and the obscure parts of the bible: "I ask that man who has given up reading the bible because it contains hard things, whether he did not find many things in it easy and plain: I put it to his conscience whether he did not see great landmarks and principles in all the way through: I ask him whether the things needful to salvation did not stand out boldly before his eyes, like the light-houses on English headlands from the Land's-end to the mouth of the Thames? What should we think of the captain of a steamer who brought up at night, in the entrance of the channel, on the plea that he did not know every parish and village and creek along the British coast? Should we not think him a lazy coward, when the lights on the Lizard and Eddystone and the Stark and Portland and St. Catherine's and Beachy-head and Dungeness and the Forelands were shining forth, like so many lamps, to guide him up the river? Should we not say, Why did you not steer by the great leading lights? And what ought we to say to the man who gives up reading the bible because it contains hard things, when his own state and path to heaven, and the way to serve God, are all written down clearly and unmistakeably as with a sunbeam? Surely we ought to tell that man that his objections are no better than lazy excuses, and do not deserve to be heard."

Now let us carry out this illustration a little further, and ask, What are the beacon-lights of the bible that answer to the light-houses of England in the British church? I answer—

I. There is the great fact, which lies at the foundation of all religion—"the fall and corruption of human nature." This is a leading light that runs through every page of scripture, from Genesis to Revelation. The germ of all revealed truth is contained in Gen. iii., that afterwards expands into the full blaze of the gospel light. Let a man be deeply impressed with this great fact, which stares him in the face wherever he turns—that man is a sinner, suffering under the consequences of sin; and then let him turn to the bible for the answer, and he will discover the first of those great beacon-lights which will lead him safely along the channel of divine truth.

II. Then, when he proceeds further to inquire what are the remedies for the evil; he will find certain means of grace set forth by which he is to attain the promised blessing. He will find prayer, the preaching of the word, the searching of the scriptures, the hallowing the sabbath, the right reception of the sacraments enjoined as the means to be used for the attainment of knowledge, and of grace to use it aright. He will meet with such statements as the following: "Ask, and ye shall have: seek, and ye shall find: knock, and it shall be opened unto you:" "Remember the sabbath-day to keep it holy:" "Receive with meekness the engrafted word as that which is able to save your souls:" "He that believeth, and is baptized, shall be saved:" "Let a man examine himself, and so let him eat of that bread and drink of that cup."

Here, then, are a cluster of lights which greet his eye at the very commencement of his voyage, like the glorious Eddystone in the midst of the deep sea; and, if these be disregarded, if he leaves off prayer and the study of the bible, if he neglects the sabbath, and turns his back upon the Lord's table, will not the consequences fall upon his own head, as they would upon that of a man who should turn back the prow of his vessel into the wide Atlantic, when the lights of the Eddystone were gleaming before him?

But, if he acts up to this light, what will be the next that comes into view?

III. He will learn the first duty of a sinner as it is set forth in the pages of the bible—to repent, confess, and forsake sin. Even natural religion teaches this: how much more clearly the pages of

* "*How readest thou? a Question for 1858.*" By the *rev. J. C. Ryle.*

inspiration! This was the light which John the Baptist held out: "Repent ye; for the kingdom of heaven is at hand:" "Bring forth fruits worthy of repentance," or "answerable to amendment of life." And in St. Luke's gospel, he tells us what those fruits are (chap. iii.). The people and the publicans and the soldiers come to him in turn, and ask him, "What shall we do?" And he gives to each the counsel suited to their respective characters. If they followed that counsel, they would be prepared for the Messiah when he came, and for the greater light that he would bring with him. If they rejected that counsel, they would reject the Messiah too, when he was presented to them; and doubtless it will be among the solemn disclosures of the last day how those who then rejected the counsel of the Baptist were identically the same with those who afterwards equally rejected the counsel of the Messiah. And so it is with every man. He has his besetting sin or his cherished prejudice, which he is called to give up; and the turning point of his salvation, the crisis of his fate, is whether he will give it up or no, when the call is made upon him and the opportunity afforded him. If this light be quenched, no other may be afforded him till he has made shipwreck both of his faith and conscience. But he who faithfully attempts to follow out the answer to the question "What must I do?" will soon find another and a brighter light breaking forth upon him.

IV. He will discover conspicuously shining forth among the beacon-lights of the bible the great doctrine of salvation—justification by faith alone in the merits and mediation of the Redeemer. The fourth light-house on the list is that of Portland; and, standing out as it does on that bold headland, conspicuous far and wide over the deep, it is a fit emblem of that great truth of scripture which has been called "the article of a standing or a falling church;" that great truth, which is "a rock of salvation to those who receive it, but a stone of stumbling and a rock of offence to those who stumble at the word, being disobedient." On this point, not to enter into further detail, the sincere inquirer will find such broad lights as the following in the word of God: "Believe on the Lord Jesus Christ, and thou shalt be saved:" "By this man, all that believe are justified from all things, from which ye could not be justified by the law of Moses:" "Christ is the end of the law for righteousness to every man that believeth:" "He who knew no sin was made sin for us, that we might be made the righteousness of God in him;" in a word, "God so loved the world, that he gave his only-begotten Son; that whosoever believeth in him should not perish, but have everlasting life."

If there were no other beams of truth than these in the bible, surely it would be sufficient to guide the storm-tost soul to "the haven where it would be." The simple knowledge of such a wondrous declaration, without understanding its full meaning, were enough to keep the eye of the soul in earnest fixed upon it until the heavens once more opened, and it beheld Jesus standing ready to receive it at the right hand of God.

V. But there are other leading lights of the bible; and the next is, sanctification by the Holy Spirit. The next light-house on our list is St. Catharine's, and that name signifies purity. And the bible is equally clear in its statements both as to the necessity of purity and holiness of heart and life, as the only way in which we can attain it. It tells us plainly, "Without holiness no man shall see the Lord." And it tells us as plainly, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And not only so; but it enters into the minutest details of duty. It tells us how we may be "holy in all manner of conversation." And it not only gives us precepts to guide us in the way, but embodies them in living examples. What a light shines in the life of our divine Master when he tabernacled in human flesh! And how brightly it is reflected from the lives and writings of his holy apostles, when they invite us to follow them as they followed Christ! And, if some have mistaken these lights, and in their endeavours to steer by them have sought to establish their own righteousness instead of submitting to God's appointed method of righteousness by faith in the merits of Christ, the fault lies in their own defect of vision, or their heedlessness in not carefully looking to their chart. There is no more excuse for these than there would be for the mariner who should mistake the St. Catharine's for the Portland light.

VI. And next we come to those great truths of the bible, which relate to the more advanced course of the established believer — how he is sealed with the Spirit of adoption, and enabled to call God, "Abba, Father!" how "the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him;" how he gradually becomes less conformed to the world around him, and more conformed to the will of God; how he is kept more free from the temptations of Satan, or strengthened to resist them more manfully; how he is enabled to trace back all his mercies to the free grace of God from everlasting, and look forward in hope for their continuance to everlasting.

VII. And now, as he nears the straits, the great lights of eternity beam more steadily on him. He discerns by faith the glorious truths that relate to the second coming of the Son of man. He "takes heed to the true word of prophecy, as unto a light shining in a dark place, until the day dawn, and the day-star arise in his heart." He looks and longs for the second coming of his Lord to "restore all things," and to establish that "new heaven and new earth wherein dwelleth righteousness." His soul breaketh for the first streaks of light that shall usher in the glorious morning of the resurrection; and to every promise of his Lord's return his heart responds, "Even so, come, Lord Jesus! come quickly."

VIII. And next he beholds the last dread scene of all, that shall be the final consummation of all human hopes and fears and responsibilities—"the judgment to come." He sees by faith what the apostle saw in vision: "I saw a great white throne, and him that sat on it; from whose face the earth and the heavens fled away; and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books,

according to their works. And the sea gave up the dead which were in it; and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

IX. And now, as he nears the river of death, there is one steady light that foretells "the rest that remaineth for the people of God," and on the other hand beacon-lights that warn him of shipwreck and death. He finds the path of safety between those two great lights, which guide the entrance to eternity—an eternal heaven, and an eternal hell. "Having been made partaker of the divine nature, he has escaped the corruption that is in the world through lust: giving all diligence, he has added to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity: he has been neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ: he has given diligence to make his calling and election sure; and so an entrance is ministered unto him abundantly into the everlasting kingdom of his Lord and Saviour Jesus Christ" (2 Pet. i.).

And now to return to the point from which we set out: with such a guide as the bible, we want no professedly infallible church to tell us what is truth. The church is not "the light," but "the light-bearer," according to that beautiful expression in Phil. ii.: "Among whom ye shine as lights in the world, holding forth the word of life." The word translated, "lights" means properly "light-bearers," and is the same used by the Septuagint for translating the passage in Gen. i.: "Let there be lights (light-bearers) in the firmament of heaven, to give light upon the earth." Thus the proper office of the church is to be a light-bearer; and the light which it is to hold forth is "the word of life." And this the church of England faithfully does. She says with St. John the Baptist, "I am not that Light, but am sent to bear witness of that Light;" and she appeals to every man's private judgment whether it be the light of scripture or not: she reflects the light of God's word in her doctrinal articles, which she has set up for the beacon-lights in the way of salvation; just as the state has set up the light-houses that stud the channel. But the church of Rome gives us her own light instead of that of the bible—the smoky light of tradition instead of the pure naphtha of the word of God: her light-houses are like that of Corunna, on the coast of Spain; of which it is said, "its light is merely a coal fire, exhibiting so weak and languid a light that ships can hardly perceive it until they are in danger of striking against the shores." Or, to recur to our own channel, she sets up false lights to leave the seeking soul to destruction, and acts the same part as the French government would do if they were to erect counter light-houses to mislead our mariners, and cause them to make shipwreck on some ugly French rock. Why, what is the very last of these false lights that she has set up? "The immaculate conception of the virgin Mary;" *i. e.*, not, as might be supposed, that she herself conceived without sin—for on that *point we "have* the testimony of the word of God" *(Luke i. 35); but that* she was conceived without sin. Whereas the scriptures speak of Christ alone as without sin, and of the virgin Mary as of a woman of like passions and infirmities with others. The Romish doctrine of "the assumption of the virgin Mary," *i. e.*, her being received into heaven in glory, is an assumption in more senses than one; and her immaculate conception is truly a misconception, which has divided the church of Rome for centuries, and which was reserved for Pius IX. and his cardinals to deliver as a dogma of the church for the first time in the boasted light of the nineteenth century. Such are the puerilities which the church of Rome substitutes for the great truths of the bible. Let us rejoice with trembling, and with thanksgiving for our emancipation from her bondage, and pray and strive that the time may never return, of which it is said:

"No soul may pass through yon cathedral door,
Unless a worthy pastor walks before:
No layman on the scripture dare to look,
Except a priestly teacher holds the book;
No sinful man in Jesus may believe,
Unless the king's possessor gives him leave;
Nor dying martyr in the Saviour hope,
If discipline divides him from the pope."

But let us turn to a more important subject still, and that is, the use we ourselves are to make of the bible. To what purpose is it that the martyred Tyndale devoted years of labour and privation to the translation of the word, and that the noble battle of the Reformation was fought and won, if the bible is to lie unopened on the shelf, or to be a sealed book to me through my own negligence or unbelief? To what purpose is it that I possess the most correct or the most costly copy of the scriptures, if their leading truths be not written in the fleshy tablets of my heart by the Spirit of the living God? And that they may be so, the bible must be diligently, prayerfully, and perseveringly studied. There must be a set time for doing so, or the cares and occupations of life will soon thrust it aside. And we must (to use the language of a devotional writer) read it on our knees, *i. e.*, in a spirit of prayer, or our hearts and understandings will not be opened to receive it. It was a saying of one of old, "Bene orâsse est bene studuisse"—"To have prayed well is to have studied well." And Luther declared that he "profited more in the knowlege of the scriptures, in a short time, by private prayer, than by a long course of application without it.

But there is one caution which is more especially needed in the present day; and that is, to let the word of God be the first book in your affections, and to be very jealous how the study of other books is allowed to encroach upon your study of the bible. We are told that Henry Martyr for a time gave up all other books because he found that they were drawing away his heart from the love of the pure word of God. And, surely, if there be any ground on which a child of Adam should tread more cautiously than another, it is when he approaches "the tree of knowledge." O had our first parents thus approached it, how much sin and misery would have been spared to their descendants, and how much more would God have been glorified by his intelligent creatures! The

evils of unsanctified knowledge and the danger of falling into error were never more manifest than in the present day. To guard against them, let us bear in mind that God is "the Father of lights," from whom cometh down every good and perfect gift," and that, "if any man lack wisdom, he giveth liberally, and upbraideth not."

But it is time that I turn, in conclusion, to what may be termed the great work of the year—the duty of imparting the word of God to others. The year 1853 is the jubilee year of the British and Foreign Bible Society. Fifty years ago God put it into the heart of a few of his faithful servants to establish a society, whose simple bond of union should be the distribution of the bible without note or comment. This was the great point for which Tyndale contended, that "the bare text of scripture should go forth among the people." How would it have cheered his heart, in the midst of his solitary labours, to have been told that a society of men would arise within three centuries after his useful labours were brought to a close, whose object would be to carry out this idea not only in Britain, but throughout the habitable globe! This society has now no less than 8,257 branches in connection with it. It has been instrumental in translating the scriptures into 148 different languages, and distributing 25,402,309 copies through the world. The committee have decided on commemorating the year of jubilee by raising a separate fund for various excellent objects, and, among others, for establishing the system of hawkerage throughout Great Britain. Can I conclude better than with the earnest prayer that "the word of God may have free course and be glorified"?

THE ANCIENT RELIGION OF MEXICO*.

On lately reading Prescott's "Conquest of Mexico," I have been much struck with some parts of his account of the strange system of religion which prevailed before the arrival of the Spaniards. For those who look with interest on the Christian analogies to be observed among the different phases of paganism, the accompanying extracts will, I doubt not, possess considerable value, and at once suggest the question, "Whence the origin of the glimpses of light which partially illumine this dark and bloody superstition?" It should be added, however, that Prescott does not assign a higher date than the seventh century to the arrival in Mexico of the Toltecs, to whom he ascribes all the civilization possessed by their successors the Mexicans, by whom he considers the practice of human sacrifices and cannibalism to have been engrafted on the purer faith which they had received by tradition. And further, he mentions a statement of a Spanish writer, who argues on grounds, not certainly very clear, that the apostle Thomas had preached in America.

"The Aztecs recognized the existence of a supreme Creator and Lord of the universe. They addressed him in their prayers as 'the God by whom we live,' 'Omnipresent, that knoweth all thoughts, and giveth all gifts,' 'without whom man is as nothing,' 'invisible, incorporeal, one God, of perfect perfection and purity,' 'under whose wings we find repose and a sure defence.'

"These sublime attributes infer no inadequate conception of the true God. But the idea of unity, of a Being with whom volition is active, who has no need of inferior ministers to execute his purposes, was too simple, or too vast, for their understandings; and they sought relief, as usual, in a plurality of deities, who presided over the elements, the changes of the seasons, and the various occupations of man. Of these there were thirteen principal deities, and more than two hundred inferior; to each of whom some special day or appropriate festival was consecrated."—p. 52.

"The tradition respecting the origin of this God, or, at least, his appearance on earth, is curious. He was born of a woman. His mother, a devout person, one day, in her attendance on the temple, saw a ball of bright-coloured feathers floating in the air: she took it, and deposited it in her bosom. She soon after found herself pregnant, and the dread deity was born, coming into the world, like Minerva, all armed, with a spear in the right hand, a shield in the left, and his head surmounted by a crest of green plumes. A similar notion in respect to the incarnation of their principal deity existed among the people of India beyond the Ganges, of China, and of Thibet. 'Budh,' says Milneau, in his learned and luminous work on the history of Christianity, 'according to a tradition known in the west, was born of a virgin. So were the Fohi of China, and the Schakee of Thibet, no doubt the same, whether a mythic or a real personage.' The Jesuits in China, says Barrow, were appalled at finding in the mythology of that country the counterpart of the Virgo Deipara."—Note at p. 53.

"From some cause, not explained, Quetzalcoott incurred the wrath of one of the principal gods, and was compelled to abandon the country. On his way, he stopped at the city of Cholula, where a temple was dedicated to his worship, the massy ruins of which still form one of the most interesting relics of antiquity in Mexico. When he reached the shores of the Mexican Gulf, he took leave of his followers, promising that he and his descendants would revisit them hereafter, and then, entering his wizard skiff, made of serpents' skins, embarked on the great ocean for the fabled land of Tlapallan. He was said to have been tall in stature, with a white skin, long dark hair, and a flowing beard. The Mexicans looked confidently to the return of the benevolent deity; and this remarkable tradition, deeply cherished in their hearts, prepared the way, as we shall see hereafter, for the future success of the Spaniards."—p. 55.

"They imagined three separate states of existence in the future life. The wicked, comprehending the greater part of mankind, were to expiate their sins in a place of everlasting darkness. Another class, with no other merit than that of having died of certain diseases, capriciously selected, were to enjoy a negative existence of indolent contentment. The highest place

* There is an exhibition of two Aztec children (as they are called) which has been attracting attention in London. The above notice of the religion of these ancient people, which appeared a year or two ago in an Irish periodical, may therefore be interesting.—Ed.

was reserved, as in most warlike nations, for the heroes who fell in battle or in sacrifice. They passed at once into the presence of the sun, whom they accompanied with songs and choral dances, in his bright progress through the heavens; and, after some years, their spirits went to animate the clouds and singing-birds of beautiful plumage, and to revel amidst the rich blossoms and odours of the gardens of paradise."—p. 56.

"A more extraordinary coincidence may be traced with Christian rites, in the ceremony of naming their children. The lips and bosom of the infant were sprinkled with water, and 'the Lord was implored to permit the holy drops to wash away the sin that was given to it before the foundation of the world; so that the child might be born anew.' We are reminded of Christian morals in more than one of their prayers, in which they used regular forms:—'Wilt thou blot us out, O Lord, for ever? Is this punishment intended, not for reformation, but for our destruction?' Again, 'Impart to us, out of thy great mercy, thy gifts, which we are not worthy to receive through our own merits.' 'Keep peace with all,' says another petition; 'bear injuries with humility: God, who sees, will avenge you.' But the most striking parallel with scripture is in the declaration that 'he who looks too curiously on a woman commits adultery with his eye.' These pure and elevated maxims, it is true, are mixed up with others of a puerile, and even brutal character, arguing that confusion of the moral perceptions which is natural in the twilight of civilization. One would not expect, however, to meet in such a state of society with doctrines as sublime as any inculcated by the enlightened codes of ancient philosophy."—p. 59.

"The great cities were divided into districts, placed under the charge of a sort of parochial clergy, who regulated every act of religion within their precincts. It is remarkable that they administered the rites of confession and absolution. The secrets of the confessional were held inviolable; and penances were imposed of much the same kind as those enjoined in the Roman-catholic church. There were two remarkable peculiarities in the Aztec ceremony. The first was, that, as the repetition of an offence once atoned for was deemed inexpiable, confession was made but once in a man's life, and was usually deferred to a late period of it, when the penitent unburdened his conscience, and settled at once the long arrears of iniquity. Another peculiarity was, that priestly absolution was received in place of the legal punishment of offences, and authorized an acquittal in case of arrest. Long after the conquest the simple natives, when they came under the arm of the law, sought to escape by producing the certificate of their confession."—p. 62.

"Human sacrifices were adopted by the Aztecs early in the fourteenth century, about two hundred years before the conquest. Rare at first, they became more frequent with the wider extent of their empire, till at length almost every festival was closed with this cruel abomination."—p. 67.

"Human sacrifices have been practised by many nations, not excepting the most polished nations of antiquity; but never by any on a scale to be compared with those in Anahuac. The *amount of* victims immolated on its accursed altars *would stagger the faith of the least* scrupulous believer. Scarcely any author pretends to estimate the yearly sacrifices throughout the empire at less than twenty thousand, and some carry the number as high as fifty."—p. 72.

"One fact may be considered certain. It was customary to preserve the skulls of the sacrificed in buildings appropriated to the purpose. The companions of Cortes counted one hundred and thirty-six thousand in one of these edifices. Without attempting a precise calculation, therefore, it is safe to conclude that thousands were yearly offered up in the different cities of Anahuac, on the bloody altars of the Mexican divinities."—p. 73.

Weekly Almanac.

"We should not trust in ourselves, but in God, which raiseth from the dead."—2 Cor. i. 9.

Sacramental Prayer.—O Lord Jesu, thou Author and Giver of salvation, grant that thy holy table may this day abound with blessing unto all who hear thy voice, and accept thy gracious invitation to partake of its heavenly dainties. Especially be thou present in rich consolation to the weary and heavy-laden. And, by the grace of this spiritual food, vouchsafe to all our souls such nurture and refreshment, that they may be strengthened in faith, sanctified unto holiness, and comforted by the blessed hope of being joint-heirs with thee of the life to come. Amen.

October.	Morn. Lessons.	Even. Lessons.
2. Nineteenth Sunday aft. Trinity	Dan. iii. Mark v.	Dan. vi. 2 Cor. i.
3. Monday	Tobit xi. Mark vi.	Tobit xii. 2 Cor. ii.
4. Tuesday	Tobit xiii. Mark vii.	Tobit xiv. 2 Cor. iii.
5. Wednesday	Judith i. Mark viii.	Judith ii. 2 Cor. iv.
6. Thursday	Judith iii. Mark ix.	Judith iv. 2 Cor. v.
7. Friday	Judith v. Mark x.	Judith vi. 2 Cor. vi.
8. Saturday	Judith vii. Mark xi.	Judith viii. 2 Cor. vii.

"Never, never shall we see our protestant reformed church tranquil and prosperous, until we begin at the beginning, by asserting that our pardon, justification, and acceptance with God rest from first to last on the merits and righteousness of Christ, and that good works are 'the fruits of faith, and follow after justification.' There is no other sacrifice, no other atonement, no other expiation for sin but Christ's, and therefore no other way of pardon and justification. To remove the ground of all these from this only sure foundation, and transfer them in part to the slippery footing of human merits and an inherent righteousness, is to overturn, by implication, the whole of the gospel, to destroy the comfort of the penitent soul, to dishonour and obscure the work of Christ, to nourish pride and self-righteousness, and to open the door, as in the church of Rome, to human inventions, in the way of satisfaction to Almighty God, superstitions, will-worship, voluntary humility, worship of angels, intercessions of saints, prayers for the dead, purgatory, superero-

gatory merit, &c. For these and such like errors inevitably 'grow out of the mere effort of the troubled conscience to supply the awful uncertainty arising from a scheme of justification which knows nothing better for righteousness than our own works and personal holiness. Hence the whole retinue of vain devices for the making of a righteousness of our own, and easing the conscience with nostrums of man's quackery, by which the church of Rome has been for so many centuries defiled and degraded*' " (Bp. Wilson, of Calcutta).

" No more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of thy Son.
The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands
By pleading what my Lord has done."
(Watts).

S.

THE SHORT-LIVED CHARACTER OF WORLDLY POSSESSIONS:

A Sermon,

BY THE RIGHT REV. GEORGE DAVYS, D.D.,

Lord Bishop of Peterborough.

1 COR. vii. 29-31.

" But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

THE apostle Paul had been consulted by some of his Corinthian converts as to the manner in which (now they had become Christians) they were to conduct themselves towards the Gentiles; since many circumstances of difficulty arose between those of the same family who had embraced the religion of Christ and those who had not. There was the husband and the wife—one a believer, the other not so. The same difference was seen in the master and the servant; and there were other questions of this nature, to which the apostle gives his answer in the chapter before us. Then, in his usual manner, he gives them a lesson of instruction as to the general state of mind which they ought to seek for, as the best rule of happiness in this world, and the right preparation for the next.

The spiritual advice which the apostle gave to the Christians of his day applies as strongly to Christians in every age. Some of the precise directions of the first preachers of the gospel related particularly to the state of the people whom they were particularly addressing; but such directions as concerned the disposition of the mind and heart are applicable to all Christians, and at all times.

Great tribulation afflicted the church at the time when St. Paul wrote; and the days of many of the converts at that time might be expected to be shortened, and were shortened, by the violence of persecution. He warns them against fixing their anxieties on the things of this world, or suffering their thoughts to be intent on these, when all the possessions of the world, and all its pleasures, and all its duties, and all its sufferings, might soon cease to require their care. Now, as this world, we know, is not our home—as we are strangers and pilgrims here, mere travellers on a journey—it is our wisdom and our safety to ask what sort of dispositions we ought to seek for, considering the passing nature of the things of this world. If we were to remain in this world for ever, different dispositions would then become us from what becomes us now as strangers and passengers. If this world were our *all*, it would then be our wisdom to give our thoughts and affections and attachments to the things of this world that we might obtain from them all the profit and all the pleasure which we believed them capable of producing. But, as this is not our continuing city, this world not our continuing abode, it is contrary to reason and prudence and wisdom to act as if it were. But yet we do see men act as if they thought that this world were their all; and they will so act, until divine grace has so touched their hearts that they are enabled to see their true condition upon earth. The true Christian has his mind turned towards that kingdom where he is to live for ever; and, being in earnest in his desire to serve God, he sees how much he stands in need of divine grace to enable him to resist, even in his renewed state, the temptations of sin, and to strengthen him for the service of that Master whose he is, and whom he now desires to serve.

The apostle Paul, in his teaching, takes care to lay the foundation of gospel truth; well knowing that, unless we build on a right foundation, there will be no real stability, no stedfastness in the faith. He directs us to the great subject of our faith, Jesus Christ—to his atonement, to his sufferings, as the means by which pardon is to be secured. He then shows the need of the Spirit's influence on the heart to fit and prepare the people of God for his kingdom. And, when these great truths are not only impressed on the mind, but engrafted on the heart, there will

* Bp. Mc Ilvaine, of Ohio.

be a holy and anxious desire for the help of the Spirit; and there will be a progress in holiness, a growth in grace; and there will be great comfort in meditating on the mercies of our Lord and Saviour; and there will be solid benefit in reading those blessed precepts of the gospel which were written for our learning.

When St. Paul had laid before his converts the ground of their hope and the sources of their consolation, we find him particularly urgent in pressing on them the necessity of constant watchfulness and diligence in the different duties to which they are called. To parents and children, to husbands and wives, to masters and servants, he is constantly showing how a Christian ought to act in these relative conditions—as those who must hereafter give an account to their great Master, who has appointed them to their respective offices. If indeed the heart be right towards God, if we love the Lord Jesus and are influenced by his Spirit, it will be our great desire and the subject of our most earnest prayers that we may be enabled to act in all things according to his will. Our minds and our inclinations will be so turned to God, and our consciences so enlightened by his Spirit, that the very thought of offending him will be the greatest of all miseries, the hope of pleasing him will become the highest source of all our happiness; and of this we may be assured, that, the nearer we live to the commands of God, the greater will be our inward satisfaction and our consolation and our safety.

In truth, if we humbly seek to follow the direction of God's word, under the guidance of his Spirit, we are following a guide which cannot deceive us, the only guide that we can entirely depend on. Besides this, an abhorrence of sin, and an humble and earnest desire to live under divine guidance, is the state in which we must be here, before we are prepared for God's kingdom hereafter. But if, instead of this, we live in this world as if this were our continual abode, we are clearly living in a wrong state, we are entirely deceiving ourselves; and we shall be cut off one day, in the midst of all our worldly schemes, torn from all our earthly plans and pursuits, and wholly unprovided for the world to come. The plain teaching of scripture is that, if we are not prepared for the happiness of heaven, we shall not be admitted there. If we have not with our hearts accepted the gracious offers of the gospel, and followed the guidance of God's Holy Spirit, we shall not, at the great day, be acknowledged to belong to the flock of Christ; and grievous it will indeed be for us to hear the dreadful words, "Hence, I know you not."

To escape from this awful sentence, let us reflect on the shortness of our time here, and let us learn to see our condition in this world in its true light. We are only passengers through this world. This, clearly understood and felt, teaches the people of God to frame their conduct and their minds to the rule which God has given them for their happiness and safety here, and for preparation to dwell with the blessed, when they arrive at their heavenly home—their real home, their abiding city. He who does not so consider his real condition upon earth is living in a most grievous state of self-deception, in an entire mistake and most fatal error; liable at any moment to be made to feel the gross deception in which he has allowed himself to be entangled, exposed to instant ruin and everlasting destruction.

When the ungodly man is laid on the bed of sickness, and on the brink of death, he has no hope in the prospect of what is to come: his mind has been wholly on this world, and, when he is called away, he loses his all; and all is fear and terror as to the life to come." "The wicked," says the wise man, "is driven away in his wickedness;" forced, as it were, from his hold on this world, and unprepared for the next. "But the righteous," he adds, "hath hope in his death." He looks with cheering hope to his eternal home, for which, under his heavenly Master's teaching, he has been preparing: his griefs, his troubles, his labours, are ending; and the prospect before him is everlasting blessedness and peace.

The apostle, in the text, calls upon us to see our true condition upon earth—the uncertainty of all things here below, and the need we have of fixing our minds and affections on those things which are to last for ever. The Christian is not insensible of the temporal favours which God bestows upon him. He has, in truth, far more enjoyment of them than the worldly man, for he receives them with cheerful thankfulness to the great Giver of them; but he knows the tenure on which he holds them; and his mind is regulated by a right estimation of them. When we fix our chief affections on any thing which we must soon be called to part with, we are opening to ourselves a sure source of disappointment and sorrow; but, when we receive the favours of God with a grateful heart, and still with a full knowledge that they are only lent to us, then we use them with that spirit of moderation which befits a mind conscious that all here must soon be parted with, and whose chief desire is to be in a constant state of preparation for

the enjoyment of that happiness which is the portion for the faithful followers of Christ, and which is eternal. We are every day hastening to the limits of our earthly course. "The time," says the apostle, "is short." Let them "that have wives be as though they had none; and they that weep must be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."

Those on whom God has bestowed family blessings—faithful consorts, kind parents, dutiful children—must seek, through divine grace, to consult the happiness and the benefit of those who are thus connected with them. The apostle allows us not to neglect any of the kindness and the duty which such connexions bring with them; and we are to exercise the social affections to them, according to the gracious directions of the gospel; but we must still know that we may soon be called upon to part with all these comforts, by the same all-wise and all-merciful Lord, who "giveth and who taketh away." It will be our wisdom, then, to receive the blessings of this life as of short duration, and to pray for that spirit of submission which shall lead us to say, whether he giveth or taketh away, "Blessed be the name of the Lord."

The apostle proceeds, "Let them that weep be as though they wept not." Let them not sorrow, in the deepest affliction, as they that have no hope; but let them be assured that, if they are faithful in the service of God, all their trials shall work together for their good. The apostle adds, "Let them that rejoice be as though they rejoiced not;" not giving way to senseless mirth, or so rejoicing in worldly advantages, as if their present prosperity and joy were to continue. A spirit of moderation, both in sorrow and in joy, has always been considered as a mark of true wisdom. It is this wisdom which the apostle directs us to follow. All the things of this world will soon have passed away; and our hearts, therefore, must not be fixed on them. The apostle's advice is, that those who have these things should see that they cannot hold them long, and that they must therefore be as though they possessed them not.

This Christian moderation will not lessen our enjoyment of the blessings which Providence bestows upon us, but will teach to use them in the only manner in which they can be a real benefit to us. We are to "use this world as not abusing it", and thus to escape the sorrows and disappointments which worldly things certainly will bring, if we use them with a different spirit from that which becomes pilgrims and sojourners here, who have the use of them only for a time, and for an appointed purpose.

There are, no doubt, many in this congregation who have been called upon to feel, by sad experience, the uncertainty of all earthly blessings and enjoyments. What they have held most dear has been taken from them. They, who have so looked upon these blessings as if they expected them to be lasting, will feel the pain of their removal in its severest bitterness; but, if their affections had been "set on things above," and their hearts had been in heaven, then they would have seen that all the events of this life are under the guidance of a merciful Father, who allows his people to mourn, for the wisest and best of purposes, but has pronounced his own blessing upon them—that "they shall be comforted."

But, let us ask ourselves how we have profited by the dealings of God with us during the past years of our lives. Whether they have been prosperous or adverse to us in a worldly sense, have they effected the purpose for which they were sent, and have they drawn us nearer to God? Is our faith more firm? Do we commit ourselves to our blessed Saviour with more entire dependence? Have we become less attached to earthly things, more earnest about spiritual things? Have we become more watchful to avoid all that is contrary to God's will, whatever might be the worldly profit or the pleasure of it? And have we sought, by the help of God's Spirit, to walk more diligently in the way of his commandments? We know not what may be the future events of our lives; but we see enough around us to convince us of the dangerous error of looking upon this world as our resting-place—of the urgency of the call to prepare for the next. Is our hope, then, fixed on Christ? Can we, if we saw that our end was approaching, repose our whole trust on our Saviour's merits, in humble confidence that we are his, and that he is taking us to himself, to everlasting happiness with his people? Are our lives such as to give us reason to believe that we do belong to the people of Christ? If it be not so, let us not lose a moment. Brethren, the time is short. "Be ye ready;" for "at such an hour as ye think not the Son of man cometh."

HISTORIC GLEANINGS.

No. IX.

By Mary Roberts.

ABDICATION BY KING RICHARD.

Froissart tells us that, when Richard II. descended the great staircase, and went through the hall into the court of the castle, attended by his knights, he looked very sad. His eye wandered in all directions, as if seeking for some marks of respect, such as kings are wont to receive; but he saw them not. The men-at-arms stood like statues, with their eyes fixed; and, in fact, they could not do otherwise. They waited only for the word of command to mount their chargers, which stood ready; and the slightest demonstration of commiseration for the unhappy monarch would have been taken ill by the duke of Lancaster.

Beside that usurping peer stood one whose fidelity had never been doubted—a fine spaniel, belonging to a race of quadrupeds concerning whom it has been said, "Man may forget and desert his dearest friend, his brother even; but the dog never deserts his master."

An instance to the contrary is, however, on record; but one only instance is known to ancient or modern writers. Richard looked at his dog, and expected from him the accustomed gambol and caress; but no, the creature turned away, and fawned upon the duke. A scribe relates that the king shed tears, and that his countenance expressed deep feeling: it seemed as if he felt that nought of sympathy remained on earth for him.

Long and weary was the way which the deposed monarch had to travel before he reached the metropolis; and, when a few well-known houses met his view, the suburbs of his own fair city, he earnestly besought his cousin to spare him so great a trial as that of being led in triumph through her streets. The duke assented; and Richard was conducted by a circuitous route to the Tower.

Articles were next drawn up, and read before the king, and all possible means were used to induce him to abdicate the throne; the duke being advised to act cautiously, lest any appearance of coercion should induce the crowned heads of Christendom to resent his conduct.

Articles against the king were, however, drawn up, and, having been read in his presence, were detailed at Guildhall. Efforts were likewise made by those in power to excite the people against him; till at length the unfortunate monarch, being much depressed, was persuaded by his knights, who feared greatly for themselves, to relinquish his crown into the hands of the duke of Lancaster.

The hearts of many failed them on that memorable day, when they saw the king come forth from his prison in the Tower, and enter the great hall where dukes and earls and prelates, bishops and barons, with knights and citizens, were waiting to witness the ceremony of his resignation. He came: still a king, wearing his crown, and being royally attired, with his sceptre in his hand, but without supporters on either side.

There was silence in the hall; deep feelings too; for even the deadliest hate relented for one moment when the king proclaimed, with a loud voice, as follows: "I have reigned king of England, duke of Aquitaine, and lord of Ireland, for two-and-twenty years; which royalty, lordship, sceptre, and crown I now freely resign to my cousin, Henry of Lancaster." He then tendered the sceptre to the duke; and, having raised the crown with his two hands from off his head, he placed it before him, saying, "Henry, fair cousin, and duke of Lancaster, I present and give this crown, with which I was crowned king of England, and all the rights dependent on it."

Thus ended the reign of Richard II.: an ungrateful return for the many signal services which the prince his father had conferred on the nation.

CHARACTER OF THE KING.

Richard, too, in early life had not been unmindful of his people's welfare. But, as time passed on, the want of solid judgment and a good education, united to violence of temper and a fondness for magnificence and show, brought much distress upon himself and on the country which he governed. He lived in a style of greater splendour than any of his predecessors. His household consisted of ten thousand persons; three hundred were attached to the kitchen, and all the other offices were furnished in proportion. They were maintained at the king's expense, according to the fashion of the age; and this most probably was a fertile source of various exactions. Had king Richard possessed the talent of attaching to his interest, and still more of overawing, the great barons, he might have escaped the misfortunes of his reign, and been allowed to carry much further his oppressions—if, indeed, he exercised any. The articles that were drawn up against him, though expressed with excessive acrimony, referred only to his violent conduct during the two last years of his reign. They naturally fell under separate heads: the first and most considerable had reference to the revenge which he took on such of the princes and great barons as resisted his authority; the second was an alleged violation of the privileges of his people. But the former, however irregular in many of its circumstances, was supported by authority of parliament, and was, unhappily, excited by the violent conduct of those who had incurred his displeasure.

Concerning the second head of accusation, little could be said. Party ran high, and it was difficult for men to decide whether these grievances were the result of a recklessness with regard to the condition of his people, or whether they resulted from the factions to which the weakness of his reign had given birth. Certain it is that, unlike his grandfather, whose memory was held in great esteem, he never imposed one arbitrary tax without the full consent of his parliament. But men thought otherwise; or, rather, the faction of the duke of Lancaster aggravated every fault in the unhappy monarch, and urged on his ruin. One voice alone was heard on the memorable day when the charge against king Richard was presented to the parliament, and when, though the articles it contained were liable in almost every instance to objections, it was not canvassed, nor examined, nor disputed in either house, but received with universal approbation. That voice, a warning one for Britain, proceeded from the bishop of Carlisle, who stood forth, amid the general disloyalty and violence, to defend his master.

Nobly did he plead for the nation's weal and the preservation of his country from the evil designs of factious men; but his pleading produced no other effect than that of causing him to be arrested on the spot by command of the duke of Lancaster, and sent prisoner to the abbey of St. Alban's.

CONTINUED IMPRISONMENT OF RICHARD.

Eltham received another master; and Richard remained in the Tower. Sad change from the beautiful retreat in which he had so greatly delighted, surrounded with its ample hunting-grounds, and furnished with the greatest magnificence! There his youthful days had passed; there, too, he projected his marriage with the French princess, and thither he conducted her after her arrival in England. But no one spoke of him now at Eltham, except when occasions of state required their doing so; or when the barons, who feared a counter-revolution, besought the usurper that the deposed monarch might be put to death. To this he would not consent. "I will never put him to death," he replied one day to some of his council, when urging that the country would not be at rest so long as Richard of Bordeaux was permitted to remain. "What you say may be true; but I have given him my word that no bodily harm shall befal him, unless he enters into any plots against me." "Sire," answered the knights, who were unwilling to forego their purpose, "his death would be of more advantage than his life; for the French will make war against you, in the hope of replacing him upon the throne." Henry made no reply; but, leaving them in conversation, went to his falcons, and, having placed one of the birds upon his wrist, forgot the cares of royalty in the pleasure of feeding his favourite.

SENDING AWAY OF THE LADY DE COURCY.

A deputation was next despatched to Leeds castle, where the lady de Courcy, who had accompanied her young mistress from Calais, resided with the queen. "Lady," said the messengers, when admitted to her presence, "make preparations of departure; for you must no longer remain here. Take care, on quitting the queen, that you do not evince any dissatisfaction at being dismissed; but merely say that your husband and your daughter have sent for you. Ask no questions. You shall be conducted safely to Dover, where you will embark on board a passage-boat, which is ready to convey you to Boulogne." The lady de Courcy, being much intimidated by this extraordinary communication, and knowing those who brought the message were cruel and full of malice, courteously replied that she would do as they wished. This was a bitter day for the lady, who loved the young queen as her own child; but she dared not to linger, nor even to inquire the reasons of such haste; for the men had sternly forbid her doing so, and told her that her life depended on obeying them. Preparations were made accordingly; and, palfreys and hackneys being provided for herself and her attendants, the sorrowful train proceeded through the castle-gate on their way to Dover. The household of the queen was thus broken up; and, when all who either loved or cared for her were gone away, and none remained with whom she could safely speak, a new establishment was formed; and the ladies, with their attendants, were strictly enjoined never to mention the king's name.

DEATH OF THE KING.

At length rumours became afloat that the deposed monarch was dead. Some persons said that he was starved: others affirmed that he fell by the hands of assassins. But, while the public mind was much occupied on the subject, a litter, covered with black and having a canopy of the same, drawn by four black horses, and followed by four knights clothed in deep mourning, was seen coming from the Tower. The procession passed on through the streets at a foot-pace until it reached Cheapside, where the attendants halted for nearly two hours. A great concourse of people soon assembled, and more than two hundred thousand persons were said to have seen, that day, the deposed monarch, who lay in the litter, his head resting on a black cushion, and having the face uncovered. The obsequies were then performed at the cathedral of St. Paul, where the king assisted in great state.

Some pitied him, others were hard of heart; but there was one who preserved the history of this eventful reign, and he thus spoke concerning the young king, and commented on his fate: "Consider, ye kings and prelates, dukes, earls, and barons, the changing fortunes of the world. This king, Richard, reigned for twenty-two years in great prosperity and much splendour; for no king of England ever equalled him in the greatness of his state and in the number of his servants, neither in his expenditure by more than one hundred thousand florins. I, John Froissart, canon and treasurer of Chimay, know it well; for I witnessed and examined it during my residence at his court for a quarter of a year. He made me good cheer, because in my youth I had been secretary to king Edward his grandfather, and the lady Philippa of Hainault, queen of England. He presented me, when I took my leave of him at Windsor, by one of his knights called sir John Golofre, a silver-gilt goblet, weighing full two marks, filled with one hundred nobles: this kingly gift was then of great service to me, and will be so as long as I live. I am bound to pray for him, and sorry am I to write of his death."

When the funeral car had remained in Cheapside for nearly two hours, it was conducted in the same order as before to the suburbs of the city; for the empty pageant which had been performed at St. Paul's was merely an idle ceremony. The four knights still continued in attendance, and went on with the body till they came to a village called Langley, in Hertfordshire, about thirty miles from town. A royal mansion stood there, and thither the kings of England frequently resorted; the situation being retired and agreeable, and the surrounding country abounding with game. Richard, too, had visited the place in his younger and happier days, when the future seemed as an unlimited horizon. Little did he then think that his last sad journey would be there; that the noble trees, which then moved lightly in the summer breeze, and bent their ample branches as if in homage to their fair young monarch, would, in the course of a few short years, cast their lengthened shadows on his lone death-bier. But so it was. In the church of the Friar-preachers, at a short distance

from that kingly mansion, the body of king Richard was laid to rest*.

Henry V., soon after his own coronation, caused the remains of the unfortunate Richard to be removed to Westminster, and interred near those of his beloved queen, who died at Shene, in Surrey.

THE SAFETY-LAMP†.

Let us consider a few of the ways in which we may liken the collier's safety-lamp to the Christian's bible.

I. The mine, or coal-pit, is quite dark without the lamp. Were the collier to go down without any light, he could neither do any work nor see his way to move about. And what is the Christian without his bible? How can he find the way to escape hell, or to obtain heaven, without the light of the bible?

II. The lamp shows the dangers of the mine. Any obstructions that lie in the way, any water that may have collected, would all be brought to light by the lamp. And how many a danger does that man escape, who takes the bible for a "light to his feet, and a lamp to his path"!

What are some of the dangers against which it would guard us? Does it not say, "Flee from the wrath to come" (Matt. iii. 7)—flee from the never-ending wrath of an offended God, who will one day "judge the world in righteousness, and minister true judgment unto the people," punishing those who have not obeyed the gospel with everlasting destruction from the presence of the Lord? From a yawning hell, prepared for the devil and his angels, from a worm that never dies, and a fire that is not quenched, the bible says "flee." Ah! were the bible more read and believed, more would be found willing to forsake the broad road, and to tread the narrow path, than now do. But men either refuse to read its solemn truths, or, if they do read, they give but such a kind of half-belief "that the word is of no profit, not being mixed with faith in them that hear." See a party of skaters: with quick steps they hasten along the slippery ice; but one and all avoid that particular spot where the sign-post is put up. And why? Because on that post is written the word "Danger"; and they know it is put up to warn them that in that spot the ice will not bear. They read, and believe, and go not near the place. How is it that the warning voice of scripture is plainly set before men's eyes, and they will neither read nor believe? How was it in the days before the flood? "Men were eating and drinking, marrying and giving in marriage"—all but one family of eight persons, who were busy preparing an ark to the saving of their house. And whence the difference? Because God had said that, when one hundred and twenty years were gone, he would destroy the world with a flood of waters; and, though the message was publicly preached and made known to all, yet but that one family believed that the threatened flood would ever come; but that one family took God at his word, and fled for refuge to that ark which he had commanded should be built. And what followed? Did the danger foretold ever really come to pass? "The flood came, and took them all away." O the tears and lamentations of that terrible day, when "the windows of heaven were opened, and the fountains of the great deep were broken up"; when the waters prevailed exceedingly, so that the whole earth was drowned, and the ark alone rode upon the face of the waters, containing all those of the human race who had believed the word of the Lord God Almighty. And what says the word of that same God of truth, now? "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. iii. 10). As surely as the earth was once destroyed by water, so surely will it, one day, be destroyed by fire; and, as surely as none were saved but those who were found in the ark, shut in by God himself, so surely will none be saved in the day of God's wrath but those who have fled to that Ark of safety, the Lord Jesus Christ, who is "able to save to the uttermost all who come to God by him".

And, again, another danger, against which the bible warns us, is the deceitfulness of sin. Sin is that abominable thing which God hates; but it is that thing which man, by nature, loves: "Fools make a mock at sin" (Prov. xiv. 9). None, without the teaching of God, know the evil of sin, or the danger of sin. The bible comes, and holding up its bright light says, "Evil pursueth sinners" (Prov. xiii. 21): "The way of transgressors is hard" (Prov. xiii. 15): "The wages of sin is death" (Rom. vi. 23). How different a matter is sin when spoken of by man, or when spoken of by God in his word! The broken sabbath, the unceasing oath, the filthy conversation, the drunken revel, the fearful temper under no control—how common! Who would believe that God has said that the wages of these things is death, and that for all these things he will bring men into judgment? Who would believe that God has said that they which do such things shall not inherit the kingdom of heaven? Woe to that man who forms his estimate of sin and its consequences, not from what the bible says, but from the common opinion of those about him. Blinded by the devil, whose desire is to draw all men into his own condemnation, and abode of torment, the "wicked work a deceitful work": they walk on in darkness; they reject the light of God's word; and they refuse to believe that the day of reckoning must come, when they will eat the fruit of their ways, and will find that sin, though perhaps unremembered now, will, at the last, bite like a serpent.

III. The lamp shows the collier his work. By its light he discovers the seams of coal he is to work, and by its light he digs up the coal, and sends it to the top of the shaft. Now the bible is given for this very end, to show to every one born into the world the work he is to do while he lives upon earth. Alas! to look at the many, one would be tempted to think that they believe that they are sent into the world for no other purpose

* Authorities: Dun. Chron. (in Bibl. Harl.), Froissart, sir John Hayward, Rapin.

† *From a* valuable tract, published by the Christian Knowledge Society,

than just to please themselves, do whatsoever they list, die like the brute beast, be buried, both soul and body, in the churchyard, and there be at an end. But what says the bible? "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29). And, if this be so (and the scriptures cannot be broken), what should be the steady aim of a man's whole life-time but to make himself ready for that hour? Life is the time to prepare for death. "As the tree falls, so will it lie." It is no time to prepare for death when the fearful fire-damp bursts forth, wraps a man in flame, and burns him to a cinder. It is no time to prepare for death when the furious blast suddenly hurls a man against the pit-side, and leaves him scarce a feature by which his fondest friends can recognize his body. No time then to fly from an angry God; no time then to get acquainted with a gracious Saviour; no time then to forsake sin, and seek after holiness. It is too late: the door is shut. The man, who never in life enters God's house, reads God's word, or prays to God in secret, who never refrains his feet from evil, nor his lips from speaking guile, will find that, when death comes, it is too late to change his ways. Death sends a man out of the world to find all true which the oft-despised preacher and the neglected bible told him was true; to find that heaven and hell were not mere words, invented for a Sunday sermon, but as real as the sun in the sky and the trees in the forest. To the believer in Christ, death will open the door on a scene so glorious, that he will exclaim, "The half of it was not told me!" To the ungodly, who can tell what a scene will burst upon their astonished eye! Who can tell? No words of man. "Silent horror expresses it best. O eternity, eternity! O that men did believe it!"

But, though "the simple pass on and are punished, yet the prudent man foreseeth the evil, and hideth himself" (Prov. xxii. 3). Let a man be awakened to a sense of his lost condition by nature, so that he begins to tremble at God's word, and to cry, "What must I do to be saved?" to such a man how inexpressibly precious is the light shed by the bible on his path! "What shall we do, that we may work the works of God?" said the Jews to our Saviour. "This is the work of God, that ye believe on him whom he hath sent" (John vi. 28, 29), was our Saviour's answer. "The Father sent the Son to be the Saviour of the world" (1 John iv. 14). To believe, then, in the Lord Jesus Christ is the work which God would have every man set himself to do; and this is the work upon which the bible casts a bright light, and shows a man how to perform. To believe in Christ—a simple truth, easily spoken, easily repeated, but yet such a work that, without the help of God's Holy Spirit, no human being can do it aright. To believe in Christ, what is it but so to see ourselves as sinners, as to see also our need of a Saviour? to see, with something of a heavenly light, what we are by nature, "shapen in iniquity, and conceived in sin," with a hard heart, unable of itself to think a good thought, and then to see the Son of man lifted up to draw all men unto him? to behold, in Christ crucified and risen again, an atonement for past guilt, a righteousness wherein we may stand complete, an Intercessor ever living to make intercession for us? To believe in Christ, what is it but so to behold him, by the eye of faith, as to be constrained to accept him as a Saviour, and to give up ourselves unto him, to be saved by him? His name is called Jesus; and this name is given him because he saves his people from their sins. Jesus saves from sin, both in its guilt and in its power. His blood cleanses from past sin; and his Spirit cleanses from the power of present sin. Jesus saves the soul, as he saved the body when he was on earth. He cleansed the leper, and sent him away free from leprosy: he gave ears to the deaf, and sent him away to hear: he gave life to the withered arm, and restored it, an useful member, to its owner. Even so Jesus saves the unbeliever; but he makes him a holy believer. He saves the drunkard; but he delivers him from the love of drink. He saves the sabbath-breaker; but he makes him love that holy day which once he profaned. He saves the swearer; but he cleanses his lips and hallows his tongue. None too bad to be saved from their sins; but not one can be saved with their sins.

And, while the open way of salvation is thus made known to sinners by the light of the bible, the same light reveals the exceeding great and precious promises made by God to all who will accept the gospel. It shows the promise, "Ask, and it shall be given you." The praying man reads these words: he believes, he asks, he receives. The light of scripture shows the need and the promise of a new heart: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. xxxvi. 26). The light of scripture shows the promise of the Holy Spirit, given for the comfort and strength of all who will seek so inestimable a gift: "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke xi. 13). The light of scripture shows the holiness which God loves and requires in his children, and displays many a bright example to illustrate its precepts. The light of scripture shows how man may not only become fit for heaven, but it shows him how, during his stay upon earth, instead of being a scourge to his neighbourhood or merely an useless drone, he may fill his time with works of love and deeds of useful charity, so as to be a blessing in his generation, and honoured in his death. Yes; the light of scripture is indeed a marvellous light. The man who has not yet had his understanding opened to understand the scriptures little knows their value. But he who has been taught of God can say with David, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Ps. cxix. 103)!

Thus is the Christian's bible like the collier's safety-lamp. Without it, all is dark: by it, danger is pointed out, and work is performed.

The Cabinet.

SORROW.—Men's hearts are full of sorrow, because their heads are full of error.—Bishop Andrews.

Poetry.

LAYS OF A PILGRIM.

By Mrs. H. W. Richter.

No. LXXXIII.

(For the Church of England Magazine)

THE VOYAGERS OF TIME.

" In gallant trim the gilded vessel goes,
Youth on the prow, and pleasure at the helm."
Gray.

When sailing on life's morning tide,
That fair and glittering summer ocean,
Whose waves sweep by in crested pride,
All buoyant as the heart's emotion:
The sails are set—hope fans the gale,
And expectation guides the prow—
No phantom comes with aspect pale,
To tell of lurking storms below.
Of fairy lands they fondly dream,
Gemm'd o'er with fadeless flowers;
Where vista'd pleasures gaily gleam,
And downy wing'd the hours.
Glide on, glide on, ye joyous fleet:
What changing scenes your eyes will meet!

The morning zephyr sinks away,
The gales of noon are rising now,
And roughly do the billows play
Around that vessel's prow.
Far on the bleak horizon's verge,
Dim clouds their pall are spreading;
While muttering thunders o'er the surge
Fear, doubt, and care are shedding.
Glide on, glide on, divided fleet:
Your barks in time no more will meet.

Now o'er the dark and restless tide
Each breast is warring with the storm;
How are they severed far and wide,
From dewy morning's joyance torn!
And some the harbour swiftly gain,
The early called, the early blest;
And some oppress'd by care and pain,
Sigh to be with them, and at rest:
The few by dusky evening reach
The shadowy haven, weary worn—
Join the pale throng upon the beach,
Wrecks from the billow and the storm.
Glide on, glide on: ye leave time's rugged sea,
For that fair land, where storms no more will be.

Miscellaneous.

Serpent Worship.—The reviver of this idolatry, after the flood, must have been one of the family of Noah; for so high can we trace its post-diluvian history. Sanchoniathen tells us that "Saturn, coming into the south country, gave the whole of Egypt to the god Taautus for his kingdom" (Euseb. Prep. Ev. p. 39). Now Taautus was the inventor of post-diluvian "ophiolatreia" (Euseb. ibid); and, since Saturn was Noah, according to every system for the interpretation of mythology, it is historically certain that, during the life-time of this patriarch, or shortly after his death, the worship of the serpent was revived in Egypt. But not only in Egypt must we look for its early revival. We have traced it in countries which never could have had intercourse with the kingdom of *Taautus until the voyages* of the Phœnicians or the conquests of the Romans opened a passage for its mysteries. And then here, in the remotest regions of the earth, amidst the fastnesses of Wales and the wilds of Wiltshire, were found a people who adored the same god, symbolized by the same serpent, and propitiated with the same sacrifice—a human victim! who remembered in their mythology the same primeval tradition of the "woman persecuted by the malignant dragon; and blended with their fables such records of the fall of man as could hardly have been devised by their own invention, irrelative as they are to every part of their idolatry. .... In remote China and secluded Scandinavia the same serpent holds his dominion in the sea and his reign upon the land! .... No nations were so geographically remote or so religiously discordant, but that one, and only one, superstitious characteristic was common to all; that the most civilized and the most barbarous bowed down with the same devotion to the same engrossing deity; and that this deity either was, or was represented by, the same sacred serpent. It appears also that in most, if not all, the civilized countries where this serpent was worshipped, some fable or tradition which involved his history directly or indirectly alluded to the fall of man in paradise, in which the serpent was concerned. The writings of Moses, the most ancient historical records in the world, contain the true history; and the serpent of paradise is the prototype of the serpent of all the superstitions. From this 'subtilty' arose the adoption of the serpent as an emblem of 'wisdom;' from his revealing the hidden virtue of the forbidden fruit, the use of the same reptile in divination; from his conversation with Eve, the notion that the serpent was oracular; and after this the transition from a symbol, a talisman, an oracle, to a god, was rapid and imperceptible, and would naturally have taken place even had there been no tradition of the celestial origin of the fallen spirit, who became the serpent-tempter. In reviewing the hopes and traditions of the Gentiles, we find that they not only preserved in their mythological writings a memorial of the fall, but also a strong vestige of the promise of redemption. The 'bruise of the serpent' was equally known in the mythologies of Egypt, Hindustan, Greece, Persia, Scandinavia, and Mexico. In each of these we recognize a triumphant God and a vanquished serpent. The faith of Adam in the redemption wrought by 'God manifest in the flesh,' 'who should bruise the serpent's head,' the faith of all the world declares. For what was this faith in respect of the vanquished serpent and the triumphant God? Apollo slays Python, Hercules the Hesperian dragon, Krishna the king of the Nagas, and Thor 'the serpent which is cast into the sea.' But Apollo, for his victory, is doomed 'to depart from the world;' Hercules and Krishna are bitten by the serpent, the former in the heel; while Thor gains the victory only with his life. Yet Apollo, Hercules, Krishna, and Thor are all incarnate deities! If, therefore, the legends which represent their triumph be derived from the promise of redemption in paradise, the idea of their incarnation must have been derived from the same source. It is evident, therefore, that Adam, or (which is the same thing) Noah, must have considered the promise to imply a redemption, which would be wrought by the sufferings of 'God manifest in the flesh'."—*Rev. J. B. Deane's Worship of the Serpent.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

OCTOBER 8, 1853.

PERSECUTION OF THE PROTESTANTS IN FRANCE*.

No. I.

RICHELIEU died in December 1642, and his master, Louis XIII., survived him but a few months. He was succeeded by his son, Louis XIV., then a child of five years of age. An immense change had been brought about in France during the last reign by the efforts of Richelieu. Factions had been suppressed; the nobility humbled; the monarchy exalted; and, instead of a kingdom torn by political and civil discord, as it had been for a century previously, the young king received from his dying father a kingdom compact, peaceful, powerful, and submissive to the slightest declaration of the sovereign's will. The reign of Louis XIV. was the culminating era of the French monarchy. "Louis," says a French author, "was born with an ideal of royalty altogether Asiatic. It consisted not in conducting his armies, for he was not a hero; not in directing diplomatic arrangements, for he was not a politician; not in organizing his government, for he was not a statesman; but in reigning, in sitting upon his throne, in receiving the laurels of his generals, the submissions of vanquished nations, the homages of allied kings, the embassies of distant monarchs, the praises of the universe."

During the first eighteen years of Louis XIV.'s long reign, nothing of consequence happened affecting the condition of the French protestants, as it had been fixed by Richelieu. There were various reasons for this forbearance. The cardinal Mazarin, who succeeded Richelieu as prime minister, desired to follow up the policy of that great statesman, which, was tolerant towards the protestants. The international relations of France were likewise such as to render persecution of the Calvinists impolitic. It was the era of the civil war and protectorate in England; and the terror of Cromwell's name was sufficient, while he lived, to check the persecuting spirit of foreign governments. The restoration of Charles II. to the throne of England in 1660, the marriage, in the same year, of Louis XIV. with Marie-Therese, daughter of Philip IV. of Spain, and the death of Mazarin in 1661, were fatal events for French protestantism. From this period we date the commencement of the persecutions of Louis XIV. One of the articles in the marriage-contract of Louis and Marie-Therese was the extirpation of heresy in France. The zeal of the [Roman] catholic clergy, long suppressed, now burst forth with fresh fury. France, divided into two religions, was universally compared by them to the household of Abraham, in which Hagar shared the honours due alone to Sarah; and the monarch was solicited to imitate the conduct of the patriarch, and drive out the bondwoman and her son.

On Mazarin's death in 1661, Louis XIV., now about twenty-three years of age, avowed his intention of thenceforth governing alone. His ideas of his own power were of the most absolute character, as may be judged from his celebrated saying, "*L'état, c'est moi!*"—"The state, that is I." On Mazarin's death, the young monarch assumed the entire administration of affairs into his own hands. One of his first acts was to dismiss Fouquet, who had acted as superintendent of finance under Mazarin, and appoint in his room the celebrated Colbert, whose strict economy soon restored order and prosperity to the revenue. Colbert was a protestant; but his appointment did not proceed from favour to his religious opinions. On the contrary, Louis began to manifest the most rooted dislike to the protestants. The first distinct exhibition of this dislike, in practice, was the appointment of a commission to ascertain the number of churches, schools, and burying-grounds possessed by the protestants, in order to reduce it strictly within the legal limits fixed by the edict of Nantes. This proved a great hardship to the Calvinists. Many chapels, which had been erected in consequence of the increase of the

* Extracted, with some alteration, from Chambers's "Miscellany."

protestant population, were suppressed, as having no legal right: elementary schools for the young were likewise prohibited, because, though evidently implied by the edict of Nantes, they were not expressly stipulated for in its provisions. By a strict application of the letter of the edict, its whole spirit was violated, and the protestants subjected to the most galling superintendence. The slightest irreverence on the part of a protestant to the ceremonies of the [Roman] catholic religion was punished with rigour; and all liberty of speech was virtually denied to the Calvinistic preachers. A multitude of vexatious edicts were passed, which reminded the protestants of their inferior position in the state. Their clergy were forbidden to walk with their gowns on, to pray or address the people in the open air at funerals, or to mention the church of Rome in their discourses with any other qualification than that of catholic. Protestant notaries were forbidden to mention the reformed church without prefixing the word "pretended" to the name, under a penalty for every omission of the word. It was forbidden to Calvinists to bury their dead after six o'clock in the morning, and before six in the evening, in spring and summer; after eight in the morning, and before four in the evening, in autumn and winter. It was forbidden to protestant congregations to sing in their churches during the passage of the holy sacrament. These, and many other such like enactments, were passed between the years 1662 and 1688. A still more direct blow at protestantism was the abolition, in 1669, of the Chamber of the Edict, a board invested with the charge of seeing the edict of Nantes faithfully observed. The protestants, foreseeing the impending persecution, began to leave France, and seek a refuge in other countries. The monarch tried to check the stream of emigration by a law punishing emigrants with death. The effort, however, was vain; family after family took leave of their native coasts, and went into exile.

Those who remained in France, especially such as occupied stations of trust or importance, were under great temptations to abjure the protestant faith. The king had declared his intention to "employ only good Christians in public situations," by which he meant Roman-catholics. Accordingly, many protestants were rejected from their places in the public service; and the royal patronage was carefully withheld from all who were not [Roman] catholics. On the other hand, the most tempting encouragements were held out to such as should set a public example by abjuring their protestant tenets. In this work of conversion Louis was assisted by the grand genius of Bossuet, whose sermons and publications, the production of a powerful intellect and a fervid soul, really shook the attachment of many minds to protestantism, and dragged them over to the church of Rome. Influenced partly by courtly motives, and partly by the arguments and controversies of Bossuet and his associates with their protestant opponents, many of the first houses of France, as those of Bouillon, Coligny, Rohan, and Sully, abandoned protestantism. It was not uncommon for an intending convert of rank to invite some leading protestant clergyman to meet some leading [Roman] catholic in his house, there to debate *respecting their* differences, as if to satisfy the mind of their host which religion was the preferable—the host having long ago determined the matter for himself.

These theological controversies, and the persecution of the protestants which accompanied them, were interrupted by the breaking out of a war with Holland in the year 1672. All the energies of Louis, and his ministers Louvois and Colbert, were devoted to this attempt to subjugate Holland. "Scarcely," says a French historian, "since the invasion of Greece by Xerxes, had the world seen an exhibition of force more imposing than that of Louis XIV. invading Holland in 1672 at the head of his armies and fleets, commanded by Condé, Turenne, Luxembourg, and Duquesne. But scarcely," adds he, "since Marathon and Salamis, has the world seen a more glorious display of heroism than that of the Dutch people defending their liberties." At their head appeared a young, weak-bodied, pale-faced prince, as yet unknown to fame, but soon to be recognized as the champion of European protestantism—William of Orange, afterwards William III. of England. Austere, simple, and taciturn, this young pale-faced stadtholder possessed a brain such as had been denied to his antagonist, the haughty and high-born king of France. Whoever would understand the history of Europe in the end of the seventeenth century must have a picture in his mind of these two men—Louis XIV., the despot of France, and the patron of [Roman] catholicism; and William of Orange, the republican stadtholder, and the protector of protestantism.

The war with Holland was brought to a conclusion by the peace of Nimeguen in 1678. Louis now turned his attention to his own kingdom; and again his bigoted dislike to the Calvinists began to display itself in persecution. A monarch with oriental ideas of his own power, totally ignorant of any except palace-life, and accustomed to see his protestant courtiers become Romanists to please him, had no conception of the difficulty of forcing a nation's conscience, no belief that the common people had a conscience at all. His resolution to abolish protestantism in his kingdom was encouraged by Letellier, his chancellor, and Louvois, his secretary-of-war, as well as by his mistress, madame de Maintenon—a name conspicuous in the history of those times.

The persecution was recommenced with new vigour. Decree after decree was issued against the protestants. One of these decrees excluded protestants from all the royal farms: another fixed the age for the voluntary conversion of the children of protestant parents at seven years. Excited by the priests, mobs rose in the towns, attacked the protestant places of worship, and made bonfires of the desks, seats, and bibles; corpses were disinterred from the protestant burying-grounds, and thrown into the rivers; and protestant clergymen were imprisoned or banished on the slightest pretext. The death of Colbert, in 1683, removed the last obstacle to the progress of these severities. Two millions of people were virtually put beyond the pale of the laws, denied liberty of conscience at home, and yet prohibited, on pain of death, from going into exile. The crowning act of persecution was the employment of the famous *dragonnades*, or invasions of the

protestant provinces by troops of dragoons, charged with the task of forcing the conversion of the inhabitants to the [Roman] catholic faith. The following is the account of these *dragonnades*, given by a French historian: "Louvois did not venture at once upon a general dragonnade. He commenced by isolated and progressive attempts, as if to habituate himself, the king, and the country to such measures. Encouraged by the success which he obtained over the peasants of Navarre, he caused the frontiers of the kingdom to be closed, and, putting his troops in motion, commenced a general dragonnade. From Bearn, the cradle of French Calvinism, the dragonnade advanced roaring towards the valley of the Garonne, and ascended its tributaries, the Dordogne, the Lot, the Tarn, the canal of Languedoc, towards the Cevennes. All kinds of troops were employed in this service; but the dragoons, whether from their more brutal zeal or their more glaring uniform, obtained the honour of giving it its name. The day before their arrival, the civil and ecclesiastical authorities of the town or village assembled the protestant inhabitants, and, in a harangue, the usual peroration of which was a threatening announcement of the armed force which was at hand, signified to them the irrevocable resolution of the king. The terrified people were sometimes converted by unanimous acclamations. Educated persons signed a confession of faith: the mob simply said, 'I conform,' or cried out, 'Ave Maria,' or made the sign of the cross. In some towns conversion-offices were established, where, after the names of the converts were inscribed, there was delivered to them, on the back of a playing-card, a certificate which was to protect them from the soldiery. The people of Nismes called this card the mark of the beast—the expression of a profound truth; for what else is a man who, to preserve his animal and mortal being, abdicates his thought, his soul, his celestial and immortal nature?

"The soldiers then entered the village with drawn sabres and muskets erect. Their first attempt was to stagger the fidelity of the clergyman: if he resisted, he was driven from the town, that his example might not restrain the flock. After him, they tried to seduce the notables of the place. At Montauban, the bishop Nesmond called before the intendant, De Boufflers, the barons Mauzac, Vicoze, Montbeton, &c. The lacqueys, concealed behind the door, suddenly fell upon the noblemen, and threw them down, so as to make them kneel; and, while they were struggling with the valets, the prelate made the sign of the cross upon them, and the business was over. Meanwhile the citizens and the common people were the prey of a licentious soldiery, whose excesses would have put to the blush a horde of Tartars. After locking up their victims in closets, the dragoons threw out the magnificent furniture into the street, stalled their horses in splendid halls, offered them buckets of milk and wine to drink, and for litter gave them wool, cotton, silk, and the finest Holland lace. If their host, or rather their victim, still held out, they dragged him from his confinement, and sometimes suspended him in a well; sometimes, tying his hands and feet crosswise at his back, hoisted him up by a pulley, with his face down, like a chandelier, let him fall on his face, and then hauled him up to let him fall again; sometimes, stripping him entirely naked, they forced him to turn the spit, and, while he was cooking their repast, amused themselves with pinching his skin and scorching his hair: sometimes they compelled him to hold in his clenched hand a burning coal during the repetition of a whole pater-noster. But the most intolerable punishment was the deprivation of sleep. Sometimes they sold sleep to their victim at ten, twenty, or thirty crowns an hour. By the time that the poor wretch began to slumber, the fatal hour struck, and they awoke him with their drums. Many women, seized in their flight by the pains of childbirth, were delivered in the woods. Their sex, in general, had more to suffer than ours; because to a nature more delicate and modest they joined a more lively faith and greater constancy. Young mothers, tied to the posts of their beds, were offered the cruel alternative of abjuring, or seeing their infants die of hunger before their eyes. Some yielded, that they might give their babes suck—touching feebleness of a mother, sacrificing, as she conceived, her own eternal salvation to the daily wants of her child, trusting in the infinite mercy of God, alone capable of understanding and rewarding the act.

"From Versailles, Louvois watched, directed, stimulated the dragonnade, and scolded the less active intendants as the proprietor of a farm scolds his lazy reapers. 'His majesty,' he wrote to them, 'wishes you to push to the last extremity those who will have the stupid glory of being the last to give up their religion'."*

These severities had in some degree the effect intended. Whole towns and districts professed their conversion to the [Roman] catholic faith. The prisons and dungeons were full of recusants, who were treated with the most barbarous cruelty. Seven hundred protestant churches were suppressed throughout France, and the clergymen separated from their flocks and driven into exile. Louis had no doubt but that the last remains of Huguenotism would soon be destroyed in his kingdom—that he would soon reign over a population united in one faith. Already he was receiving the flatteries and praises of his courtiers for the success of his schemes: already he was hailed by the jesuits as the destroyer of heresy. One measure alone remained to be adopted to make his triumph complete, namely, the revocation of the ediet of Nantes. The previous persecutions, the edicts against the protestants during the last twenty years, and the dragonnades, had been merely preliminary to this final stroke, which descended, in the shape of a royal ordonnance, in the month of October, 1685. By this ordonnance all assemblies of any kind for the exercise of protestant worship were prohibited; and all the protestant clergy who should continue obstinate in their opinions were ordered to quit France within fifteen days, under the penalty of being sent to the galleys. The only part of France to which these regulations did not apply was Alsace, which was under the protection of a special treaty.

Fifteen hundred clergymen left the country. Most of them took refuge in Holland and Germany. The people, unable to bear separation from their pastors, followed them into exile; and,

* Histoire des Pasteurs du Desert. By Mr. Peyrat.

immediately after the revocation of the edict of Nantes, the emigration, which had been going on for twenty years, increased to such a degree as to attract the attention of government. The emigrants were forced to adopt innumerable precautions, and to run innumerable risks, in order to effect their escape. Travelling in all manner of disguises, and by the most unfrequented routes, they endeavoured to reach the frontier, or some sea-port where they might embark for a foreign land. "Great ladies, whose satin slippers had never before touched the grass, now travelled thirty, forty, or fifty leagues, in clogs behind the mule of their guide, whose wife or daughter they passed for. Gentlemen tried to pass rolling wheelbarrows, carrying bales, or driving an ass or pigs: others adopted the costume of a sportsman, with a gun and dog; others that of a pilgrim, with long beard, staff, and rosary in hand, and their breast ornamented with shells." Within a quarter of a century, about 500,000 protestants had quitted France and dispersed themselves over the whole world. As far as India and America French refugees might be found. In the backwoods of America the savage Indians received, with kindness and respect, the white strangers, "who were without a home because they had worshipped the Great Spirit." The northern states of Europe, however, were the principal resort of the emigrants. Everywhere they were welcomed; subscriptions were made for their relief, lands appropriated to them, and residences provided for them. Thus were many little French colonies planted in various of the northern countries of Europe in the end of the seventeenth century. In London, Berlin, and Amsterdam, whole streets were occupied by emigrant French protestants. Nor was the hospitality with which they were treated without a recompence. Wherever they went, they carried with them new branches of manufacture which France had hitherto monopolised; and many establishments for stocking-making, silk-dyeing, glass-blowing, &c., now flourishing in the towns of northern Europe, were founded by the refugees whom the revocation of the edict of Nantes drove from their homes. Among the expelled clergymen, too, were many men of ability and learning, who founded academies, or pursued a literary career in the countries where they took refuge.

France was by no means cleared of protestantism by the severities of Louis and his ministers. The half million who had gone into exile were but a fraction of the protestant population; and the leaven still remained, fermenting throughout all the provinces of France. True, whole towns and districts had abjured their faith, and professed themselves [Roman] catholics, driven to this extremity by the terrors of the dragonnade. It might indeed have appeared at first sight that Louis, in thundering his royal decree over the kingdom, had performed a miracle—had put down protestantism at once and for ever. The revocation of the edict of Nantes was followed by a stifling calm; and, if any protestants continued in France, they scarcely dared to breathe. But a tremendous reaction ensued. The pretended converts to [Roman] catholicism were seized with the horrors of remorse. Many of them, when partaking of the sacrament *for the first time according to* the Romish form, spat out the wafer, or went into fits. Others continued [Roman] catholics for a time; but, when attacked by illness, or when death approached, they returned to their former faith, testifying all the agonies of a restless conscience. In a short time it became evident that protestantism was far from being extinct in France. As in Scotland after the passing of the Act of Conformity, meetings for worship began to be held, at first in private houses, and secretly, afterwards in the fields and more openly. Protestant clergymen, both Frenchmen and foreigners—either such as had never gone into exile, or such as had been induced to return by a noble and chivalrous sense of duty—went about through the country preaching and administering the ordinances of religion according to the protestant form. All the exertions of the authorities, military and civil, to put down these conventicles were of no avail.

The stronghold of French protestantism was the Cevennes—the name given to an irregular tract of very mountainous country, extending from the Pyrenees to the Alps, a distance of about three hundred miles. Of this extensive district, however, the part which is principally famed as having been the scene of the war of the Camisards, is that which constituted formerly the eastern half of the province of Languedoc, and which, according to the present system of geographical division, would include the four departments of Ardèche, Lozère, Gard, and Hérault. The population of this part of France may have amounted, at the date of the revocation of the edict of Nantes, to about 300,000, of whom nearly one-half were protestants. In the natives of Lower Languedoc might be discerned traces of oriental blood, derived from the Jews and Arabs who haunted the shores of the gulf of Lyons during the middle ages. The Cévenols of the north, again, were a brave, simple, and hardy mountain race, and almost to a man protestant. Their occupations were partly agricultural and pastoral, partly manufacturing. Rye and chestnuts boiled in milk were their principal fare. In the summer they fed cattle: in the winter, when the snow lay on the hills, they remained in their houses, weaving coarse serges, for which they found a market at the town of Mende.

The fastnesses of the Cevennes afforded a refuge for the persecuted protestants of the neighbouring provinces. During the dragonnade in Languedoc, many of the Huguenots fled to these mountains to escape the fury of the soldiery; in fact, all the enthusiastic protestantism of Languedoc was here cooped up and concentrated. The nature of the country—a maze of mountains, rocks, and forests, in many places savage and rugged in the extreme—defied all the attempts which were made to submit it to the process of purgation which the rest of France, and especially Languedoc, had experienced.

About the time of the revocation of the edict of Nantes, a new intendant or governor was appointed to the province of Languedoc. This was Nicholas de Lamoignon de Bâville, count de Launai-Courson. Bâville was born at Paris in 1648, and belonged to a family of jurists, whose spirit of antipathy to the church and the nobility he inherited. Able, active, and indefatigable, ambitious and imperious, he was a devoted disciple

of Richelieu, in so far as anxiety to strengthen the royal power at the expense of the other interests in the state was concerned. Desirous of being absolute in his province, he procured the appointment of his brother-in-law, the count de Broglie, to the office of military commandant of the province under him—Broglie being a savage soldier, and a man of too little ability to become his rival. Like the curates so famous in the history of the Scottish persecution under Charles II., the new clergy appointed to succeed the exiled protestant pastors of France were men little calculated to recommend the religion of which they were the representatives. This had the effect of increasing the boldness of the Cévenols for the illegal conventicles which they had begun to hold for protestant worship in their houses, or in the desert, as, in their scriptural phraseology, they termed the solitary places among the hills. Nor were preachers wanting. The parting prediction of their exiled pastors, that God would not leave them without shepherds, but that out of the mouths of babes and sucklings he would teach them his truth, seemed to be instantaneously fulfilled. A new race of preachers rose up, illiterate and rude, but powerful in their native force and their new-born enthusiasm. Leaving their ploughs or their looms, men with hard hands and sunburnt faces stood up before the crowds who gathered to hear them, and acted the part of preachers and expounders of the scriptures. The most celebrated of these rustic preachers was Vivens, a woolcarder of Valleraugue. Some students of theology likewise joined them. Round these preachers congregations of men, women, and children gathered; and, from morning till night, nothing was heard in the desert but the groans and sobbings of excited spirits, mingled with prayer and psalm-singing.

When intelligence of these proceedings in the Cevennes reached court, it was believed that some of the protestant pastors must have returned from their exile. Louvois instantly issued a declaration, condemning every such pastor to death; all those who held communication with them to punishment—the men to the galleys, and the women to perpetual imprisonment; and the houses in which pastors lodged to destruction. Rewards were likewise offered for the apprehension of the preachers. New bodies of dragoons were quartered in the district, by whom several field-meetings were surprised and dispersed—the fugitives being slashed down with sabres, some of them hanged from trees, and others reserved for public trial. The first preacher who fell a victim was Falerand Rey, executed at Beaucaire in the beginning of 1686. These efforts failing, Bâville even condescended to negociate with the Cévenols, and to make an agreement with Vivens, in the name of his brother preachers, promising to allow them to go into exile, and carry their property with them. Divided into three bodies, the preachers left the Cevennes. Having thus purged the population of what he considered the insurrectionary leaven, Bâville prepared to prevent any further outbreaks in the Cevennes. An army of about 40,000 men was distributed, in a judicious manner, through Languedoc; the officers appointed to command the regiments posted in the Cevennes were chosen from the recent converts to [Roman] catholicism, whose zeal was naturally most savage and unhesitating: roads were begun through the mountains, to render them accessible to horse and artillery; and three forts were erected, one at Nismes, one at Alais, and one at St. Hippolyte.

The years 1687 and 1688 passed in tolerable quiet. The Cévenols and the other French protestants seemed overawed, and were careful to hold their illegal meetings secretly. The great majority of their clergy had sought refuge in Holland, where they officiated as pastors to their fellow-exiles, engaged in theological and literary pursuits, and corresponded, as occasion offered, with their friends in France.

RELIGIOUS WRITERS OF SPAIN.

By Miss M. A. Stodart.

No. XXVI.

ABSTRACT OF THE LIFE OF JUAN DE AVILA, BY FRAY LUIS DE GRANADA.

From a preface to this interesting memoir, it appears that Luis de Granada was importuned by many persons to draw up some account of his reverend and beloved friend; and he states that he availed himself of all sources of information within his reach, besides his own intimate knowledge of this eloquent preacher. "It does not appear desirable," he says, "to write a mere bare history, but to accompany it with reflections, not drawn from without, but springing from the narrative itself; for not every one is capable of reading profitably; and it is the duty of the historian to accommodate himself to all minds, since he is debtor to all men, to the learned and to the ignorant."

The parents of Juan de Avila were among the most wealthy and distinguished of the inhabitants of Almodovar del Campo, and Juan was their only son. At the age of fourteen he was sent to Salamanca, to study the law; and, very shortly after, his mind seems to have been seriously impressed with the importance of eternal things. His parents, who loved him tenderly, allowed him to follow the bent of his inclinations; and his life, while yet in his father's house, was one of solitude and severe self-denial. In due time he was sent to study theology in the university of Alcala; and, while there preparing for orders, his parents died. The inheritance which devolved to him by their death he divided among the poor, reserving to himself only an humble garment of mean cloth; "but," says his biographer, "during the whole course of our preacher's life, he neither possessed anything, nor desired anything, nor wanted anything. In this commencement of his public ministry, he took St. Paul as his model, not through pride, but by the invitation of that great apostle: "Be ye followers of me, as I am of Christ"; and also because one, who aims higher than he can possibly attain, will be able to reach a greater height than one who is satisfied with a low standard.

The first part of this memoir is devoted to a consideration of the public life of this great man; the second part to his private conduct and character. The necessary qualifications for a preacher, and the way in which those qualifications were

manifested in Juan de Avila, are sketched with a master-hand. It is to be regretted that my limits allow of only the briefest abstract; but that abstract will be given as far as possible in the words of Luis de Granada.

The first qualification for a preacher of the gospel is rightly stated to be love to God, the Saviour of sinners; and this is proved by the repeated question of our Lord to Peter: "Lovest thou me?" and the after-course of that great apostle's life, who manifested his love to Christ in preaching the gospel in spite of stripes and imprisonment, and at last laid down his life in the cause. This truth was so well understood by Juan de Avila, that, being asked by a distinguished theologian, what advice he could give him to render his sermons profitable to the souls of his hearers, he briefly answered, "To love our Saviour greatly." And this he said from his own experience; because, from this love springs an insatiable thirst for the glory of God; and, as God is glorified by the holiness and purity of life of his creatures, from thence arises so earnest a desire after holiness, that by day and night nothing else is thought of, and there is no labour or danger to which his servants would not offer themselves gladly on this account, considering it as a gain to lose life in order to save a soul.

This first requisite, then, was seen verified in our preacher; for he was so fervent in this love and desire of saving souls, that he did and thought nothing but what could forward this great work. And this he did with his sermons, exhortations, and public lectures, assisting those who were present with his teaching, and those who were absent with his letters. And not only by himself did he act, but by means of those whom he had brought up by his side, sending them into different parts of the country to fulfil the same duties. On this account, he determined to train up ministers, who, in their own day and generation, might instruct the people in sound doctrine. For this end, he took care that in the principal cities of Andalusia there should be colleges for the study of arts and theology, and he himself provided lecturers where there were none. And, not content with this, he even attended to the education of children, in order that as they grew in years they might grow in piety and knowledge of God. All these works and labours were living sparks proceeding from that fire of love which was burning within his heart.

From this same love and desire proceeded also the great fervour and earnestness with which he preached; because he said that, when he had to preach, his chief care was to go into the pulpit in proper training*. By which word he meant that, as those who chase with birds endeavour that the hawk or falcon, with which they have to hunt, should be in good condition—that is, that it should go hungry, because this makes it go more lightly after the chase—so he endeavoured to ascend the pulpit, not only with actual devotion, but also with a very lively hunger and desire to gain in that sermon some soul for Christ; for this made him preach with greater impetus and fervour of spirit. This desire is an especial gift of the Holy Spirit, without whose might no one (whatever he may do) can attain it. And this servant of God did so preach as greatly to move the hearts of his hearers; for the words that came forth as kindled arrows from his burning heart set fire to the hearts of others; for so great is the might of this spirit, and so much does it exceed the ordinary style and language of preachers, that, as the magicians of Pharaoh, having seen the miracles that Moses did, understood that therein was the finger of God, so, when this father preached, men understood that those words proceeded from a higher than human spirit.

Another characteristic of a true and faithful preacher is sorrow over those who fall into sin; and this is exemplified in various passages of the writings of St. Paul, especially in his epistles to the Corinthians and the Galatians. And in like manner did this disciple and follower of St. Paul sorrow over the fall of his spiritual children, as may be seen by many passages in his letters.

Nor in this respect only did he follow the apostle, but also in another essential requisite—tenderness of affection towards his spiritual children, of which such beautiful traits are given in the epistles to the Thessalonians, Philippians, and Galatians. Now, this lure of love being so efficacious a means of hunting souls, it could not be that this lure should be wanting to so earnest an imitator of the great apostle. It would be impossible to say with what he gained most souls to Christ, whether with the words of doctrine, or with the greatness of the love that he shewed to all; for he loved them, accommodated himself to the necessities of all, as if he had been the father of all. He comforted the sorrowful, he strengthened the weak, he animated the strong, he succoured the tempted, he taught the ignorant, he amused the slothful, he sought to raise the fallen; but never with bitter words, and always with loving ones; not with wrath, but, as the apostle advised, with the spirit of meekness. All the wants of his fellow-creatures he considered as his own; and thus he felt them, and sought to relieve them. With this was joined a singular humility and gentleness (which are the two virtues which make men most amiable); and, above all, he had such command of his temper, that I do not think (whatever might have happened) that any one would have seen him angry; afflicted, it is true, for the wrongs and sorrows of others, rejoicing with those that do rejoice, and weeping with those that weep.

An especial requisite for a preacher has not yet been touched upon, and that is the knowledge and eloquence required for this office; the first to know what things ought to be preached, and the other to know how they are to be explained; and, if we should say that these two faculties proceed from charity, like all the others on which we have hitherto touched, we should not err; for, as to the first, which is knowledge, this is taught by charity, as the apostle Paul signifies, when, writing to the Philippians, he says, "And this I pray, that your love may abound yet more and more in knowledge, and in judgment, that ye may approve things that are excellent." By which words we see how the apostle attributes to love the knowledge of the things that pertain to our salvation.

* The Spanish word employed is *templado*, to which I find it most difficult to give an English equivalent. *Templado* is a term of falconry, refering to the training of a hawk: it also means abstemious, temperate, having a good appetite, properly prepared: perhaps its meaning is most fully elucidated by the explanation which follows in the text.

With regard to the other point—eloquence, as proceeding from love—there seems as little occasion to prove it, as there is to give examples of it from the writings of our preacher. And what is the end of true eloquence? As the object of the medical art is to heal, so that of eloquence is to persuade. From whence it follows, that, as he will be the best physician who will heal the greatest number of sick persons, so he will be the most eloquent who will persuade and convince the greatest number of hearers. And such as pretend to do this with words alone, without the nerves of right reasoning, are like trees loaded with leaves, and flowers without any fruit; and on this account, it may be that such orators may delight external senses, but they will never move hearts.

In the estimate of the public character of Juan de Avila, the extent of his correspondence, the excellence of his letters, and the facility with which they were written, are not omitted by his faithful and affectionate biographer. It appears that he was consulted on various subjects by individuals of all classes, of the highest as well as the lowest, and that his letters addressed to the meanest persons were as full and as elaborate as those to the greatest nobleman. And the remarkable adaptation of his counsels to the wants and necessities of the persons consulting him is not passed over: the wisdom that characterizes them his biographer justly ascribes to his constant and assiduous attendance at the throne of grace.

Juan de Avila seems, as was to be expected, to have been a man of much method and order; and the careful filing of the letters which he received, with the titles of the writers, and the cities whence they were written, is duly noted. An interesting extract, in the words of Luis de Granada, shall close the account of his public character:

"Others also came to him, to hear some word of edification; and, on account of this continual concourse, it was one day well said that this father was, amongst the servants of God, like a person of a great distinction, because from more than a hundred leagues persons flocked to him, in order to decide on what line of life they should take, and he gave his opinion according to the information received. And with all these importunities, not only was he not weary, but (like a diligent labourer) he said that this was the glory of the preacher, that opportunity should be offered for doing good; and, when any one, though of low condition, happened to come when he was at his meals, he rose from table to hear him; and he said to such as expressed surprise at this, that he was not his own, but belonged to those who had need of him.

"But here must be noted that, in all questions on grave matters, he always had recourse to prayer, and requested it also of the person who asked counsel; because as prudent and versed in the holy scriptures he remembered that it is written that 'the thoughts of mortals are rash, and their foresight uncertain and doubtful'. And he remembered also what Solomon says, that 'the misery of man is great, since he is ignorant of things past, and by no messenger can he have knowledge of things to come'*. Then, as this great and wise man understood this, and knew that the event of any business is future, and that no one knows what it will be but God alone, he considered it a dangerous thing to give an opinion without committing the whole to God, as well on his own part, as on the part of him who asked counsel.

"And with respect to this, he quoted that very celebrated saying of king Jehoshaphat, who, finding himself in a great strait, prayed to God, and said, 'Neither know we what to do; but our eyes are upon thee' (2 Chron. xx. 12). And he remembered also the mistake into which Joshua fell, and the princes of the people, when they received the Gibeonites into alliance; and scripture points out the cause of their mistake, saying that it was because they were guided by their own opinion, without having asked counsel of God (Josh. ii. 9). As then this servant of God understood this truth, he always desired that important business should be preceded by the help of prayer."

* Both passages here referred to as scripture are in the apocrypha, which our church reads only for instruction in life and manners, not to establish doctrine.

Weekly Almanac.

"The day of the Lord cometh; it is nigh at hand."—JOEL ii. 1.

GRANT us, O Lord, unity and brotherly love in thy holy church: kindle our hearts to fervent and devout prayer: make us diligently to watch and circumspectly to wait for the coming of thy beloved Son; that we neither be drunken with excess and bodily lust, nor entangled with the snares of this world, but that we, having always the eyes of our hearts open, and praying with upright minds, may cheerfully meet our Redeemer, and joy with him for ever. To him be eternal praise and honour. Amen (Bp. Coverdale).

OCTOBER.	MORN. LESSONS.	EVEN. LESSONS.
9. Twentieth Sunday after Trinity	Joel ii. / Mark xii.	Micah vi. / 2 Cor. viii.
10. Monday (Camb. & Oxf. T. begins)...	Judith xi. / Mark xiii.	Judith xii. / 2 Cor. ix.
11. Tuesday	Judith xiii. / Mark xiv.	Judith xiv. / 2 Cor. x.
12. Wednesday	Judith xv. / Mark xv.	Judith xvi. / 2 Cor. xi.
13. Thursday	Wisdom i. / Mark xvi.	Wisdom ii. / 2 Cor. xii.
14. Friday	Wisdom iii. / Luke i. 1-38.	Wisdom iv. / 2 Cor. xiii.
15. Saturday	Wisdom v. / Luke i. 39-80.	Wisdom vi. / Gal. i.

"When we consider the extreme uncertainty of life, and the absolute certainty of appearing before our Judge in the very same state in which that life is taken from us, with all our sins and all our infirmities to answer for, we can never consent to let our most important concerns lie at the mercy of every accident that may befal us. The loss of a year, the loss of a day, may be the loss of heaven. 'Thou fool, this night shalt thy soul be required of thee.' This was said for our admonition; and if, under this apprehension, we can calmly lay ourselves down to sleep without reviewing our conduct, or preparing ourselves to wake, as we may do, in another world, it is in vain to use any other exhortation. If an argument so plain, so simple, so forcible, has no influence upon our minds, reason and religion can do nothing more

for us: our obstinacy is incurable, our danger inexpressible" (Bp. Porteus).

"Why (saith Christ) do you turn from One who so loves you? Why do you labour for the world? Why do you draw water into a vessel full of holes? (for such is the work of a man who wearies himself for the present life). Why do you lash the flame? Why do you beat the air? Why do you run in vain? Show me the end of your anxious toils for this life. You cannot; for, 'Vanity of vanities, all is vanity.' Let us go to the graves. Show me your father, show me your wife. Where is he who was clothed in gorgeous robes? he who sat in a chariot? he who wielded armies, held the general's staff, and was preceded by heralds? he who put some to death, and cast others into prison? I see nothing but bones and worms and spiders' webs. All those bygone things are but earth: they are all a fable, all a dream, a shadow, a brief tale that is told. Would that the evil rested here! Now all those honours and luxury and splendour, what are they but vain shadows and empty words? But the results flowing from them, are they shadows and words? O, no: they were not written in the sand, but engraved above. With what eyes, then, shall we behold Christ? If a son cannot endure to look at a father whom he knows he has offended, how shall we then be able to look on him, than whom the tenderest of fathers never was so merciful and loving? We shall stand before his judgment-seat, to be searched and winnowed and valued. O, let us then live here on earth as meet for the kingdom of heaven, that we may escape the wrath to come, and be enriched with everlasting gifts, through the grace and loving-kindness of Christ our Lord, to whom be glory for ever and ever. Amen" (Chrysostom).

"Henceforth our conversation be
With Christ before the throne;
Ere long we eye to eye shall see,
And know as we are known."

S.

PRAYER:

A Sermon,

By the Rev. H. C. Mitchenson, M.A.

Second Master of the Royal Free Grammar School, East Retford, Nottinghamshire.

John xvi. 23.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

I imagine there are few of us, my brethren, who have not felt at some time or other that deep sorrow which pervades the bosom when we part, though it be for a season, from some one to whom we are greatly attached. Some such, though greater in degree in proportion to the object of their attachment, must have been the sensations which filled the breasts of the disciples as they caught forebodings *of their beloved Master's* departure. What a Friend were they about to lose!—One to whom for three years and a half they had referred every difficulty, on whom they had depended for comfort and counsel in every trying hour, and to whom they had never looked in vain. For him, too, they had forsaken all—the love of friends, the endearments of home. Well might sorrow fill their hearts. He had been telling them that their lot would be hard for human nature to bear: "If they have persecuted me, they will also persecute you;" and then his words assumed a more definite meaning to their minds: "A little while, and ye shall not see me." The disciples evidently had very vague ideas of what would happen to their Master. The "That be far from thee, Lord," of St. Peter, when Jesus sometime before foretold his sufferings and death, seems still to have occupied their minds. To us it is clear enough what he meant when he said, "A little while, and ye shall not see me;" but they seem to have acted like men who gathered from his words forebodings of evil, and feared to ask for a direct explanation, lest their worst fears should be realized: "No one asked him, Whither goest thou?" They inquired amongst themselves, as men who would not be convinced, and, if possible, would explain away his words, "What is this that he saith, A little while? we cannot tell what he saith." Now Jesus knew their perplexity: he saw that they were desirous to ask him, and yet feared to do so, and therefore clearly explained to them what he meant. He knew, too, that their sorrow consisted in losing him as their friend and adviser; for, "in that day," namely, after his ascension, they would be able to ask him nothing as they had hitherto done; and we may suppose him to say, in words of tender sympathy, "Think not my personal presence necessary: think not that I shall cease to have an interest in you, or that you will be without a friend to whom you may go in every time of need. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." Thus did Jesus comfort the disciples. And we, too, my brethren, have a share in the comforting promise of the text. The Father of those disciples is our Father too: we too may ask in the name of Jesus, and we shall receive. We have a High Priest, who is set on the right hand of the throne of the Majesty in the heavens, to offer our prayers in his holy censer. "He is the same yesterday, to-day, and for ever." "This man, because he continueth ever, hath an unchangeable priesthood:" "He ever liveth to make intercession" for those "that come unto God by him." Whatever changes may take

place in the world—one generation succeeding another, hope after hope disappointed, and fond wishes dissipated "like a dream when one awaketh"—the throne of grace stands unshaken on the "sea of glass:" the altar of God is still remaining, on which our offerings are laid by our High Priest. His blood has lost none of its efficacy since it last gushed out when the soldier's spear pierced his side; his name" none of its recommendation since it was first taken into apostolical lips; his love has lost none of its fervour. All we need do is to humble ourselves at God's footstool; and thirsting we may drink, and hungering we may be filled, and asking we may receive.

Let us now proceed to consider—

I. The character in which God is here represented to us. "Whatsoever ye shall ask the Father." And I ask you, my brethren, could there be any character attributed to God in which we would rather approach him? What attribute would so well imply his love and regard for our interests as his paternal relation to us? Earthly fathers "give not their sons stones when they ask for bread," or "a serpent instead of a fish;" if, then, they "being evil know how to give good gifts unto their children, how much more shall our heavenly Father give good gifts to them that ask him." In baptism we were made his "children;" but have we forfeited our sonship and inheritance? Can we say with St. John, "Now are we the sons of God"? Does the Spirit bear witness with our spirit that we are the sons of God? or have we, prodigal-like, left our home and made ourselves aliens from our Father's love? Let us bear in mind how children view their earthly father, and then ask ourselves, How do we view God? For, if we are the "sons of God," we "have not received the spirit of bondage again to fear, but we have received the Spirit of adoption, whereby we cry Abba, Father." Do we see him gleaming with the lightnings of Sinai, so that like Moses we exceedingly tremble and quake? or do we see him all radiant with the love of the manger of Bethlehem, and the cross of Calvary? Does he show himself to us with a "rainbow like unto emerald" encircling his throne? or does a bursting cloud seem ever to impend us, as though about to deluge us with the rain of a Judge's wrath? Do we pray to him as discharging a disagreeable duty? or do we with reverential joy seek his face? Do we approach his holy table as a snare to entrap us, and with a feeling that the less we go the less danger we incur? or is it to us indeed a feast of joy and heavenly food and sustenance? O, if any have sold their birthright, let them seek it again; for it is the attribute of a Father to forgive as well as to love, and angels sweep the chords of their harps with joyous melody as the Parent, forgetting and forgiving, blotting out former transgressions like a thick cloud, proclaims to the assembled cherubim and seraphim, "It is meet that we make merry and be glad; for this my son was dead and is alive again, was lost and is found." And let us all rejoice that it is our high privilege, as the Lord's redeemed ones, to address God in words hallowed by our Saviour's lips, "Our Father, which art in heaven." Let us be thankful that that God, before whose throne angels fold their wings and fall on their faces in lowly adoration, condescends to "bow down his ear," and hear the feeble and faltering supplications of his frail children, as they kneel at his footstool, seeking mercy for the past, and grace for the future.

But let us consider—

II. How we are to ask. "Whatsoever ye shall ask the Father in my name." We are to ask, then, in the name of Jesus—"in my name." You may have observed, my brethren, that every prayer and thanksgiving in our prayer-book ends with "through Jesus Christ our Lord," or words to that effect—I believe every prayer, except those offered to Christ himself, of which St. Chrysostom's prayer is an instance. It may then be asked, and it often has been asked, "Why cannot I go to God, and ask him for what I want, without offering my supplications through the medium of another?" I will endeavour to explain this by a simple and homely illustration. If some poor man, who has neither property nor money in the world, were to go to the bank, and ask for some money, he would be met with a refusal. He has no claim on the property deposited there: he has done nothing to give him a claim; but some one who has money there gives him a piece of paper with his name written at the bottom; and then the poor man receives what he wants. He might have taken a piece of paper of just the same shape and size, containing the same words and figures, with his own name appended; but that would not do. Now, my brethren, this exactly illustrates the case of poor fallen man, begging for blessings of God. Heaven is the great treasure-house, the great bank, if I may so speak, in which are laid up all blessings for time and eternity. For "every good gift and every perfect gift is from above." But how shall we obtain any of these gifts and blessings? So far from having done anything to merit them, we have insulted the honour of the Giver of them. "All have sinned,"

"In many things we offend all: all we like sheep have gone astray:" "Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight: how much more abominable and filthy is man!" We cannot, therefore, approach God ourselves: the gates of heaven are closed against our prayer; and no gift cometh down. But Jesus has by his blood purchased the control, for the benefit of man, of all the treasures heaven contains. "All power is given him, in heaven and earth:" he alone can give any validity to our prayers: his name gives value and efficacy to our petitions: his name must be traced in letters of blood on every petition we offer. When, therefore, we pray for anything in his name, when we conclude our prayers, "through Jesus Christ our Lord," we are speaking some such language as this: "O, Father, who dwellest in light that no man, imperfect and impure, can approach, we do not presume to draw nigh to thee trusting in our own righteousness, but in thy mercy shown us in thy Son: 'through him,' and him alone, 'we have access' to thee: we come to thee with this plea, 'By his agony and bloody sweat, by his cross and passion, by his precious death and burial, by his glorious resurrection and ascension'." My brethren, let us remember this: let not the words "through Jesus Christ our Lord" be deemed a nicely-rounded period appended to a prayer, said lightly with the tongue, but thought little or nothing of in the heart: rather let us bear in mind that, unless our prayers are offered with a full sense of our own unworthiness, and that we can claim nothing but for Jesus Christ's sake*, but for what he has merited for us, they cannot go up as a "sweet savour unto God.

I proceed to consider—

III. The extent of the promise. "Whatsoever ye shall ask, he will give it you." And here I may remark, that we are not to ask because God requires to be informed of our wants: "for he knoweth our necessities before we ask, and our ignorance in asking." Neither does he require to be prevailed upon by our prayers, as though he were unwilling to grant our request; for he is "more ready to hear than we to pray." But he will have us ask, because it compels us to acknowledge him as the source of all our comforts and consolation—the supplier of all our wants, whether for body or soul. This is why he will "be inquired of by us." And the promise is, "Whatsoever ye shall ask." And will any think that the promise does not always come true? will they say, We have asked for many things which we have never received? I answer, So it may be; but remember that the promise must mean, Whatsoever is good for you, asking you shall receive. It would be no kindness to us to grant *all* our requests; for we may and do often "ask amiss"—for things not "expedient for us." What we as fallible mortals ask for under the name of blessings, that God who knows all things, it may be, sees would be hurtful to us, particularly to our eternal interests. With regard to temporal things, we must qualify our requests with our Saviour's words of resignation, "Thy will, not mine be done." This must bound our desires.

> "Not to our wish, but to our want,
> May he his gifts supply:
> The good unasked in mercy grant,
> The ill though asked deny."

St. Paul prayed thrice that the "thorn in his flesh" might be removed; but it was not: and did he, think you, imagine for a moment that God's word had failed? If at any time he did, doubtless he has now found that God, for wise purposes, did not remove it; that it was a check on some sinful propensity in his nature; that it was, in reality, helping him in his voyage to the "haven where he would be." But, as regards spiritual blessings, my brethren, can you point to one promise that has failed? Have you not, in answer to prayer, found comfort in distress, strength in trial, support under difficulties, and moderation in prosperity? If it is not so with you, must you not say, "We have not, because we ask not"? With this promise before us, "Whatsoever ye shall ask the Father in my name, he will give it you," how sluggish are our hearts, how cold our faith! And, while we ask for ourselves, let us not forget others: let us us not wish to be like Gideon's fleece, wet with the dews of heaven, while the ground all around is dry. How important is it, but how little do we realize it, that we should pray for others! With a world which lieth in wickedness around us; with hundreds before our eyes, some the inmates of our own homes, dead in trespasses and sins; with our own families but partly leavened by the gospel; with many allied to us by the closest ties, yet unsanctified by the truth, how ardently should we pray for "all sorts and conditions of men"! We have the authority of scripture for believing that the "fervent prayer of a righteous man availeth much." And who shall say how many are brought into the way of truth, how many weak-hearted are comforted and helped, how many sick beds and sorrowful hearths and widows' hearts are cheered, how many fatherless children defended and provided for? Who shall say how the chain of the captive is lightened, and rays of

* *Simeon's Christian Armour.*

heavenly consolation shine into the dungeon; how God, who holdeth the waters in the hollow of his hands, silences the winds and stilleth the waves; how those sick persons, more especially, for whom the prayers of the "great congregation" are desired, are enabled to be "patient under their sufferings," and to have at last "a happy issue out of all their afflictions," in answer to the earnest intercessions of our solemn litany? Will not this reflection give earnestness to our prayers, and warmth to our devotions? We read in the Acts of the Apostles that "Peter was kept in prison; but prayer was made without ceasing of the church for him." And how that prayer was answered! We read that, "while many were gathered together praying, Peter stood amongst them, and told them how the Lord had brought him out of prison." Thus, ministers for the people committed to their charge, and people for the ministers, should let mutual prayer ascend to the throne of grace. And, while we pray the Lord to prosper our humble endeavours for your spiritual good—to strengthen, stablish, and settle you—do you pray for us that, in the words of Jeremy Taylor, our "spark may grow greater by kindling our brother's taper."

I will now make a remark or two, in application of our subject. And,

1. You will remember I stated, at the beginning of my sermon, that the sorrow of the disciples at the prospect of their Lord's departure called forth from him the words of the text. It was intended to comfort them: as though he had said, "You know I have told you of the trying times which are near at hand. You, doubtless, remember my prophetic words, that some of you shall be put to death, and that ye shall be hated of all men for my name's sake. I shall not be present in person to help and advise and sympathize with you. What I offer you, in this sorrowful prospect, is the consolation of prayer." And is it not in the hour of despondency and disappointment and sorrow that we find the full value of prayer? It is not that we do not want it equally in the flush of joy and the hour of prosperity; for, as has been well said, "few can carry a full cup even." But, when we feel our weakness, we "cease from man," and fly to God as the "stronghold whereunto we may always resort." Of the comfort to be derived from prayer, David has afforded us proof in many of his psalms. Many of these begin with a melancholy note; but, after proceeding a short time in a plaintive tone, he concludes by sweeping his lyre in triumphant ecstasy. In one psalm he begins, "Be merciful unto me .... my soul is among lions .... my heart is bowed down"; but how suddenly and quickly does he receive comfort: "Awake up, my glory! awake, psaltery and harp! I will praise thee, O Lord; for thy mercy is great." And so many a Christian kneels down weak, and comfortless, and desponding, and rises cheered, strengthened, and established. And well it may be so. For in prayer he goes to the Friend who can help him to bear his burdens; who makes blessed those who mourn, for they are comforted; who eases the accusing conscience, and enables him to exchange "mourning for joy, ashes for beauty, the spirit of heaviness for the garment of praise." But I would,

2. Say a word to those who do not pray. And does it seem a contradiction to suppose that, amongst those who have come to this house of prayer this morning, there are some who do not pray? Alas! it is in our assemblies as it was in the Jewish of old: many "draw near unto God with their lips; but their heart is far from him." This, my brethren, is not prayer. Unless you pray with the "spirit and understanding," and seek to have your affections quickened and elevated by divine grace, you speak but to the winds; nay, worse than that, for that were harmless; but rather you are dishonouring God; and every such act of worship, if wilfully performed, is only hardening your heart, and widening the breach between you and your God. To you, then, I speak as to those who do not pray. How long shall it be thus with you? Have you heard of no joys in heaven worth asking for? Has hell never presented to your minds any terrors you would wish to be delivered from? You cannot be saved by prayer; but it is not too much to affirm that you cannot be saved without it. I might tell you of a time when it will be too late to knock for mercy; for the door will be shut. But this is the usual language of exhortation. I will rather offer a prayer that the Spirit may convince you of your danger and your sin, and that you may take with you heartfelt words, and turn to your God, before "he pours out his fury upon those who call not on his name."

3. But to most here present I trust I may address the language of St. Paul: "Beloved, we are persuaded better things of you, though we thus speak." To you, then, who do pray, I would say, continue to ask in faith of God in Christ's name, and ye "shall receive, that your joy may be full." Faint not, if the wheels of his chariot seem to tarry: "Be patient unto the coming of the Lord." He will come: "He will not tarry" longer than he sees may be "expedient for you." He will

satisfy you with his mercy, and that soon." Have you prayed that some bitter cup might pass from you, and yet been compelled to drain its very dregs? Still God has enabled you to bear up under it, and this is a better answer than you deserved; for "a trial may be removed in anger, but cannot be sanctified but from love." Though your prayer, "Father, if thou be willing, remove this cup from me," has not been heard, still you have learned to say, "Not my will, but thine, be done"; and, as it were, "there has appeared to you an angel from heaven, strengthening you." May you and I, my brethren, become daily and hourly more ready, with pious resignation, to acquiesce in the dispensations of Providence, knowing "that all things are working together for good, to them that love God" May his "Spirit help our infirmities, for we know not what we should pray for as we ought; and make intercession for us .... according to the will of God." And "those things which for our unworthiness we dare not, and our blindness we cannot, ask," may God vouchsafe to give us for the worthiness of his Son; and may he, by the support of divine assistance, and the aid of the "everlasting arms" wound round our frail souls,

"Help us this and every day
To live more nearly as we pray"! (Keble).

THE DOUBLE ASPECT OF EVIL EXAMPLE.

In a sermon which I lately heard*, the preacher was urging on the congregation the importance of taking heed to their walk and conversation, from the two-fold motive of a regard to the effect of their conduct upon others, and a consideration of the anguish which their evil example might at a future day entail upon themselves.

Being much struck with this view of the subject, and with the incident introduced in illustration of that view, I was led to ask the preacher for an extract from the sermon, and the request having been readily complied with, I present it to my readers as affording subject for serious thought:—

"How many have found, before you, respecting practices in which they have persuaded themselves that there was no harm, that 'their end is destruction' (Phil. iii. 19)! And if any thing could aggravate the misery of personal ruin, surely, surely it would be to reflect, on a dying-bed, that by their evil example and influence they were the means of drawing others, perhaps dear relatives and friends, to share it with them. Let me mention an instance from personal experience: Well do I remember to have heard one whom I loved long and dearly, and who is now, I trust, a saint in glory, a sinner saved by grace, 'a brand plucked from the burning'—well do I remember to have heard him say, in reflecting on his past life (the earlier portions of which had been given to vanity and folly and sin), 'I can understand how God, on Christ's account, can, on my truly turning to him, forgive my sins; and I humbly bless and praise his holy name that he hath inclined and enabled me to seek forgiveness and reconciliation in the appointed way, and vouchsafed to me a measure of assurance that it has been granted; but I have never been able clearly to understand how it is that he can forgive me, or accept my deep and sincere repentance, in respect of those whom by the force of my influence and example I was the instrument of leading into sin, and who possibly have neither been forgiven, nor moved to seek forgiveness. The thought is anguish to me: it clouds my peace, and blasts at times my humble hope that transgressions so aggravated as mine can be washed out even by the precious and all-prevailing blood of my Redeemer.' Such was the lamentation of my poor friend. Think of it, I pray you, ye who forget that 'no man liveth to himself,' and who lightly estimate the force of your evil doings upon others; and, if ye would be spared his mental agony, take up the cross of Christ now, and follow him: there alone is peace to your own soul, now and on the dying bed; and thence alone can you derive strength, so that as regards others 'your walk and conversation shall be such as becometh the gospel of Christ.'" H.

* Preached in Blackheath Park Church, July 3, 1853, by *rev. Dr. Spence.*

MISSIONARY RECORDS.

No. XCIX.

Love to man is the great and acceptable seal of love to God. It is a hollow and spurious faith which does not erect an altar of charity to the glory of the Redeemer. And he who has a trembling concern for his own soul is at all times and in all places intent upon glorifying the God of love by active disinterested love for the souls of those who are his brethren in the common corruption of his nature, and whom he would have to be his brethren in the inheritance purchased for them as well as for himself.—S.

Fall of Hinduism.—"It is now some years since that, on one occasion, in the town-hall of Calcutta, in the presence of a large assemblage of about 2,000, partly Europeans, but chiefly natives, many of whom were men of influence and rank—rajahs and zemindars and respectable heads of families—it was once my privilege to listen to an elaborate dissertation 'on the influence of sound general knowledge on Hinduism.' The object of the treatise was to prove that such knowledge came into fatal collision with Hinduism in all its departments, and utterly destroyed it. And who, think you, was the author? One universally known as an 'apostate' from his ancestral faith, and then in the course of being trained for the office of a missionary. But was he listened to—more especially on such a theme? was he not scornfully repelled? No: he was listened to with the utmost deference and attention. And, as he warmed with his subject, his naturally deep and sonorous voice rose into something like the swell of a cathedral organ, and rolled along the vast hall in accents of thrilling pathos, as he gave vent

he, intense convictions and aspirations of his in these solemn utterances:—"Such is Him, and such the influence of sound knowledge n it. We have seen how fatal that influence the literature, science, and religion of Hinan—how it overturns Hindu customs and man- in fact it overturns every thing Hindu. h the Hindus every thing and all things are rporated in their religion. Their sciences, arts are all revealed from heaven. If, therein any way their science is overthrown, their ion is also overthrown with it. The religion of Hindus mixes with their legislation, fashions habits, fixes their customs, establishes their tutions, forms their national character. Undo, efore, their religion, and you undo the whole m of Hinduism. The citadel of Hinduism is religion of the country: attack, capture that el, the system of Hinduism lies a conquered tory. And it is the science and religion of istendom which have now encompassed round at that citadel. Several of its walls are beaten n, but still it is not surrendered; but we hope long the faith and science of Christendom shall r be established in India. The resplendent of revelation hath darted forth to the eyes of ghted India. But, alas! alas! our countryare still asleep, still sleeping the sleep of h. Rise up, ye sons of India! arise! see the y of the Sun of Righteousness! Beauty is nd you: life blooms before you: why, why you sleep the sleep of death? And shall we have drunk in that beauty—we who have that life—shall we not awake our poor trymen? Come what will, ours will be the , the happy part, of arousing the slumber of bering India.

"'Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.'"

he close of these words, the still and breathless ce which prevailed was instantly broken in by one loud and rapturous burst of applause" Duff). This native testimony to the ing which has attended the labours of the stian pioneer in India is happily sealed by of one of the native professors of the ernment College at Bombay, who has lately ished a clever book in defence of Hinduism, hich he makes these notable admissions:— e ancient and noble edifice of Hinduism is on all sides stoutly assailed by the adherents hostile faith; and we are filled with dismay ading that there is also treason within. No der that the venerable structure is already nod- to its fall. I, by means of this little book, to prop up the building; but, when its size its ruinous state are considered, what hope is that such a feeble prop can prevent its fall-

But, as in the case of one who is labouring r a complication of diseases, and who evily soon must die, we continue even until death minister medicines—even so do I minister to lecaying system of Hinduism. Hinduism is nto death. I am fully persuaded that it must perish; still, while life remains, let us minister to it as best we can."

AFRICA.—*Native Languages.*—A Timneh and English dictionary has been prepared, as well as grammars of the Vei and Bornu languages. The rev. S. W. Koelle has collected specimens of languages from the natives of different countries in Africa, who have been brought into the colony of Sierra Leone. The results of the investigation into these languages are of an astonishing kind, and unfold such a view of 'the multitudinous inhabitants of that vast continent, and of the variety of their languages, as to fill the mind with new thoughts of the greatness and difficulty of the work which lies before the Christian church in the evangelization of Africa. They show that in Sierra Leone there are 151 distinct languages spoken, besides numerous dialects. These languages have been arranged under 26 groups; but there still remain 54 unclassified languages, more separate and distinct from each other, and from all the rest, than the languages of Europe are from each other. The natives represented at Sierra Leone lie along 4,000 miles of coast, beginning from beyond the Senegal, in the north, to the Portuguese settlements south of the line. They extend in the interior throughout the whole course of the Niger from its sources, in the mountains behind Sierra Leone, to its estuaries, comprising Timbuctu—the emporium of African commerce—and the vast provinces subdued by the fanatical Mohammedan Fulas, and numerous small tribes who appear to have floated down the large volume of waters to settle upon the delta. At Sierra Leone are also found those who have wandered over the trackless Sahara from the very borders of Egypt, and those who have inhabited the islands of lake Tchad in the centre of Africa, or borne office in the powerful kingdom of Bornu, or fought in bloody battles with the warriors of Darfur. Even the deep recesses of southern Africa have furnished their tribute to the motley population of the British colony. There are those now casting their nets into the Atlantic, who in their youth sported on the shores of the Indian ocean, and looked across the Mozambique. From that part of the southern continent which has hitherto been a perfect blank in the maps, there are those in Sierra Leone who can tell of their native towns, which require a day or more to be traversed from end to end; of broad and deep rivers; of nations of tall and strongly-built warriors; of savage cannibals; and of peaceable and generous nomadic hunters. And they are all ready to tell of the wants of Africa's hidden millions of immortal souls. Their breasts heave with emotion when a friendly inquiry is made respecting their father-land: they eagerly supply the information, and appeal, often in fervid language, and with moving eloquence to those who possess the best gift of God to a fallen world. And shall they plead in vain, in the very spot where they have been brought together, the asylum for liberated Africans, freed from the grasp of the oppressor, and settled in a quiet home by the powerful arm of Great Britain—shall they plead in vain for that second boon which shall make them and their country 'free indeed'?" (Abstract of the Report of the Church Missionary Society, 1853).

THE "FRIEND OF THE CLERGY" SOCIETY.—*Celibacy of the Clergy.*—At the anniversary festival of this goodly institution, sir W. P. Wood, M.P., observed:—"It is not the cause of the fatherless and widows alone that we are here met to advocate, but the cause of the widows and orphans of those who, throughout their career on earth, have done their best to spread the glory of their Master, and the welfare and happiness of his flock. And, if our great Master has said, 'What is done unto the least of these is done unto myself,' then more especially will that blessing alight on all who take charge of those little ones, for whom their parent had so little leisure and so little means to provide, because he was engaged in the great duty of fulfilling his Master's work amongst those to whom he had been called upon to minister. There is one special point to which I would call the attention of those present, namely, the blessing and advantages of a married clergy. When the clergy and laity of our church, some three centuries ago, arose almost with one voice, and with a fixed determination to purify the church of these realms from those errors and corruptions which had crept into it in the course of time, or from the innovations of the church of Rome, one of the first steps which they took for the reformation of these corruptions, both in doctrine and discipline, was to lay the axe to the root of the tree, to destroy the usurping power and influence of that papal power which thwarted the progress of the reformation. To this end there was nothing of more importance than the destruction of that fatal principle, the celibacy of the clergy—that principle which, thank God, does not prevail in the eastern church; which does not prevail throughout all Russia; which does not and never did prevail in the Asiatic church, or the branches of that church; but which was brought in and modelled into a system under the papal supremacy of pope Hildebrand, better known as Gregory the Seventh, who established celibacy, separating the clergy of the western church from all the feelings of the laity and the general interest of their respective nations, and attaching them to the supremacy of the pope. The removal of that fatal error had the most beneficial influence on our church. We have the happiness of finding our clergy mixed up with us, with the social feelings and intercourse of the laity: they feel that their homes are the same as those of the laity, and that their country is the same."

IRELAND.—*Daughters of the Irish Clergy.*—Of the thirty-three inmates at present under education in the school at Dublin for the daughters of the protestant clergy, who have but insufficient incomes, four are orphans, seven are fatherless, and one is motherless. I am deeply concerned to find that, while its benefits have been annually extended, its means have gradually declined; and this at a time when the extreme urgency of the claims upon the institution calls for enlargement of its means. It is a pleasing feature in its conduct that fourteen of the girls are maintained in it at the cost of benevolent friends; nor less so that, although the whole receipts are unequal to the expenditure, the annual and regular subscriptions have increased. The committee are wisely anxious not only to discharge their present small liabilities, *but that in future* no debt whatever should exist against the establishment. It is but a little effort, they say, which is required, and "all will be well." And here I cannot but press upon my benevolent readers the potent argument used by the committee: "If Ireland were affluent, and poverty removed from its people, it is evident the clergy of the established church would be partakers in the general welfare by the regular receipt of their incomes, and the removal of the onerous and oppressive poor-rates, under which they are such severe sufferers at present." This suffering arises from the fact, that the protestant clergy of the sister-country are by law compelled exclusively to pay "double poor-rates."

Progress of the Truth.—The Romanist prelacy are sending out missionary priests in the hope of recovering their lost sheep, and arresting the advance of gospel light; with what effect, let the following extract from a recent report of the Society for Irish Church Missions acquaint my readers: "One of their missionary priests, a Mr. Lockhart, preaching in the chapel at Headford, took the protestant version of the sacred scriptures in his hand, and declared it to be 'a lying, dangerous, and infamous book.' On another occasion, he spoke of the agents connected with the mission, and even counselled his hearers to acts of violence. He said, 'My dear brethren, it is necessary to give a reason for the faith that is in us; and it is one thing to have the faith in your hearts, but it is quite another thing to be able to argue with plausible arguers: that is the reason we tell you not to argue with those bible-readers. Do not argue with them, but give them a good ready Irish answer, which I need not put into your mouths. Now, mind, I say nothing about the blackthorn sticks; but just give them a good ready Irish answer.' It is very gratifying to be able to add, that, in spite of these exciting harangues, the Roman-catholics of Headford acted the part of intelligent and orderly citizens, and readily joined with the protestants in discountenancing the conduct of some strangers who endeavoured to disturb the peace of the town. The mission of the priests closed with a confirmation by Dr. Mac Hale, at which a large number assembled, some from a distance of many miles, to witness, as they supposed, the re-admission of the lapsed into the fold of the church. The confirmation was held in the burial ground of Headford amidst the ruins of the ancient church of St. Ferseus. A platform was erected with gay decorations; Dr. Mac Hale himself appeared, gorgeously attired, and full of expectation of a fruitful harvest. But, great must have been the disappointment amongst the numbers who thronged together on that occasion, when not one single convert was found to ask for readmission into that apostate church, which God has given so many grace to abandon for ever. Thus the efforts of the missionary priests have tended greatly to the furtherance of the cause of truth: the lectures delivered in the church were largely attended, many Roman-catholics being present; and the whole occurrence is one to call for our devout thankfulness, and to fill us with a more earnest spirit of prayer for the Headford mission.

THE INCUMBENT AND THE SCRIPTURE READER.—A morning visitant to a working clergyman thus relates one fruit of his visit: "Mr. —— said he was likely to be left for a time with

but one scripture-reader, the consequence of which he showed me by reference to a map. The plan was of the whole parish, of which the portion allotted to the reader, who was leaving on account of sickness, looked but a small patch in the large outline of streets, squares, terraces, lanes, and alleys—the abodes of the great, the learned, and the refined, together with the poor, the ignorant, and the degraded. That little patch was peopled with 3,000 souls, in whose homes filth, sin, disease, and death are familiar inmates. 'This is my part,' said the clergyman, 'entirely left to me. That portion I give to Mr. ——, a scripture-reader, and that to Mr. ——, another scripture-reader, while I look after the whole, with their co-operation.' 'You find their assistance then valuable?' I observed. 'Yes, to be sure, indispensable,' was the reply. 'I have the services of two excellent, discreet, hard-working and pains-taking men of God; and they are just what is wanted. I do not mean that they are competent for all the pastoral work; that is, I do not entrust them with it. From their work I select my own.' I thought what an excellent plan this must be: here is the layman doing work which the clergyman steps in and completes, neither of them working alone, but conjointly, and both for Christ. It is well known that in all labour there will be some portions requiring more experience, judgment, and intelligence, and involving more responsibility, than others. And it appears to me that from the mass of scripture-readers' work may readily be selected those portions which afford the clergyman an opportunity of achieving results in an incredibly shorter space of time than he could possibly do without the help of his readers. 'Now, to show you what I mean,' observed the clergyman, 'just look at that slate' (it was suspended from the corner of his pier glass): 'now this contains the selection of work I referred to: this is a list of persons dying, or suffering from fatal maladies. These are my special and first care. Do you observe those crosses against some of them? They are dying cases.' O what a thought was this, and what a spectacle of hope and fear did that little slate present, with its list of diseased and dying! Well might the clergyman keep it ever before his eyes! It was not a sealed account, it was not put by in a corner, but there it hung before him, a solemn but speaking monitor of duty, whether he was at work or at rest, whether lying down or rising up. I wish the great and affluent of our land could but look upon that slate, and that it were impressed in living characters upon their hearts, there to remain through life as an appeal for scripture reading among the masses of our poor" (Scripture Readers' Journal, No. 4).

THE SABBATH: *Remedy for its Desecration.*—In the district of a provincial town, a curate, who was for the time unemployed in morning service, undertook to visit a district with four pious young men during the morning worship. He reported, "We found numbers who were free from the gross vices of which I have spoken; but I grieve to say that, in more favourable cases, we found whole households, consisting of ten or twelve individuals, all living in constant neglect of public worship—parents and children mingled together, in their working-clothes, seeming to live as though they had no souls to be saved, no God to glorify, no hell to escape, no heaven to gain." The summary was this, and it would be interesting to all who heard or read it: "In 280 houses visited the number of inmates was 1,367, and out of this number we found at home 1,172, which leaves but 192 at public worship, or elsewhere." The description which the young curate gave of the excuses made by various persons with whom he reasoned upon the propriety of attending a place of worship, was very graphic: "It was quite evident from the state of things that the first work to be done was to get these poor creatures to go to public worship. We commenced this work most resolutely, but were met with endless excuses. In many cases it was hard work; for, as fast as one excuse was answered, another was brought forward; and then the same were to be answered over and over again. They wanted clothes, they wanted a hat, a bonnet, a shawl: they wanted shoes, they wanted time, they wanted a seat in the church, they wanted some one to cook their dinner, they wanted some one to nurse and take care of the children, they wanted some one to take care of the house (this might have been plausible had their house stood upon legs, as they do in Terra Nova). In short their wants and excuses were innumerable. For a long time I heard them, and answered their excuses, and exposed the folly of them; and at last I was compelled to remind them that they had forgotten the one want, which would swallow up all the other wants; and the old proverb is, 'Where there's a will there's a way.' This seemed to strike them very much. I immediately commenced with cottage lectures in one of the houses, and had present at the first six adults and seven children. [Here follows an interesting statement of the curate engaging in pastoral work and turning missionary.] The young clergyman wound up his most interesting report in these words: "Sinners have been converted, souls saved, and God is glorified thereby. There is a manifest change in the moral aspect of the district. The gamblers in the streets have sensibly decreased: the lounging idlers on the sabbath morning are less frequent: those who have not been to a place of worship for ten years now take pleasure in going constantly to church: drunkenness and quarrelling have in some degree diminished: persons of the worst character have been reformed: drunkards have been made sober: swearers have learned to pray: unconverted hearts have been renewed, and penitents have lived to God's glory, and died rejoicing in Christ Jesus."

THE GREEK CHURCH.—*Idolatry and Superstition.*—In the report of the rev. C. Sandreeski (of the Church Missionary Society) of his visit to the convent of Mar Saba, not very far distant from Jerusalem, and lying south-east of the Dead Sea, the writer observes: "May 14—After breakfast the Hydriot lay brother, with whom I had one more discussion of a controversial nature, conducted us about to all the places of note within the convent. The church is one of the finest I have ever seen in Greece or Turkey. The paintings of saints were innumerable; some of them—*al fresco*—very old and uncouth; a few of modern date, presents from Russia, well done. Those of the principal saints and patrons, to whom separate chapels are dedicated besides, were invariably kissed by our guide. What they call the primitive

church is a large artificial cavern. In one of the chapels, or in a large recess of one of them, we saw the skulls of the 14,000 monks, or anchorites, who had been killed by the cruel invaders. Our guide, of course, made no doubt of the number or identity of these skulls. We saw, also, the Hegumenos of the convent—an old man—but could not speak with him, as he had some business with other people. Another old monk, a Russian, who was delighted when he heard we were Prussians, as he had been a soldier in the war against Napoleon, invited us to his cell in the above-mentioned rocks, and showed us an adjoining cavern, where Mar Saba himself had lived, in company with a lion. At their first meeting, the lion prepared to devour the saint, but was soon obliged to do homage; and, on his being ordered to quit the den, gave the saint to understand, somehow or other, that he wished to become his fellow-lodger. The saint was good enough to acquiesce in the petition; and thus they lived and boarded together in undisturbed amity for about ten years. All the pictures which represent Mar Saba and his miraculous deeds contain this exploit too. The tomb of the saint is in a very conspicuous place, and a chapel is erected over it."

H. S.

The Cabinet.

THE FALL OF MAN.—The seduction of Eve by the serpent is as far from being allegorical as the other circumstances of the fall. Satan had determined to bring about the destruction of man, and therefore would approach to the accomplishment of it in the most subtle manner. For this purpose we are taught to believe that he assumed the form of the serpent, probably because the nature of that animal most nearly resembled his own; for "the serpent was more subtle than all the beasts of the field." His own form was spiritual: he could not, therefore, have shown himself to Eve as he really was. He appeared consequently under a disguise, to which she had been accustomed, and at which she would not be startled. A beautiful, but mute animal crossed her path, ascended the tree of knowledge, and plucked its fruit, and in an instant appeared gifted with the powers of reason and speech. He spoke to her—desired her to taste the same fruit which had opened his mind; and when, at length, having overcome her first astonishment, she refused on the plea that God had forbidden her to touch it, he said unto her, "Yea, hath God said, "Ye shall not eat of every tree of the garden?" .... Such an interpretation of the temptation of Eve appears not only the most reasonable which can be offered to our belief, but it is probably the most correct, from the very language of the scripture which describes the fall. The third chapter of Genesis opens in an abrupt manner; and the first words of the serpent induce the inference that something had previously passed between him and Eve which is not mentioned in the narrative. The words, "Yea, hath God said?" appear to be the continuation of a conversation already begun. This will explain the reason why the woman expresses no surprise in hearing, for the first time, a brute animal speak with the voice of a man. And, when questioned by her Creator, "What is this that *thou hast done*?" She answered unhesitatingly, "The *serpent beguiled me; and I did eat*"—a reply which amounts to conclusive evidence that she believed the tempter to be a real serpent. As a terrestrial animal too, the deceiver is cursed: "Upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life." This curse applies not to a spiritual being. Moreover, the word which we translate "serpent," is in the original, not *seraph*, but *nachash* throughout. Conformably to which, the Septuagint employ the word, ὄφις. There is every ground, therefore, for accepting the temptation and fall of man in the literal sense of the scriptures, which reveal them to our faith (Rev. J. B. Deane's "Worship of the Serpent.").

Miscellaneous.

A DYING INFIDEL SAILOR.—The rev. J. Statham, in his "Indian Recollections" says, "I one night visited the chief mate of a ship who was dying in great agony of mind. When he knew who I was, he eagerly stretched forth his hand, and, grasping mine with great strength, said, 'Dear sir, pray for me, pray for me.' I begged him to be calm, and said, 'I will pray for you, but let me beseech you not to waste your breath in vain exclamations and lamentations—pray for yourself: I will offer prayer, you must join with me.' 'O no, sir, I cannot pray. My God! I never have prayed. No, sir, I never shall pray. I feel I cannot—I cannot—I cannot—I am lost, I am lost—O that I had never been born!' I entreated him not to indulge in such a strain. I pointed out the value of the atoning blood of Christ, told him of the willingness of Christ to save the vilest of the vile, told him of the dying thief; but he would still cry out, 'Sir, this is not for me! I am lost! My father is in heaven. My mother will be there. I broke my father's heart. I despised their prayers, their counsels, and their entreaties, and now I cannot pray, I cannot hope.' I began to read the scriptures. He stopped me, saying, 'Pray for me directly.' I prayed; but, alas! every petition for mercy seemed only to aggravate his misery, and I could not proceed for his groans and cries. In this awful state he continued till about three o'clock in the morning, when he appeared to be more calm for about five minutes, during which period he seemed to listen very attentively to my words; but, just as I was kneeling down to pray, again he started up in his cot, and, looking fearfully around, grasped my hand with all the energy and convulsive power of a drowning man, and, wildly shrieking and falling backwards, in indescribable agony expired. I spoke seriously to all present on the vast importance of being prepared to die; and exhorted them to take warning how they despised the word of God. Just as I was leaving the ship, the captain, who had been sent for from some distance, arrived. From him I learned that the deceased was the son of pious persons, and possessed great talents, but, unhappily had, in his youth, become acquainted with a company of rich profligates, and, by keeping pace with them in their extravagance, had brought his parents nearly to ruin; and this had so preyed upon the mind of his father, that he died quite broken-hearted. The captain thought the infidel principles the son had imbibed were the great source of his father's sorrow rather than the loss of property which he had sustained."

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

OCTOBER 15, 1853.

PERSECUTION OF THE PROTESTANTS IN FRANCE.

No. II.

The year 1688 is remarkable in the history of Europe as the date of the English revolution. This event—the accession of William of Orange, the protector of European protestantism, to the throne of Great Britain—was hailed at the time with universal enthusiasm by the protestants of the continent. Among the exiled pastors in Holland especially it produced the utmost excitement: it seemed to them the harbinger of better days for France. The fervid soul of one of them, Peter Jurieu, seized upon the event as the prelude to the downfal of Antichrist foretold in the book of Revelation. By a calculation applied to the eleventh chapter of that book, he had some time before concluded that the death of the two witnesses there mentioned was a prophetical allusion to the revocation of the edict of Nantes. The three days and a half, during which the bodies of the witnesses were to lie unburied, being interpreted, as usual, to mean three years and a half, it appeared to him that, as the death of the witnesses, or the revocation of the edict of Nantes, took place in October, 1685, their resurrection, or the triumph of French protestantism, must happen in April 1689. So confident was he in the truth of his views, that he published them in 1686, under the title of "The Accomplishment of the Prophecies, or the approaching deliverance of the Church." The book caused an immediate sensation. The [Roman] catholic leaders replied both by ridicule and serious refutations. On the general spirit of the time the book fell like a spark among inflammable gas: its notions spread like wildfire among the persecuted protestants of France, stimulating all the excitable minds to a pitch of fervour which had something in it of the grand and supernatural. The Spirit of God, it was believed, had again descended on the earth, and the times of prophecy had revived previous to the final triumph of the protestant faith. "Since the time of Voltaire," says Mr. Peyrat, by way of preface to his narrative of those strange excitements and flights of the mind which form so remarkable a feature in the history of the Camisard persecutions, "it is difficult for one to speak of prophecies and prodigies without provoking sarcasm and derision. Nevertheless," he adds, "ecstasy is incontestably a real state of the human mind. Abnormal and unusual as it is at the present day, it was quite common in the infancy of the human species in the first ages of the world. Now the reformation by Luther produced in the modern world a violent irruption of the old Hebrew or Asiatic spirit. The laws, customs, language, and images of the infant world were revived; and it would seem as if the susceptibility to ecstasy had revived also." Be this as it may, there can be no doubt that extraordinary danger or suffering has the effect of changing and enlarging human nature; of stimulating the human emotion, spirit, imagination, or whatever we choose to call it, to a pitch of which, in the calm routine of civilized life, we have no experience. Without bearing this in mind, it is impossible for any one to understand the history of such religious persecutions as those of the Scottish covenanters, or the French Camisards, or indeed to understand any important period of history whatever.

Nowhere did Jurieu's book produce such effects as in Dauphiny—the province contiguous to Languedoc. Kindled by it into a state of ecstasy, an old man named Du Serre not only began to prophesy himself, but founded a school of prophets. The contagion spread, as if carried by the atmosphere; and in a short time the whole province was filled with rumours of prophecies, apparitions, angelic visits, &c. "The first instance of these imagined celestial appearances," says Mr. Peyrat, "was in 1688, in the neighbourhood of Castres in Languedoc. A little girl of Capelle, about ten years of age, saw one day, when keeping cows, an angel resembling a child in figure, and clothed in white. It came out of a bush, and, advancing to the young shepherdess, said, 'My sister, I descend from heaven to forbid you, in the name of the Lord Jesus, from going to mass.' It then withdrew, and disappeared among the bushes.

The little damsel returned home, and related the miraculous vision. The news spread from village to village. From Viane, from Lacaune, and all round about, the people ran to Capelle to see the shepherdess, and to ask her about the apparition. The child told the story with simplicity. The people believed in the reality of the miracle, and, according to the orders of the angel, deserted the churches. The priests, raising a cry of alarm, made the sub-deputy, Barbeyrac, arrest the young prophetess. She was sent to a convent of Sommieres, at the foot of the Cevennes. But, after her departure, the miraculous appearances continued in the district of Castres.

This was in Languedoc: in Dauphiny the ecstasy reached to still greater heights. "Of the disciples of Du Serre, three young shepherds, of eight, fifteen, and twenty years of age respectively, named Bompart, Mazet, and Pascalin, became distinguished above the rest. They presided over assemblies, called apostates to account, preached, baptized, married, advised the people, and exercised all the functions of the fathers of the church. They were put in prison; but were immediately replaced by a multitude of other ecstatics, of whom the chief were Isabella Vincent and Gabriel Astier. The former, commonly called the Beautiful Isabella, was the daughter of a woolcarder of Saou. Forced by poverty to leave her father's house, she went, at about ten years of age, to reside with a relation, a labourer, who made her keep his cattle. A stranger came one day into the sheepfold, preached, and left her, at parting, the spirit of prophecy. She began to preach, and with such success, that her name became known over all Dauphiny, as far as Geneva, and even in Holland. Towards the end of May, 1689, the desire to see the young shepherdess, of whom such marvels were reported, induced an advocate of Grenoble, by name Gerlan, to visit her abode. He entered and asked something to drink, as if wearied by his long journey. While she served him with a cup of water, he observed her attentively. Her figure was small and slender; her face irregular, thin, and browned by the weather; her forehead large, with great black eyes of a sweet expression, and level with the head. 'My sister,' said he, 'blessed be God, who has permitted me to see and hear you, that I may be strengthened in the faith, and receive the consolations of his persecuted children.' 'Be welcome,' she replied: 'this evening I shall preach to some of our brethren assembled in the mountain.' She went out about dusk, accompanied by two young girls and twenty peasants, who followed with the advocate of Grenoble. She walked very fast, although the road was rough and the night dark. A numerous assembly waited her. 'Of myself,' she said, 'I am unable to speak; but,' continued she, falling on her knees, 'do thou, O God, loosen my tongue, if it be thy good pleasure, that I may be able to proclaim thy work, and console thine afflicted people.' Forthwith," says the narrator, "the spirit seized her. She offered up a long prayer. I thought I heard some angel speaking. After the prayer, she made the missing a psalm, and raised it herself melodiously; then she preached from the text—'If any man shall say unto you, Lo! here is Christ, or there, believe *it not.*' She delivered a discourse so excellent, so *heroic, with such holy boldness* and such zeal, that one was almost compelled to believe that she had something in her above human. She uttered great lamentations for the wretched condition of the protestants of France, who were in the dungeons, in the galleys, in the convents, and in exile. She promised, in the name of God, forgiveness, peace, blessing, and eternal joy to those who did not reject the fatherly solicitations of his goodness: she promised also, with precision and earnestness, the re-establishment of true religion in the kingdom." "Isabella," adds Mr. Peyrat, "could not read, and therefore quoted scripture from memory. She preached in French. Her language was wonderfully pure, well-connected, pathetic, and adorned with biblical images. Her inspiration came with such abundance and fury, that the words, like a stream long dammed up, escaped impetuously from her lips, flowed for some time with astonishing volubility, then slackened, and even towards the conclusion became embarrassed.

"At last the intendant Bouchu, who tracked out everywhere the prophets of Dauphiny, caused the young prophetess of Saou to be arrested. 'Here I am, sir,' said she to him; 'you can put me to death. God will raise up others, who will say finer things than I.' She was confined in the prisons of the general hospital of Grenoble*."

The other prophet of Dauphiny before-mentioned was Gabriel Astier, a labourer, about twenty-two years of age. Altogether of a more sombre and melancholic genius than the prophetess Isabella, his preaching was attended with greater excitement and disturbance of the peace. Various bloody engagements took place between his followers and the troops sent into the Vivarais by Bâville and Broglie. Many of the insurgents were taken alive, and hanged. Gabriel, however, contrived for a whole year to elude pursuit. At last, in the spring of 1690, he was recognized in the town of Montpelier, taken, and broken on the wheel.

Scarcely was the insurrection in Vivarais suppressed, when the Cevennes caught the blaze. It will be remembered that, in the year 1686, Bâville entered into an agreement with a number of itinerant preachers, at the head of whom was Français Vivens, promising them free exit from France. Owing to Bâville's treachery, Vivens and a body of his companions were conducted into Spain, from which they escaped with difficulty to Holland. Suddenly, in the beginning of 1689, Vivens reappeared in the Cevennes. He was about twenty-six years of age, of small stature, and lame, but robust and energetic. The Cévenols gathered round him; and the field-meetings, which since 1686 had been almost discontinued, again became common.

Vivens was soon joined by a coadjutor illustrious in the history of the Camisards. This was Claude Brousson, a man of good family, who had practised as an advocate at Nismes, had gone into exile in Lausanne in 1683, and had since that time been actively engaged in the communications which the persecuted protestants of his native country were holding with William of Orange; but who now, moved by a sudden impulse of self-devotion and enthusiasm, returned to France to lead the life of a prophet of the desert, leaving his wife and child in Switzerland. After being ordained by Vivens and Gabriel, he commenced his labours. Already

* Histoire des Pasteurs du Désert, by Mr. Peyrat.

forty-three years of age, he abandoned a life of ease and security for one of toil, danger, and suffering. "To be almost always alone; to travel in the night through wind, rain, and snow; to pass through the midst of soldiers or robbers; to sleep in woods on the bare ground, on a couch of grass, or of dried leaves; to dwell in caves, in barns, in shepherds' huts; to glide furtively into a town or village, and, when received into a pious house, not even to be able to caress at the fireside the little ones of his generous host, lest their innocent prattle should betray him to the neighbours; to be discovered in his retreat, and surrounded by soldiers; to hide in lofts, in wells; or to cheat the troops by going boldly up to them, and sending them after some officious friend, who exposed himself to afford his pastor time to escape; to walk about in disguise; to pass sentinels, imitating the extravagances of a madman or the tricks of a mountebank; to endure fatigue, cold, heat, hunger, pain, abandonment, solitude, and finally the scaffold—such was the ordinary life of a pastor of the desert. Brousson," continues Mr. Peyrat, "preached regularly three or four times a week, sometimes every day, and even several times in one day; besides which there were baptisms, marriages, and funerals to be celebrated; models of prayer and rules of piety to be dictated to the little churches, that, after his departure, they might be able to continue their religious services without a pastor. This man, sweet and affectionate by disposition, never addressed his rustic auditories except by the appellation of sheep and doves. He afterwards published, under the title of 'Mystic Manna of the Desert,' some of his 'sermons preached in France, in deserts and caves, during the years 1690, 1691, 1692, and 1693.' They are homilies, adapted to the wandering flocks to whom they were addressed; their style, simple, negligent, plain, but impregnated with sentiments of infinite sweetness and gentleness, is like a vessel of common clay-ware filled with milk and honey."

Bâville's utmost activity was exerted to suppress this new outbreak of protestantism in the Cevennes, and especially to secure the apprehension of the prophets Vivens and Brousson. The movement was indeed becoming formidable. The energetic Vivens had entered into a correspondence with the duke of Schomberg, inviting him to make a descent upon Languedoc with ten thousand men. The plan was discovered by means of a billet which Vivens had written to Schomberg, and which fell into Bâville's hands. This redoubled the exertions of the intendant to get possession of the person of the insurrectionary prophet. He was at length tracked to a cavern situated in a valley between Anduze and Alais. At the mouth of this cavern Vivens himself was shot; and two companions who were with him, Carrière and Capieu, died on the scaffold. Brousson now remained almost the last prophet of the Cevennes. At length, hunted from place to place, weakened in body, and requiring rest, Brousson left the Cevennes for a time, to revisit his family at Lausanne. Again, in the year 1695, he returned to France, and employed himself in preaching secretly to the protestants of different provinces; and again he was obliged to quit it.

Meanwhile France was in the most wretched condition imaginable. Persecution, war, and exorbitant taxation were producing their effects. In Languedoc especially were these calamities felt. Forty thousand natives had emigrated, and large tracts of country were left desert and uncultivated. The hopes, too, which the French protestants had entertained of a melioration of their condition, through the instrumentality of William III. of England, were extinguished by the peace of Ryswick, concluded in 1697. The prophecies of Jurieu were falsified; and Louis XIV. still sat on his throne, the enemy of protestantism.

Moved by the accounts which reached him of the sufferings of his protestant countrymen, Brousson returned to France for the third time in 1697. He spent some time in Dauphiny and Languedoc. In the spring of 1698, he wrote to his wife—"The persecution is renewed. It is as violent as at first. The soldiers are ravaging the houses, carrying off the furniture, the corn, and the cattle. They tell the masters of the houses they are ruining them to make them go to mass." Bâville, hearing of Brousson's return, increased the reward for his apprehension to 600 louis-d'ors. Escaping from Languedoc, the preacher made his way to Pau in Bearn. Here a letter of introduction, which he had to a faithful protestant, was delivered by mistake to a [Roman] catholic of the same name. The authorities were informed: Brousson was seized, and sent back to Montpelier. "At his trial, on the 4th of November," says Mr. Peyrat, "the hall was crowded with churchmen, military officers, and lawyers, anxious to see the once celebrated jurisconsult, now a poor pastor of the desert, about to die. Brousson disdained to employ in his defence the least oratorical artifice. He spoke for about a quarter of an hour with calmness and simplicity, confining himself to saying that he was an honest man, fearing God, a minister of the gospel, who had entered France to comfort his unfortunate brethren." He denied having been concerned in the conspiracy with the duke of Schomberg. He was broken on the wheel that same day, having been previously strangled by a merciful order of Bâville. His name was long cherished by the protestants of Languedoc; and an account of his death was published under the title of "The Martyrdom of M. de Brousson."

THE BLESSING OF THE HEALED CONSCIENCE*.

A CONSCIENCE healed is the very grape of Eshcol, the first-ripe fruits of salvation. It gave the religion of the Redeemer its jubilant designation, baptizing it as the gospel of salvation. Therefore saith the apostle, "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. v. 11).

This sentiment of joy is masculine, vigorous, and salutary. It owes the spring of its liveliness to the smile of conscience, which imparts a quality of moral vitality and of confident freedom to every one of its pulsations. It does so because faith, by its peculiar functions, has supplied the requisite conditions.

* From "The Healing of the Conscience: a Sermon, preached at the Visitation of the ven. archdeacon of Bedford, May 25, 1853," by the rev. E. H. Carr, M.A., rector of Milbrook. Bedford: Timmins.

Faith will not do so if it be not fully formed and instinct with confidence in God. This development of living faith is not without its birth-agony. There will be a struggle for the contrite heart, for the confiding heart, for the realization of a conscious reliance, and of peace consciously possessed.

The features of this struggle will vary with the history and character of the penitent. The tender child, in whom the plastic tendencies of nature are still in some degree docile, may, through divine grace, be moulded with apparent ease in the attitude of faith. The man, matured in the stubborn presumption of self-will, stupified by the darkness of ignorance, callous by the sores and cicatrices of actual transgression, may not be restored without a convulsive conversion. But in each case there is a personal work. In the child, as in the man, if possessed of self-knowledge, there must be a conscious effort and a conscious act of faith, or conscience will not be healed.

This process, like every other revolution in the soul of man, proceeds by its own laws. It is shrouded in mystery, since the effectual energy at every stage is ever of God. It is not, therefore, to be expedited, or to be anticipated, or to be realized, by the tricks of the empiric.

The zeal of the fanatic, who relies on the force of his appeal to natural feelings, may lash the soul into a storm of emotions, and exhaust the vital powers. Reaction may succeed, and assume the countenance of peace. This may not be the peace of God, but the repose of languor. If so, it will vanish when sin, "the strong man armed" (Luke xi. 21), awakes with returning strength. It does not impart, while it lasts, that masculine vigour in moral action, which is a true mark of a conscience healed by a living faith (James ii. 26).

Again, priestly absolution is not the healing of the conscience. It has not the divine authority which conscience demands. It may soothe, but it cannot heal, by the sorcery of its pretence of authority. It is one of the "commandments of men" (Matt. xv. 9; Col. ii. 23). It is a vain service which has no response in the spiritual world. It cannot command that "communion with God" which imparts an upright confidence, and authenticates the cure of conscience.

It is God, who by his grace co-operates in preparing the soul; and it is God who "justifies" (Rom. viii. 23). He does so, in conjunction with the appointed instruments; but he does not relinquish the freedom of his sovereignty. He does not necessarily deem that a meet preparation, which in our eyes is blameless. He does not bind himself to co-operate with every application of the means.

We must not be impatient of this dependence on the free-will of God (Phil. ii. 13). We must sow the seed, and wait with the patience of the husbandman, for the "early and the latter rain" (James v. 7). We must not long for a sacrament, which by its outward application may enable us in effect to command the pardon and peace of God. We must resist the importunate presumption which would quarrel with our church because she dare not infringe the prerogative of God, and invent appliances to gratify the impatient weakness and ignorant expectations of the natural mind.

Hopes and fears, the swelling tides of inward emotions, ebb and flow. Though confused to an eye blind and limited, they have their regular periods. The mind of him who controls their secret springs marks also their progress and their effects. They perform a blessed and needful function, fertilising the soul by humility and patience, and preparing it for a full and beneficial entrance on the new state of reconciliation and obedience (Matt. xviii. 3, 4). Is there one, whose mind is not by presumption blinded to the sovereign presence of the Holy Ghost with the ministry of the church, who would desire to take the control of this preparation out of the hands of Infinite Wisdom and Love?

The duty of the ministry is plain and clearly defined. We are "ambassadors for Christ" (2 Cor. v. 20). It is our part to declare, as we find it in the sacred record, "all the counsel of God" (Acts xx. 27). To a clear and full statement we must add the earnest exhortation of a zealous heart. We must beseech men to be "reconciled to God." With God there is no hindrance. His seat is a throne of grace. His will is expressed by his promise. The atonement is complete. The promise of God is unlimited. Men have not, because they "ask not," or they "ask amiss" (James iv. 2, 3). Assured of this, we must be "in season and out of season" (2 Tim. iv. 2), with promise and with precept, "if by any means" we may "save some" (Rom. xi. 14).

IRISH PROTESTANT ORPHAN SOCIETIES*.

"We are orphans and fatherless: our mothers are as widows."—LAM. v. 3.

THE great value of societies established for the education, support, and protection of protestant orphans under distressing circumstances, is daily more and more appreciated; and we do not despair of having to record the formation of an orphan society, at no distant period, in every county in Ireland. This important movement in the right direction is gradually progressing; and our country can now boast of the existence of twenty-five such institutions. That to which the others owe their birth, and which has its seat in the metropolis, is designated by the title of "The Protestant Orphan Society." Its origin presents this interesting fact, that the agency of the "weak things of this world" is often instrumental in realizing results which, according to our contracted views, do not come within the limits of human calculation. And it teaches us this valuable lesson, that we are not to "despise the day of small things," and that the most simple and humble instrument not unfrequently becomes the germ of some great and fortunate enterprise, in exact accordance with the origin and growth of the kingdom of the Redeemer himself. It is very possible that some of our readers may not be aware that this society, which now has under its care 400 orphans, arose and has grown up from a very small beginning to its present prosperous and healthy condition.

* This paper was carefully prepared by a clergyman of the diocese of Dublin, and first appeared in No. 121 of the "Christian Examiner and Church of Ireland Magazine," August, 1853.

In the year 1828, a protestant widow, having two children, and being in extreme poverty, was induced to give up her son to the conductors of a Romish orphan society. This painful fact awoke the sympathy and engaged the thoughts and attention of three tradesmen in a very humble walk of life. Their suspicions were aroused; and upon inquiry it was discovered that such societies were numerous, and that a system of kidnapping, so to speak, helpless and unprotected orphans, prevailed to an alarming extent in this city. It was found that, with a zeal worthy of a better cause, popish agents, both male and female, were actively and unceasingly employed in a crusade of proselytism; and, taking advantage of the desolate condition of widowed mothers in their poverty and affliction, were but too successful in withdrawing their orphan charge from the religion of their fathers, and uniting them to the ranks of popery. To meet this fearful and increasing evil, those three individuals, though humble in point of station and outward circumstances, conceived the idea of establishing a protestant orphan society; and, with the sum of only three-pence in their treasury, they laid the foundation of an edifice which is the admiration of all who look upon protestant principles as a sacred deposit, and who therefore, with a laudable zeal, are jealous of the encroachments of "papal aggression."

The following tabular view of its progress cannot fail to prove interesting:—

At the first anniversary meeting, June 7th, 1830, only 24 orphans enjoyed the advantages of this society.	
At the next annual meeting the number was	32
At the third anniversary	60
At the fourth	113
At the fifth	136
At the sixth	160
At the seventh	191
At the eighth	240
At the ninth	260
At the tenth	280
At the eleventh	280
At the twelfth	300
At the thirteenth	300
At the fourteenth	320
At the fifteenth	323
At the sixteenth	335
At the seventeenth	335
At the eighteenth	340
At the nineteenth	340
At the twentieth	350
At the twenty-first	350
At the twenty-second	375.
At the twenty-third	375
At the twenty-fourth	400
The whole number of orphans placed on the list of the society, from its foundation in 1828, to March, 1853, is 1,022, viz.:—	
Apprenticed	379
Returned to friends, or otherwise provided for ..	174
Died	69
Still at nurse and school	400
	1022

The motto of the society is peculiarly appropriate: "Leave thy fatherless children: I will preserve them alive; and let thy widows trust in me" (Jer. xlix. 11). For, where it throws the shield of protection over the fatherless orphan, it not only affords consolation to the widowed mother, wearied with a heavy burden, and relieves her mind of painful anxiety, but, by acting *in loco parentis*, places her in a position to labour for her own support.

Patient and continued exertion in a sphere which is fixed on a legitimate basis cannot fail to accomplish great things. Had those three poor tradesmen been content merely to give utterance to their regret for the inroads which the emissaries of popery were making upon the ranks of protestantism, and to lament their inability to apply a remedy, even the name of a protestant orphan society would, probably, have never been heard of. But, mark the result of "patient continuance in well-doing." Ireland can now boast of twenty-five protestant orphan societies, each actuated by the same motive, and having in view the same noble object—of throwing a shield over destitute orphans, to protect them against the crafty designs and subtle arts of an untiring and grasping apostasy.

We annex, for the information of our readers, a list of the protestant orphan societies in Ireland, showing the number of orphans now supported, and the number apprenticed by each society, up to March, 1853:—

Name of Society.	Founded in the year.	Orphans now supported.	Orphans apprenticed, or otherwise provided for.
The Protestant Orphan Society	1828	400	622
Carlow	1844	47	23
Cavan	1844	50	39
Clare	1835	62	124
Cork	1832	153	139
Dublin Charitable Protestant Orphan Union	1830	36	35
Drogheda	1832	10	10
Ferns, Diocesan	1838	70	36
Kerry	1840	44	21
Kilkenny	1836	57	7
King's County	1839	67	92
Leitrim	1839	45	75
Limerick	1833	282	560
Longford	1841	77	69
Louth	1850	12	—
Meath	1844	35	24
Monkstown	1830	21	6
Naas	1835	33	69
Newry	1850	12	—
Queen's County	1841	83	35
Roscommon	1840	36	23
Sligo	1839	83	21
Tipperary	1835	138	181
Tyrone	1843	14	8
Westmeath	1849	48	63
Total	—	1915	2302

"Why not consign these poor orphans to the tender mercies of a poor-house," says the liberal, who cares not for the souls of men, "and thus avoid the great expense which their education and support necessarily involve?" With regard to the question of economy, our experience and examination of comparative merits in such matters constrain us to give the preference to a protestant orphan society. Besides, voluntary charity is in general munificent, economical, and often reproductive; and a beneficent institution is more likely to be efficient and permanent if it be the child of spontaneous benevolence. We are

expect the same valuable results from the employment of means probably contingent on the caprice of power and authority, as from the influence of those higher motives which impel to action, and set the human machine in motion. In the latter case there is a sound, solid, and ruling principle at work, generally free from prejudice or partiality, more likely to produce results favourable to the object contemplated, and less likely to end in disappointment. Additional reasons might be adduced, which would fully justify our leaning to voluntary associations; but our limits do not permit us to enlarge.

As to the question of liberty of conscience, the popish districts of Ireland furnish daily conclusive arguments against state institutions, as suitable and healthy asylums for persons professing a protestant creed. We once heard a guardian of one of the Dublin unions say that a protestant child has no chance whatever of protection in a poor-house. And this sentiment fell from the lips of a gentleman whose views were rather lax as to the policy of vindicating the supremacy of those principles which are synonymous with protestantism. We fully agree with him; and, therefore, we protest against the homicidal act of sending protestant orphans to those receptacles for idlers, vagabonds, and mendicants, where opportunity and importunity will not fail to be improved, in order to coax them within the walls of the "synagogue of Satan," that they may at length be brought to bow the knee to an idolatrous priesthood. It has been well and justly observed that "there is a power within the walls of a workhouse which no regulations of the guardians can meet, and the exercise of which no vigilance on the part of their officers can prevent." And the mainspring of that power is the priest. The same writer further observes that "there is no artifice however mean, there is no threat however violent, there is no language however revolting, there is no systematised plan of petty persecution, no luring enticement, no attempt at paltry bribery, to which recourse is not had, in order to lead aside from the good and the right way the unprotected and the inexperienced, and to make them the victims of an idolatrous superstition."

If these things be so, if daily experience furnishes unequivocal proofs of the sleepless activity of a rampant and bigoted priesthood to make the orphans of our poor protestants the victims of a system which enslaves the intellect and destroys the soul, and if we dare not attempt to dry the orphan's tears by sending him to a workhouse (where the wants of the body may indeed be supplied, but where his eternal interests would be endangered), surely the friendly hand of Christian philanthropy should be stretched forth to save these little ones from the mouth of the lion and from the paw of the bear. By so doing, the charities of protestantism will, as to this helpless class, flow in their legitimate channel and produce their legitimate results: we shall revive the dejected spirits, and attach to ourselves the grateful affections of our poorer brethren. Let but ample pecuniary resources be provided, and let the managers of the several protestant orphan societies in Ireland be employed as the stewards and almoners of Christian benevolence, and we shall be discharging an important and imperative duty to a destitute class, and be the means of securing to a large section of the community a suitable and secure asylum from the evils of premature orphanage, unrelenting persecution, and factious proselytism. These "conservative societies" claim attention and merit confidence; for their operations are carried on with the strictest economy: their plan of proceeding is conducted upon a system so wise, sound, and practical, that they have frequently called forth the approbation of persons in the highest grades of life, whose favourable opinion and patronage are entitled to respect; and the chief object to which all their efforts are directed is to neutralize those insidious operations against the faith of protestants, to which allusion has been already made. In a word, this subsidiary agency is one of the happy means employed to check the systematic warfare against protestant principles and institutions, and to counteract the aggressions upon our civil privileges and the gradual annihilation of every security to our religious liberties, which are identified with the best interests of our protestant poor. Their highest praise is, that they occupy elevated ground; and the best guarantee of their success is their uncompromising character.

We annex a most interesting statement, which will doubtless gratify our readers. Though its peculiar character and circumstances do not entitle it to be classed under the denomination of "protestant orphan societies," yet it presents features of resemblance so striking that we cannot deny ourselves the pleasure of giving it a place, as an appendix to the above. It appears, by the latest returns, that in an extensive district in the west of Ireland, of which Clifden may be considered the head-quarters, there are twenty-two schools, under the patronage of the Irish Church Missions, containing 11,042 children, very few of whom were originally protestants. Upwards of 1,500 of these children are orphans. These are essentially "bible schools;" and the scriptures, so far from being excluded, or barely tolerated, occupy a prominent place, and form part of the daily instruction.

We may safely hazard the assertion that Achill is also in a condition to present a flourishing account of the schools established in that island; but we are not in possession of materials to enable us to speak with accuracy of the number of children under instruction in that interesting missionary district. Of this, however, we are certain, that many destitute orphans form a very weighty part of the missionary's charge, and that they are dependent on public sympathy and benevolence for their maintenance and support.

MAKING AND SPENDING*.

THERE are men whose sole anxiety is to make money. Life's great struggle with them is to accumulate riches. Their only happiness is the sordid one of adding pound to pound, house to house, acre to acre. They never spend, never give way, never put to use what they have ac-

* From "Spare Moments." Glasgow: Maclehose. 1853. This little book may well be taken up at "spare moments;" it will supply many an important lesson, soon learned, but of which the advantage will not soon pass away.—Ed.

quired. There are others who lavish their all in self-gratification. They are free and generous in spending; but it is only in the line of selfishness. They indulge their appetites, gratify their pride, and exalt their family; and this is all the benefit they derive from wealth.

There is no man really as poor as he who multiplies the means of life, and knows not how to use them so as to make himself and others happy. His wealth is all in dust, which the winds of heaven will quickly scatter, when it might be converted by him into the blessings of many ready to perish, and a name which is as ointment poured forth. The life of such a man is as barren of good as the heath which receives the rain and the sunshine, but gives back no verdure or fertility. With the means of making himself and others happy, he lives only to be despised and miserable. The poor never bless him. The widow and the fatherless never mention him as their friend and benefactor. His name, which might have been embalmed in a thousand grateful hearts, is remembered only to be denounced. And, though his wealth may rear a splendid monument over his ashes, yet will it only serve to invite the finger of scorn, and posterity will pronounce him "creation's blank—creation's blot."

That man is rich and happy, who has a heart to give freely of what he hath. If he have but the widow's two mites to spare, the reward is the same. No man was ever the poorer for what he gave, from a pure motive, for the glory of God and the good of the world. And it is only when we give, so as to feel it, so as to call the spirit of self-denial into exercise, that we know the full luxury of giving—the value of property as a means of exalted happiness.

The same principle holds good in its application to personal efforts for the salvation of souls. In religion, as in other things, God has wisely ordered it, that, if we will not work, neither shall we eat; if we will not do our duty, we shall not be blessed. The Christian, who never loses sight of self, whose sole anxiety is about his own hope and welfare, who puts forth no earnest efforts to save others, will find religion very barren of comfort, and will often have occasion to cry out, "O my leanness, my leanness!" "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty." The more we do to bless others, the more we ourselves are blessed: while watering others, our own souls are refreshed. The less selfish, and the more Christ-like is our piety, the more will our own graces flourish. The active, working, pains-taking, self-denying Christian is always blessed; his hope is always firm and bright, his faith strong, and his soul joyful in God; while the indolent, ease-taking, selfish professor is always complaining.

And how blessed it is to dispense good in the various kind offices of life! It is a privilege an angel might covet, to be an almoner of God's bounty to his needy children, and a ministering spirit to the sorrowful and the suffering; to be permitted to dry up many a stream of human misery and guilt; to make glad many heavy hearts, to open fountains of truth and life in this, to many, a desolate world; to advance the cause of humanity and religion. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And was ever a man the poorer, the less happy, the less respected, for thus treading in the footsteps of the divine Jesus? There would be fewer unhappy children of affluence and leisure in the world, if they only acted on the principles of this high law. They would not complain so much of lassitude; time would not drag on in so dull and monotonous a round; they would not be so overburdened with excessive sentimentality, and so corrupt to the very core of their being by innate selfishness, if they would go forth and put their hearts in contact with the actual world of sorrowing and suffering humanity, explore the wants and woes of their less-favoured brethren, carry the bible and the helping hand to the dwellings of the destitute, minister at the bed-side of the sick and dying, and have an eye and an ear, a heart and a hand, for human welfare and for human woe. Such a ministry of benevolence would soon dissipate life's dulness, cure them of their false notions and mock sensibilities, eat out the mean and degrading selfishness of their hearts, and teach them that the high end of life is to be like God; to borrow light and life from the central Sun of all being, but to reflect it forth throughout our appointed sphere.

How brilliant is the sun! For sixty centuries it has rolled over these heavens, and dispensed light and health to the earth; and yet it has lost none of its glory, none of its vitality. It is ever giving forth an incredible amount of light and heat, and receiving nothing back—a fact which no philosophy can account for; and yet the supply is not exhausted: it is as full in its measure and as intense in its power to-day as when Adam first basked in its genial rays. Emblem of the infinite God! He is ever giving. There is a ceaseless flow of power, wisdom, and goodness from him. The universe, with all its teeming worlds of beauty and grandeur and varied forms of life, is but the outgoing of his infinite mind. He is never weary in giving. There is an infinite tide flowing out; and yet the ocean is not empty. Giving doth not impoverish him, nor withholding enrich him. It is his happiness to communicate freely of himself. And this is the law of heaven. The angels know no other. They are perfectly happy; for they are perfectly benevolent. And this great law, acted out, would make a heaven of this world of ours. If every man in it would act on the principle that "it is more blessed to give than to receive," what a change would come over it!

Weekly Almanac.

"They shall know that thou, whose name is Jehovah, art only the most Highest over all the earth."—Ps. lxxxiii. 18.

O HOLY Spirit, love of God, dwell in my soul, which yearns to be a temple of thine! Heal the distemper of my inner man: teach me to do that which pleaseth thee; for thou art my God. Yea, I believe that in whomsoever thou dwellest, the Father and the Son likewise dwell in that soul. Come thou, O Holy Spirit, and make me meet for

receive thee. And this I beg for the sake of Jesus Christ my only Saviour (St. Augustine).

OCTOBER.	MORN. LESSONS.	EVEN. LESSONS.
16. Twenty-first Sunday after Trinity	Hab. ii. Luke ii.	Prov. i. Gal. ii.
17. Monday	Wisd. ix. Luke iii.	Wisd. x. Gal. iii.
18. Tuesday (St. Luke)	Ecclus. li. Luke iv.	Job i. Gal. iv.
19. Wednesday	Wisd. xi. Luke v.	Wisd. xii. Gal. v.
20. Thursday.....	Wisd. xiii. Luke vi.	Wisd. xiv. Gal. vi.
21. Friday	Wisd. xv. Luke vii.	Wisd. xvi. Ephes. i.
22. Saturday	Wisd. xvii. Luke viii.	Wisd. xviii. Ephes. ii.

"'Know thyself,' said the great heathen; and the lesson thus enjoined, though it has employed the energies and engrossed the attention of the wisest and mightiest spirits of every age, is not yet mastered. Man, after an interval of thousands of years, is still the noblest study of man, and remains a problem to himself. We turn from the great spectacle of the universe, with all its untold wonders, to contemplate ourselves, and find in the exquisite mechanism of the human frame, the extent of its capacity, and the range and variety of its faculties, an object as full of mystery as of interest. Nature is everywhere marvellous; but in man we behold her foremost work. In the 'human form divine' the brain is the throne of the soul, from which its decrees are sent forth for good or evil, through every region of the frame. Here reflection sits, like a reverend hermit, in the silent recesses of the brow: here imagination spreads her buoyant wings, and genius prompts and directs her flight. Beneath the dome of this sacred temple, the adoring spirit looks gratefully up to its Creator; and here too often his majesty is outraged, and his holy laws violated and contemned. Everything we see, indeed, living and inanimate, above and around us, in the unsearchable heights of heaven and the depths of the earth, refutes the fallacy of the idle theory of Lamarck (which would make nature and all its endless aspects the offspring of spontaneous generation, and distort its very harmony into an element of confusion), and proclaims itself an emanation from God: with profound joy our souls accept the revelation, and eagerly echo the words of the psalmist, 'O come, let us worship, and fall down, and kneel before the Lord our Maker!'" (Fullom's Marvels of Science, 1852).

"To thee the labyrinths of life
In open view appear;
Nor steals a whisper from my lips
Without thy listening ear.
Behind I glance; and thou art there:
Before me shines thy name;
And 'tis thy strong almighty hand
Sustains my tender frame.
Such knowledge mocks the vain essay
Of my astonished mind;
Nor can my reason's soaring eye
Its towering summit find."

(Blacklock).

S.

ON NOTING THE PROVIDENCES OF GOD:

A Sermon,

BY THE REV. RICHARD HARVEY, M.A.,

Rector of St. Mary's Hornsey, and Chaplain in Ordinary to the Queen.

HAB. ii. 1.

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."

FEW things are more useful and important to the children of men than that they should be careful to note and regard the dispensations of Almighty God; to observe the divers manners in which he is pleased to act at sundry times with themselves. The observer of nature is always careful to trace the different phenomena in the natural world, and anxious to account for their appearance. The observer of grace should be equally studious to discern the workings of divine Providence, and to consider their purposes in the counsels of the Most High. But, unhappily, while the man of science is ever on the watch to mark the various appearances in the heavens, while the statesman contemplates the conduct of other nations, and the man of commerce looks at the state of trade at home, he, who is called, and calls himself a Christian, is apt to overlook the higher dealings of the Almighty with reference to an eternal world: he is accustomed to let God speak loudly in his judgments, or gently in his mercies, without being affected or improved. It is not that he is unable or even unwilling to hear; but that he is not heartily interested or concerned. Like Gallio, he cares for none of these things; and so they pass by unheeded and unimproved. The word, so far as man's benefit is concerned, returns void to the Giver of it. The message of mercy, though uttered, is not observed; the grace of God, albeit it may literally have appeared, is received in vain. I propose therefore (when we have so frequently to acknowledge the goodness of God, and to declare our thankfulness, and are encouraged to promise amendment on our part, and solicit fresh mercies from God), to inquire into the importance of observing the various ways in which the Almighty is pleased to address us, and of determining how far we have hitherto regarded them, and turned them to our individual improvement. And, may "the Lord direct our hearts into the love of God, and into the patient waiting for Christ."

The book of Habakkuk is composed in the form of a dialogue between the Almighty

and his prophet. It opens with an expostulation on the writer's part, that no answer had been given to his prayer, although offered with earnestness and importunity. His first petition was, that the wickedness of the people might be restrained; a request which is made not so much to avert man's punishment as to preserve God's glory. "O Lord, how long shall I cry, and thou wilt not hear?" Complaining of the violence which his countrymen exhibited, he declares his deep concern at their iniquity; he laments their contentions among each other, their contempt of God's laws and commandments. And he expresses his concern at the indulgence shown to a people who persisted so obstinately in rebellion: "I cry out unto thee of violence; and thou wilt not save."

In reply to these complaints of his servant, the Almighty shows that mercy would not be long extended; that the Chaldeans would soon inflict summary vengeance on the Jews; that the events which were occurring were entitled to his most careful attention: "Behold ye among the heathen, and regard and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you." A signal judgment was at hand in the entire overthrow of the people by the Chaldean nation, who would speedily possess themselves of the country, and would neither be restrained by respect for their fellow-creatures' good, nor regard for the Almighty's will. Although employed as instruments to punish others, they would only be actuated by a desire to enrich themselves: they would be influenced with a view to acquire fresh booty, and to add to their worldly stores. "They shall come up all for violence: their faces shall sup up," *i. e.*, destroy all before them, "as the east wind, and they shall gather the captivity," take away as many captives "as the sand." To these declarations of the divine displeasure the prophet rejoins by stating his conviction of his own safety, and of the protection which would be extended to the rest of God's people. He reverts to the covenant, which had been made with the fathers, and to the acknowledged power and providence of him with whom they had to do. He had hoped that God would have been satisfied with gentler corrections, and have not employed an idolatrous nation to punish his chosen people. "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue, when the wicked devoured the man that is more righteous than he?" And, after a prayer that such oppressions of his brethren may not continue, he resolves to wait patiently, in quietness and in confidence for the answer of God, that he might know what statement he was to publish. "I will stand upon my watch, and set me upon my tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." As the sentinel looks out from the citadel for the expected messenger, and proclaims the tidings which are reported to him, so did the ancient prophet seek by earnest prayer for a divine revelation to confute the gainsayer and comfort the godly.

But it is not necessary to dwell upon the words of the sacred writer as they describe the servant of God in old times, waiting for the revelation of the divine purposes, which he was appointed to announce. Every Christian is, as it were, as a man standing on the watch; as one who will have to give account; who watches to see what God may say to him; who considers what answer he can make when his conduct shall be inquired into. And the language of the prophet may be adopted by him, as he shall be led to walk circumspectly, and observe the workings of God's providence, taking heed to the various ways in which he may be pleased to address him, and considering what plea he can offer when he shall be called to give account.

I. "I will stand upon my watch, and set me upon the tower." We shall form a correct notion of what is here designed if we will imagine the state of any, when there are wars and rumours of wars, placed on some post of observation and responsibility, to notice all that may occur; stationed to look out for some wished-for messenger, to convey the message instantly to his ruler. We shall thus have some conception of the force of the similitude employed by the prophet; the anxiety with which the watchman looks out; the unceasing vigilance which he displays; the desire to see the expected herald; the promptness to convey the tidings which he brings. All this is unquestionably implied in the expressions, that he will "stand upon his watch, and set himself on the tower" of observation. And all this will invariably be felt by him who desires to mark the dealings of Almighty God with himself, and purposes to regard the message which comes to him from heaven. He is, if we may so express it, on the look-out for what God may say, and observes from the earliest moment the indications of what may be addressed to him from above. Instead of being indifferent about the result, or unconcerned about the ways in which God may have resolved to lead him, he notes attentively the most visible

matters: he considers how they are meant to bear upon his proceedings, how they may be designed in mercy to humble, to prove, and to reclaim him. He carefully remarks the tones in which he is spoken to from on high; he turns a ready and attentive ear to the words which are directed to him from heaven.

II. "I will watch to see what he will say unto me." The purposes with which our heavenly Father is pleased to claim the attention of his creatures, at one time addressing them in the sterner accents of threatening, at another in the gentler whispers of mercy, are to promote his own glory, and to further his people's good. For this cause he makes use of a variety of means, and chooses sundry times for the announcement of his will. He speaks in terms of more than ordinary strength by his word, both generally when we consult it by ourselves, and more particularly when it is read to us in the sanctuary. We are addressed in the sterner note of warning when the divine judgments are recounted, and in the more endearing accents of love when his goodness to mankind is related. Our natural state of alienation from God, and inability to serve him as we ought, our proneness from our earliest years to choose the evil and refuse the good, the means of our deliverance from sin and restoration to favour —these and other most essential truths are revealed to us in scripture, and demand our implicit attention. In those sacred pages God condescends to speak more immediately to his people; to tell us in the history of past times, and in the relation of former judgments the wonders which he did for the children of men, the indifference which they showed, and the punishment they received. There, too, God speaks not merely by prophets and righteous men to one particular people, but he calls on all men everywhere to repent, and exhorts them to believe in his beloved Son, through whose precious death he has provided the way of salvation. By means of those who are appointed to be the heralds of eternal life, he is pleased to solicit the return of his rebellious children, to expostulate with them on their indifference, to entreat them to return, and be reconciled to himself. Publicly, and from house to house, they are invited to repent, and turn from their sins; to believe, and obtain salvation.

But the will of God is not only generally declared in his word, it is announced more particularly by his works. If he makes known his purpose of good or evil by the revelation of his good pleasure; he declares it as plainly by his works, and makes bare his arm, and *comes* out of his place to assert what he *would have men to do.* He visits them with the rod of his displeasure, to recal them to a sense of their state, to awaken them from apathy and indifference, to make them feel the vanity of this world, and the unspeakable importance of the next. Or, in the place of the thunderings and lightnings, those louder calls of providence, which make themselves heard by the most obtuse, he speaks, it may be, in the still small voice, which may not pierce so resistlessly, but penetrates more entirely, and is apt to win by its sweetness where sterner accents have failed. In either case it is the voice of Almighty God; it is the voice of mercy; it is a voice which we shall do well to regard: "I will watch to see what he will say unto me."

Let me ask you, my brethren, as men who are watchful at your posts of observation, and have set yourselves to mark the leadings of God's providence, and to heed the teachings of his Spirit, whether he has not spoken to each of you either in his word, or by his works, whether he has not in some way bid you to flee from the wrath to come, and beckoned you away, from those many things which may trouble you here, to that one thing, which can effectually support you hereafter. Assuredly he has spoken, and, whether loudly or gently, in love to your eternal interests. He has by some means brought home to you that appalling question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" He has urged you to remember that "one thing is needful"; that here we have no continuing city; that rich or poor, master or servant, we must each and every one stand before the judgment-seat of Christ. It may be that he has proffered his counsel and suggested amendment to his people by bringing before them the uncertainty of life, by proclaiming that now is the only accepted time; that this may be the last time allowed them for repentance. It is for you individually to call to mind at what page the book of God's providence is opened to each of you, and, like the prophet of old, when waiting for the heavenly message which he was to deliver to his countrymen, to watch, and see what God may have said to you for doctrine, for reproof, for correction, for instruction in righteousness. For the text proceeds—

III. "And what I shall answer, when I am reproved." The great end to be effected by watchfulness is, that we may know our actual state, and be ready at any time for ought that may befal us. It is that we may not be surprised, that we may not be taken unawares, and therefore unprepared. We stand, therefore, on the tower, that we may notice the first approach of the messenger: we watch his

earliest arrival from our interest in the tidings which he conveys. But all depends on the answer which we can give to the message which is from God: everything for good or evil will be determined by the state in which we are found—by our readiness and fitness to respond to his summons to his presence. Our condition for eternity will be settled by the answer which we might be able to offer, if we were called away at once—the plea which we might be prepared to urge, if we were no longer spared—the hope which we could feel assured that we have in Christ.

Let me earnestly beseech you to inquire, as in the sight of an all-seeing God, what you propose to answer, when you are called to appear before him. If you have been in anywise watchful, assuredly you must be sensible that he has said much to awaken, to reprove, to encourage. He has addressed us, both in judgment and in mercy, as a people: he has heard our prayers, and granted them: he has heard our promises, and recorded them. If from various causes, which all think they can explain, but few probably can comprehend, there has been in some quarters, commercial difficulty, there is not in any part of our kingdom any actual want. God has at least, amidst all our troubles, blessed our land beyond our expectations, and preserved us from suffering and satisfied our poor with bread. The judgments which at times have threatened us have as yet been averted; and even the pestilence which has visited some has not hitherto materially advanced.

Our prospects of future good must however depend materially upon our observance of past promises. We have cried unto our God; and he has heard, and been pleased to deliver us. We engaged moreover to turn unto the Lord, and to live unto him. If therefore we look back, and fall away from our engagements, we must not expect that we shall receive his favour. "Be it far from me," he will say; "for them that honour me I will honour, and they that despise me shall be lightly esteemed."

For God has not only spoken to us in national judgments and mercies: he has said a word privately to each of us as individuals: he has uttered his voice in many unlooked-for quarters among us, crying aloud to each and all to arise and call upon our God, to awake and seek the best things, to choose eternal life, and follow our blessed Master to the end. There are few here, to whom he has not spoken unexpectedly in the course of this present season; few whom some circumstance has not befallen, which was little contemplated at the beginning. Regard it, I beseech you, as a word which God says to you, a call to examine yourself, a summons to prepare, a notice to repent, a word in time to arrest your thoughts for eternity. Take heed how you turn a deaf ear to this voice, how you fail to profit when God condescends to warn, how you content yourselves with commiserating a neighbour's grief, or contemplating a nation's grievance, when the Almighty says that you should mourn for and repent of your own iniquities, and be careful not to add your drop to fill up the cup of England's ungodliness.

God grant that none of us may be compelled to answer, when we are reproved for our indifference, our formality, our neglect of his word, his ordinances, and his day, when we are addressed by him who beseeches us to be reconciled, who has provided a way of escape, who has opened the kingdom of heaven to all believers: "The harvest is past, the summer is ended, and I am not saved."

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street, London.

No. LXXXIV.

FASCINATION.

"She on the hills, which wantonly
Allureth all."—George Herbert.

The fascination of the Romish religion, the spell with which it binds and coils itself around the human heart, is a subject not as much felt or appreciated as it ought to be. If it were, we should cease to wonder at the devoted, enthusiastic adherents it has. It is astonishing to think of the skill with which it has adapted itself to all the wants and weaknesses, or the prejudices, the aspirations of man in "his natural state." It is astonishing to reflect on the worldly wisdom and the policy which it has displayed on this point. It is based upon the profoundest knowledge of human nature: it adapts itself to every variety of character, to every diversity of taste, to every peculiarity of constitutional temperament: it knows how to please all, to charm all: it soothes the infirmities, it flatters the vanity of all: it assigns to all their own peculiar sphere of action: it gives to all the kind of occupation that is most congenial to them: it understands every kind of character it has to deal with: it knows the powers and capabilities of all, and how to draw them out: it makes every man feel that he is of importance—that he can do something for the cause (that true secret of acquiring influence). For the imaginative, the dreamy, the fanciful, it has its holy legends, its mysteries, its hagiograph, its religious romances, the most captivating that ever kindled the fancy of the devoted. For the ambitious, the clever, the aspiring, the subtle and intriguing, it opens the

widest, the most splendid and glorious field which ever tempted the thirst of power and pre-eminence For the tasteful, the ingenious, the cultivated, the lover of the sublime and beautiful, it has the most exquisite works of art which the genius of man ever produced—the most thrilling strains of music which ever charmed and enchanted the ear. For the ascetic, the scrupulous, the melancholic, for them who are weary and disgusted with the vanities of the world, who feel themselves unfitted for the struggles of life, and who would retire from it, and give themselves up to contemplation—for these it has its profound solitudes, and its monastic retreats, and its rigorous asceticism. It relieves the heart of that burden which man naturally so hates: it gives to man that kind of employment and excitement which man naturally so loves.

It is a remarkable circumstance that, under the appearance of a system of self-denial, it really imparts the greatest zest for the enjoyments of this world, its comforts, its elegancies, its riches, its splendours; and it invests with wondrous fascinations and attractions that world which an apostle looked upon as a crucified object: "The world is crucified unto me, and I unto the world." That system is eminently conducive to the formation of that frame of spirit which finds greatest enjoyment in "the world and the things of this world." This is seen even in its religious ceremonies. These are all so many imposing dramas, which supply the kind of excitement which the heart of man naturally so loves.

The peculiar doctrines and practices of that church, such as transubstantiation, the worshipping of the host and of the virgin Mary, are as it were so many rallying points to the members of it. They form a bond of union amongst them; for it must have struck the observant how conducive a belief in these peculiar doctrines is to a freedom and kindness of intercourse, to fraternizing amongst its members—how it acts as a sort of free-masonry, and breaks down invidious distinctions, and reduces all to a sort of level. That system, moreover, is so contrived (and this is the boldest and most daring attempt ever made by man)—that system is so contrived, that it admits of a man taking his fill of sinful enjoyment, and that with an easy conscience, a light and untroubled heart. It compounds with "the besetting sin:" it allows to man that which of all things he most pants for, the indulgence of his favourite propensity. For what will not a man do—what will he not sacrifice if only the bosom sin be spared? What terms would not Herod have submitted to, if the Baptist had only spared his master vice? It compounds for this*—it gives a licence for this, if only the compensation be made which the church requires. This has justly acquired for the system the name of the "religion of the natural man." For O it does indeed possess resistless, inconceivable charms for the mind, until man is awakened by the sin-convincing Spirit of God to see his guilty, lost estate. It soothes, it flatters, and lulls him into that dream of carnal security, which is the sweetest of all things to our corrupt and fallen nature.

This fascination displays itself on whatever side we view the system: it shows itself especially in the peculiar grade and position which she has assigned to her clergy. She has so framed the part of her economy which relates to these, that the circumstance which we might at first imagine would be their greatest disadvantage should be auxiliary to their greater power and influence. That very poverty, which is in other professions attended with humiliation and disadvantages, is by that system invested with a sacred character. The poor monk has no reason to blush for his cowl or his naked feet, or the humble minister for his threadbare coat: his very poverty, his coarse garb, gains him respect. In the most splendid and gorgeous of their festivals, the obscure monk is not looked upon as an intruder—on the contrary, he makes an integral part of the splendid show. His presence is necessary to add to its solemn beauty and impressiveness; and jewelled beauty and rank and splendour, instead of recoiling from the cowled monk, is pleased with his presence, as a sort of pleasant relief to the splendour of the scene—as setting it off to greater advantage. Thus does she throw her shield around the lowest of her ministers. Their lowliness and poverty carry no conscious degradation with them: the cowled and bare-footed monk of to-day may be the head of their church to-morrow, and invested with a splendour which surpasses any that perhaps the world ever looked on. She has so arranged, that even the humblest of her clergy should be welcome and honoured visitants to every family—admitted to their fullest confidence; while their very poverty and exemption from domestic ties only give them a greater degree of influence. Their character is invested with a sacredness: they are made the depository of family secrets which are confided to no others; so that often the poor bare-footed monk has possessed a power and influence which the highest rank and station could not boast. Thus has she done in some respect that which no other system ever attempted or could accomplish—she has for her clergy broken down caste, she has levelled the barrier, the invisible fence by which the pride of man keeps the gradations of society separate.

These may be mentioned as specimens of the peculiar features of that religious system which constitutes the secret of her fascination—of the spell with which she binds the hearts of those who are under her domination. And these will in part account for the unwearying zeal with which they espouse her. O I can readily conceive the pleasurable, the delightful associations with which that system may be linked in the minds of her votaries: I can easily conceive what a delightful thing must be that deceitful peace, that feeling of conscious innocence which she imparts to her followers, when by means of her doctrine of the "opus operatum" she induces the firm belief that the score of past sins is wiped out, and that he who has received the necessary absolution may now go on his way rejoicing, although it be manifest to all the world that he is still the slave of sin and of the world, unchanged in heart, unholy in life.

And to what disadvantage (it might at first be thought) would any system contend with this,

* God forbid that I should misrepresent or bear false witness against the system I arraign, or that I should accept of any seeming advantage in argument which was gained at the *slightest sacrifice* of truth. But what mean the dispensations *for sin given in that church?* These are facts.

which was divested of all these attractions, and which, instead of accommodating itself to the prejudices of our fallen nature, sets itself in violent opposition to that; which, instead of conciliating the prejudices of the natural mind, shocks them; which, instead of flattering the pride and evil passions of man, resists and mortifies them; which, instead of conniving at sin, or tolerating it in any shape or degree, denounces it with the most unmitigable severity, declaring that they who commit it shall not inherit the kingdom of God; which, instead of "crying Peace, peace," calls upon all without exception to repent and be converted—a system which does not make the very poverty of her ministry sacred in the eyes of men, but one, on the contrary, under which (as even it was under the church in the apostles' days) the most pious and devoted and active and zealous of her ministers have too often been open to obloquy, have been the most spoken against and calumniated and suspected, and, instead of meeting with sympathy and support, have been too often left to fight the battle single handed! What could enable such a system as this, a church so apparently unattractive and so unbending, to contend successfully against the extraordinary fascinations and seductions of the other—what could it be, except the innate force of divine truth which is with her? This is the true secret of all her power. It is that deep, that soul-felt persuasion, which her followers have, of her honesty, her purity, her faithfulness: it is that each can utter it as the deliberate conviction of his heart, that, if the oracles of God have a meaning, that meaning is on her side: it is the persuasion they have, that all is plain-spoken, true, open, and honest about her. This is the secret of her power. She has nothing about her externally to allure: there is nothing about her to flatter the weakness, to gratify the pride of human nature, to minister to a voluptuous taste: she is, one might almost say, exteriorly cold, stern, severe. She puts on no smiles to win: she puts on no meretricious ornaments: she has no gold and jewels to dazzle, no splendid paintings to delight the eye, no gorgeous ceremonies to gratify the love of excitement so natural to man: her dress is as it were plain and simple—severely so: her manner is as it were cold and unwinning. But, she possesses that which is, after all, the greatest of all attractions—she has the "incorrupt faith:" she is open, fair, candid, plain-spoken: she is downright, simple, honest-hearted: there is no special pleading about her, no mental reservation about her: she opens the sacred volume: she makes her appeal to that infallible source of truth: she accepts its statements, no matter how contradictory they may be to her preconceived opinions and prejudices: she makes her appeal to the judgments, the understandings, the common sense of men. "I speak as unto wise men: judge ye what I say." There is no equivocation, no special pleading, no wresting of the meaning of a sentence to give colour to a favourite doctrine; nay, if the word of God were against herself, she would be the first to avow it. This is what constitutes her fascination—this is her only fascination. But this is what binds the hearts of thousands to her, and will do so, as long as there are honest-minded men among us. This makes her the object of devoted attachment that she is to such; for they feel that God—the God of truth is with her, and that to relinquish her (with the knowledge of divine truth which they possess) would be to deliberately apostatize from God, to barter their everlasting souls. This reconciles them to any comparatively few and slight imperfections, disadvantages, and failings which are inseparable from every system in this imperfect state of being; for we know that hers is the system which most honours and exalts "him and his work," who is the only hope of all the ends of the earth.

RELIGIOUS WRITERS OF SPAIN:

By Miss M. A. Stodart.

No. XXVII.

ABSTRACT OF THE LIFE OF JUAN DE AVILA, BY FRAY LUIS DE GRANADA.

PART II.

"Thus far," says our author, "we have treated, according to our poor ability, of the virtues and faculties that our Lord gave to this his servant for the office of preaching. Now, it will be proper to treat of his private and personal virtues. And I am quite aware that this second part ought to have been the first, since the order of things demands that we should speak of personal excellencies before we speak of official ones. But, nevertheless, we do not observe this order here, because those personal virtues of which we are now about to treat depend much on official ones, and even belong, in some sort, to say the truth, to the public official character."

The first and leading point of private life, which Luis de Granada brings forward, is the very same that concludes his view of the public character of his revered friend, viz., his constancy and earnestness in prayer, and his sense of its unspeakable importance. From this section I have already made extracts in the twenty-fourth number of this series, bringing forward the personal habits and practice of the writer, before translating the valuable remarks on prayer in his "*Audi, filia.*"

The second point of character referred to, and this as resulting from continuing constant in prayer, and therefore closely united with what Luis de Granada justly considers as the master-grace, was his constant and quiet self-recollection, and perfect composure of demeanour, so that in all places, at all times, and under all circumstances, his calm serenity remained the same. "His countenance," says our author, "was like a superscription, which declared what was hidden in the inner man. And thus some persons said that merely the sight of him was edifying."

His voluntary poverty by the renunciation of his worldly goods, and his avowed preference for that state, which is the subject of the third section, we cannot quite so readily enter into; but there are some traits of character here touched upon, which are deserving of our attention. For instance, our preacher was so devoid of worldly ambition, that, though repeatedly invited, and even urged to go to court, he constantly declined—not being dazzled by the prospect of increased usefulness, but fearing to risk his peace of mind by the

many distractions that would there attend him, taking for himself the same advice as he gave to others, to whom he was wont to say, "No more children than milk: no more business than strength."

"The wealth by which he was sustained," says his biographer, "was the very firm faith and confidence which he had in the paternal providence of our Lord. And so reading once in Cordova to the clergy, he showed a little bible that he had with him; and, coming to that part of the gospel where our Lord says, 'Seek first the kingdom of righteousness, and all other things shall be added thereto,' he said that he had put a mark against that passage, and that, trusting to this word and promise of our Saviour, he had never wanted any of the necessaries of life. And in confirmation of this, he once said to Luis de Granada that, if a rich merchant had given him a deed, in which this should be promised, he would consider himself well provided for, and certain that he should want for nothing: then how much more ought he to trust in the promise of the Son of God, which is so certain, that, as he himself says, 'Heaven and earth will pass away before any of his words'! He said also to a disciple of his, with whom he was intimate, that our Lord had liberally fulfilled to him that word in which he promises, to him who should leave his possessions for Christ's sake, a hundred times more in this life; since not only he had wanted for nothing, but much more had been given to him, in order that he might help and succour the wants of many."

A fourth section is devoted to his self-denial and temperance in eating and drinking; a fifth to his patience in sickness; for, during the last seventeen years of his life, his bodily sufferings appear to have been great; but they were borne with quiet submission and cheerful resignation to the will of God.

His patience under injuries and wrongs is another beautiful feature of this great man's character, and was exemplified by his conduct towards those who had borne false witness against him, when he was summoned before the tribunal of the inquisition at Seville. When much urged afterwards to prosecute his calumniators, he steadily refused, committing the defence of his good name entirely to the Lord. And, the first time that he ascended the pulpit after his liberation, he began his sermon by exhorting his hearers to pray for those who had calumniated him. Nor was the time of his imprisonment unprofitable to him; nor was the Lord unmindful of his servant. Conversing one day familiarly on the subject, he told Luis de Granada the Lord had bestowed on him one blessing which he esteemed greatly, and that was a deeper knowledge of the mystery of Christ; that is, of the greatness of our redemption, and the rich treasures that we have in Christ, and the high motives that we have for loving God and rejoicing in God, and suffering trials cheerfully for his sake; and on this account he considered his imprisonment a great blessing, since by means of it he learned more in a few days than he had done by many years' study.

It is now time that I should come to the close, when it pleased the Lord to recal his faithful servant from banishment, and give him a crown of glory. In the month of March, 1569, his last illness seems to have attacked him; but so gradual was his decline, that even in the beginning of May, being asked whether he thought his illness would be a summons to the presence of the Lord, he replied that he thought not. The fears of his friends were, however, realized; for, the next day, when the physician came to see him, he found him very near his end; and, after communicating the intelligence to the bystanders, he approached the dying man with these words: "Sir, this is the time in which friends must speak the truth: you are dying; do what is needful before your departure."

The rites and ordinances of the church to which Juan de Avila belonged were duly administrated; but it is affecting, and at the same time satisfactory, to observe that a sense of sin and unworthiness pressed heavily upon the heart of this eminent man. To the announcement of his physician his reply was, "I could desire to have a little more time the better to prepare myself for my departure." To the rector of the college of the Jesuits, who said to him, "You have doubtless now great comfort from our Lord?" the meek and humble answer was, "I have great fear on account of my sins."

A minute account is given of the sufferings of this last day, the tenth of May. It was about eight in the morning, when Juan de Avila received the decisive communication as to the termination of his illness. The day seems to have been passed in great patience on the part of the sick man, and in the outward observances prescribed by his church, and zealously carried out by his surrounding friends.

It was now evening, and the pain was rising to the chest. It was night, and oppressed by anguish, he said, "It is well, Lord, it is well." The pain continued until eleven or twelve; and he went on calling on Jesus, though with a feeble voice. During all this time there was no change of countenance; but the serenity which he had in life he preserved in death. He was scarcely a quarter of an hour without speech; and thus peacefully and calmly he yielded up his spirit to the Lord, "passing", says his biographer, "from grace to glory".

Juan de Avila died May 10th, 1569, at Montilla, and was interred there, in the church of the Jesuits.

REASONS WHY SOME PERSONS DERIVE NO HAPPINESS FROM RELIGION*.

If, after what has been stated, it should still be maintained by some persons that the bulk of men are unhappy who profess to be governed by religion, may it not be suggested of such men that possibly their views of religion, its doctrines and its duties, are and ever have been erroneous? Probably their great desire is to be saved, and, it may be, they trust they will be saved; but to the death of Jesus Christ, perhaps, they do not look exclusively for salvation: they would, indeed, like the Syrian of old, do some great thing, that they might be saved; and they would look to the grace

* From "Macariodos; or the Happy Way in the short but too often sorrowful Journey of Life." London: Hamilton, Adams, and Co. 1853. There is much to interest and instruct in this volume. Our readers will best judge of it by the extract we have given.—Ed.

of God, and to the merits of Jesus Christ, to make up the deficiency of their own good works.

Naaman wanted to be healed, but was not willing to use the means appointed for his recovery, because they were too simple and gratuitous, and, therefore, did not gratify his pride, which required that the prophet should "come out and call upon the name of the Lord his God:" his servants replied that if the prophet had bidden him do some great thing he would have done it; and in this way he was the type of but too many who would be healed, but it must be by some other means than those which God has appointed. How, then, can they be happy? They must do some great thing, or some great thing must be done for them, in a way of which they approve: by the free grace of God they do not want to be saved: their salvation, in part, must be the result of some acts of their own, of some deeds of charity, forgetting that, if they be the real disciples of Christ, all their charitable acts are the fruits, and in no measure the cause, of salvation—as the light of day is the result and not the cause of the rising of the sun; yet, notwithstanding the clearness of the scriptures on the important and decisive doctrine, that we are saved only by the mercy and grace of God, as secured by the merits, passion, and death of Christ, they still want to do something, or that their priests should do something for them, as a counterpoise and atonement for their manifold sins and transgressions.

None, however, can do this; for, though they have the gift of prophecy, and understand all mysteries and all knowledge, and though they have faith so that they could remove mountains, and though they were to bestow all their goods to feed the poor, and were to give their bodies to be burned—this, and much more than this, cannot save them: austerities unheard of cannot redeem them; nor can unnumbered sacrifices save them, nor the erection of magnificent temples, nor the endowing of churches, nor the building of hospitals; neither can a man by any means redeem his brother, nor give to God a ransom for him, "so that he must let that alone for ever."

In the language of the prophet, each one may truly say, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" (Micah vi. 6, 7). And yet, notwithstanding these and similar questions, who, to be freed from the upbraidings of an accusing conscience, does not want to do some great thing to recommend himself to God for mercy?

Who, to be possessed of the peace which passeth understanding, to be delivered from the punishment of sin, to lose the melancholy forebodings of the future suggested to the mind when it knows not what will follow after death; who, to be assured that the moral leprosy is cleansed, would not do many great things, if it were in his power to do them? But, when God says, "Wash, and be clean," who is willing to gain such an advantage by such simple means?

Few are desirous to be delivered from the punishment of sin, and to be cleansed from its pollutions, unless some great thing be done by them, or by those whose deeds are imagined to prevail with their heavenly Father. But it may with much propriety be asked, Has no great thing already been done for them? Is not the opening a fountain for all sin and uncleanness a great thing? Is it not a great thing that the blood of Christ has been poured out for the sprinkling of our consciences from dead works to serve the living God? Is it not a great thing that he who is mighty to save came down from heaven for us men and for our salvation, that for our sakes he was despised and rejected of men, and that for us he became a man of sorrows and acquainted with grief? Is it not a great thing that a ransom has been found, that help has been laid upon One that is mighty, that he who came from Edom, with dyed garments from Bozrah, travelling in the greatness of his strength, was mighty to save? In comparison with which things, what are all burnt-offerings, and sacrifices, and rivers of oil, and votive gifts, and dedications of wealth, and the building of temples?

When men, however, are told these things, they too much resemble Naaman, who went away in a rage; and frequently there is no one at hand to suggest to each one as to him, "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, Wash, and be clean?" As it was, however, with him, so it is with us: his was the leprosy, so is ours; but ours is of the mind and the heart—mental, moral, and spiritual leprosy; and we are unhappy because we have no reason to hope that all which we can do will avert the just punishment of our sins.

Why, then, should we not be willing to accept the truth as it is revealed in the scriptures? why not be willing to be saved in, by, through, and according to God's appointed way of salvation? We may rest assured that we shall never be happy till God's Spirit bears witness with our spirits that we are the children of God; and it never will so bear witness until we know that there is no remedy for us but in the atoning blood of Christ.

For Naaman there was but God's method; no alternative but to wash and be clean, or to continue to be a leper; and at last he felt this, through the force of his disease, which was palpable, visible, and hateful, tainting his life's blood, and goading his soul; he therefore at last consented to be healed in any way whatever, however unsuitable to his pride; and listening to the suggestion of those around him, and to their touching expostulation, he went and washed in Jordan, and was cleansed of the leprosy; and then, and not till then, was he happy; for only then it was that he could say with truth, "Now I know that there is no God in all the earth, but in Israel" (2 Kings v. 15); and it is only when cleansed from the spiritual leprosy, that we can assuredly know there is no redeemer but the one Saviour, who died that we might be saved everlastingly; and in believing this we shall have peace.

Let us, then, like Naaman, feel and know that we are lepers—lepers in mind, in heart, and in desire: let us think of the end to which our leprosy is carrying us, the second death, banishment from God, from Christ, from heaven. Let us, like him, desire to be healed, and then let us go to the

spiritual Jordan, to the fountain open for all sin and uncleanness, and no longer attempt to hew out for ourselves cisterns, broken cisterns that can hold no water: let us go to the Lamb of God, and no longer depend on our own fitness, or on the number of our alms-deeds, or on the austerities of our later days, for the cancelling of the transgressions of our lives.

The God of Naaman is our God: he took no pleasure in the misery which the leprosy occasioned him; nor has he any pleasure in the miseries which follow our sins: the Friend of Naaman is our Friend, though we perhaps know it not, as Naaman for a long time knew it not, though God was sending him the leprosy and its attendant misery for his good, when he was most elated with his own worldly success.

What Naaman did to be happy we must do, viz., we must wash and be clean; not simply to be freed from the guilt of sin, not merely to be ransomed from the punishment due to our transgressions, but to be cleansed from evil desires, to be purified from dead works, to be freed from the love of iniquity, and to be emancipated from its power; no longer to be tied and bound with the chain of our sins; no longer to be the slaves of passion, the victims of cupidity, and the bond-slaves of concupiscence; but to become like our Master in meekness and in gentleness, in long-suffering and self-denial; like him in purity, moral dignity, and heavenly-mindedness; like him in benignity and in deeds of compassion, as well as in feelings of sympathy.

If, however, we do not want such a salvation as this, but desire to sin, and then to be forgiven; to sin again, and again to be pardoned; to neglect Christ, and yet to have him for our Saviour; to disobey God, and then to look up to him as a friend; to grieve the Holy Spirit, and then to rely on him as our comforter, how can we derive consolation from such a religion as ours must then be?

If we have been unhappy, and have never possessed the peace of God, let us carefully examine ourselves, to ascertain whether we wish to serve the world, and follow its pomps, its vanities, and never-ending gaieties, and yet hope to be blessed by him who emphatically said, "Ye cannot serve two masters;" whether we are ready to deny our Lord, and to be ashamed of him, and yet hope that he will acknowledge us; whether we are desirous of being the ministers and servants of sin, and yet hope for the joys and blessedness of those whose conversation is in heaven; and whether we banish God from our thoughts, and then imagine that ours will be the peace which he possesses who has set God always before his face—if so, then shall we be disappointed indeed.

If, however, our grief have been thoroughly weighed, if our calamities have been laid together in the balances, if the arrows of the Almighty are within us, if the poison thereof have drunk up our spirits, and if the terrors of God have set themselves in array against us, if the burden of our sins be intolerable, if the remembrance of them be grievous, if we have been brought to feel the need of the great Physician, and if we have prayed to him in all truth and earnestness to cleanse the thoughts of our hearts by the inspiration of his Holy Spirit, then shall we be brought to know "*there is no God in all the earth* but in Israel; no Saviour but the Lamb which standeth upon Mount Zion, no alpha, no omega—no beginning, no end—but he whose Spirit invites the weary and heavy-laden to go unto him, and who further says, "Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Thus, when we give up all hope of being saved by any other than God's own appointed method of salvation, and when in truth we actually go to Christ, as the Israelites went and looked up to the brazen serpent, and as Naaman went and washed in the river Jordan—then, indeed, happiness will be ours, especially if we remember that sin is no more to have an influence on us, as the leprosy had no more an influence on the Syrian after he washed in the river Jordan and was made clean.

On no other ground is happiness promised to Christians than that of being saved by God's mercy through Jesus Christ, and by their being thus redeemed from dead works to serve the living God.

Poetry.

HYMNS FOR THE HOLY DAYS IN THE YEAR.

By Joseph Fearn.

(SUGGESTED BY SOME PORTION OF THE SERVICE FOR THE DAY).

(For the Church of England Magazine).

St. Luke the Evangelist.

"Do the work of an evangelist."—2 Tim. iv. 5 (The Epistle).

The histories of thy saints, O Lord,
How simple and how clear,
Recorded in thy sacred word,
Their characters appear!

It is not much we read of him
We celebrate this day:
"Luke the beloved physician"—that
Is all the records say.

No mention makes he of himself
When telling how his Lord
"Appointed other seventy" for
The preaching of his word.

But well his works do testify
That gospel which he wrote,
How to his blessed Master's cause
He did his life devote.

Companion of the faithful Paul,
When Demas had forsook,
Content for Jesu's precious name,
The world's reproach to brook.

The powers of his mind and soul
This veteran did enlist;
And evermore fulfilled "the work
Of an evangelist."

O thou who call'dst thy servant Luke
To heal the soul's disease,
Grant that the doctrines which he preached
May give my spirit ease.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

OCTOBER 22, 1853.

THE BROOK IN THE WAY*.

BROOKS in the desert are generally few; and, when reached by the weary traveller, they are found far from pure or wholesome. Their waters are, for the most part, muddy, brackish, nauseous to the taste. Such were the waters of Marah, which the Israelites, fainting as they were, rejected as too loathsome to be drunk. Such also, we may suppose, were the waters of the brook Cedron, over which our adorable Saviour had to pass on his way to his last agony in Gethsemane. Its name signifies black or sad, probably with reference to the colour or taste of its stream.

Sad and bitter, indeed, was the brook which followed the blessed Jesus through the whole course of his mortal journey. It had its dark source in the deep corruption of our degenerate nature, and, thence issuing in a current of woe, it pursued him from the first to the last stage of his pilgrimage. As on the guilty father of mankind, and in him on his degenerate race, it was denounced that in sorrow he should eat the bitter fruits of his transgression all the days of his life, that through the whole course of his mortal experience he should taste and feel that it was an evil and bitter thing to depart from the Lord his God, so did our divine Surety, in bearing our sins, taste the full bitterness of our departure from God, and drink of those black waters which tracked his path from the manger to the cross.

O, who can tell the burden of the curse which our Redeemer bore for us—the wrath of God—that wrath which would have weighed us down to hell!

Brethren, it was not alone in Gethsemane or on Calvary that this curse was endured: more or less it burdened every hour of his life of sorrow. That mystery of iniquity, which, like a blight in the atmosphere, taints and poisons all within and around us, hung like a pestilential vapour around the Redeemer's spotless spirit, and his soul within him sickened at every step he took. We are told of Lot, that when dwelling in Sodom—far as he was from being untainted by the evil of sin—he yet vexed his righteous soul, from day to day, with hearing and seeing the filthy conversation and deeds of the wicked. What must have been the anguish hourly endured by the immaculate Son of God in breathing the polluted air of our fallen world, in witnessing the depravity and guilt, in hearing the blasphemy and impiety which assailed him on every side? Nor was the loathsome contact with sin the only ingredient of the brook of which our Saviour drank. To his soul of pure love and compassion, the misery and woe which guilt has entailed were unfailing sources of the deepest anguish. He bare our griefs, and carried our sorrows. The moans of the suffering, the tears of the bereaved, the sighing of the afflicted were all portions of that draught which he stooped to drink. And is ingratitude painful from those we love and serve? Or is it bitter to be utterly alone and isolated in spirit, surrounded by beings incapable of entering into our feelings, or sympathizing with our sorrows? The Redeemer knew it all. The vinegar and gall, which his enemies gave him in his dying moments, were but a feeble emblem of the depth of grief which extorted from him the cry, "O Jerusalem, Jerusalem! how often would I have gathered thy children together, and ye would not!" Yet one more drop of Marah's pool was needed to fill up the Saviour's portion—the hiding of his Father's countenance, the withdrawal of sensible support and consolation. To what a depth was this, for God's beloved Son to condescend to stoop. The very dregs of sorrow were

* From "Sermons; with a Voice from Mines and Furnaces." By the rev. W. F. Vance, M.A., incumbent of Coseley, Staffordshire. Wolverhampton: Parke. London: Simpkin and Co. 1853 The extract we have given above will sufficiently recommend the valuable sermons which are contained in this volume. There is prefixed to it a very striking "Voice from mines and furnaces," exhibiting the condition of the labourers therein employed, and offering some important suggestions for their benefit. We invite attention to these suggestions. We shall hereafter transfer some of them to our columns. Meanwhile, we would express our hope that this volume may be widely circulated.—ED.

drained, when the "orphan cry of Immanuel shook the universe"—"My God, I am forsaken."

But why this dark mystery of a divine sufferer? Why was this stream of inconceivable bitterness tasted by the Son of God? He drank "of the brook in the way". It was in the way appointed for him by the Father, as our Mediator. Thus "it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering". So stood the eternal and immutable counsels of Jehovah: "When he shall make his soul an offering for sin, he shall see his seed." It was *the way*, God's way. No other way than this would have sufficed to satisfy the eternal Mind, and to glorify all the perfections of the Infinite. And the way of the Father was likewise the way of the Son. The counsel of peace was between them both. To glorify his Father was the Son's delight: "I delight to do thy will, O my God; yea, thy law is within my heart."

He drank of the brook in the way. And is there no brook in our way, appointed for us to drink of? We, who have, from our childhood up, drank in iniquity like water, shall we hope or expect to be altogether exempted in this world from drinking of the evil consequences of our own devices. Christ, our Redeemer, has opened for us a blood-besprinkled way to heaven. It is a plain way—the way that leads to everlasting life, indicated at once by his atoning sacrifice, and his example of suffering obedience. It is a safe way, it is a sure way—the way into the holiest by the blood of Jesus; but it is a narrow path, a path of difficulty, of self-denial, of suffering, of death. It is through much tribulation we must enter the kingdom of God. Christ has suffered for us, not only as our substitute, but as our exemplar. As he condescended to stoop to drink of the brook in his way, so must we, if we desire to be his faithful followers, stoop to drink of that brook which runs through our mortal pilgrimage. As, before his exaltation to God's right hand, he humbled himself to death, even the death of the cross, so must we be partakers in his humiliation, if we desire to share in his glory. "Ye shall drink indeed of my cup, and with the baptism that I am baptized withal shall ye be baptized." But, O brethren, how small a portion of the Saviour's cup is tasted by his followers! What are the ingredients in their draught, bitter as it may be, compared to those in the brook of which he drank? We are not called upon, blessed be God! to drink the dregs of the cup of trembling, the cup of the divine wrath against sin: they have been drained and wrung out by him. If we follow in his way, there is no death in our cup. It is bitter; but its bitterness is corrective, not judicial. There is no wrath mingled therewith; but its qualities are as those of medicinal waters—nauseous perhaps to the palate, but healthful and strengthening to the humble and penitent soul.

He drank of the brook in the way; therefore did he lift up his head. There was refreshment to the Saviour's fainting spirit even in that deadly draught. There was sweetness, invigorating joy, *commingled with the* bitterness of that brook. In *the multitude of the sorrows* which I have in my heart, thy comforts refresh my soul. The gloom and desolation of the dark way which he travelled was cheered by a heavenly radiance: there was a beam of celestial light which seemed to track out his vista to glory; and that beam was reflected back, even from the black waters. There was a joy set before him; a joy transcendently beyond the compass of any finite mind to fathom; a joy pure, sacred, sublime, with which a stranger dare not presume by speculation to intermeddle; which sweetened the bitterness of the brook; which caused the draught, otherwise so distasteful, to become a source of refreshment; which enabled him to endure the cross, and to despise the shame.

Was it sweet to do and suffer that which his heavenly Father had appointed for him? Was it sweet to drink of that cup put into his hands by One whose love could be comprehended by himself alone? Was it sweet to snatch myriads of immortal creatures from never-ending woe? to see them reconciled to a Father's love, restored to a Father's embraces, turned from darkness to light, renewed once more after that image which they had so fearfully despoiled, and finally exalted to glory with himself, that, where he is, there they may be also? Was it sweet to have the assurance that, in thus doing and suffering, he was the object of ineffable complacency and delight to the Eternal Mind of goodness and beneficence, fulfilling the prediction, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth"? Was it sweet to contemplate, in prospect, the entire demolition of Satan's empire; the total overthrow of the powers of evil; the consummation of the blessedness of his redeemed ones, snatched as brands from the burning; and the glorifying of God in the infinitude of his attributes and perfections? Such, we can have no doubt, is but a poor and feeble attempt at an outline, a mere approximation to the shadowing forth of those heavenly consolations which cheered the Redeemer's dark path, and sweetened his cup of suffering. This was a part of that satisfaction with which it was foretold that he should see of the travail of his soul. Therefore did he lift up his head in this life above the troubled waters through which his course was appointed him; and therefore, seeing that he humbled himself to death, even the death of the cross, hath God lifted him up; yea, "highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue should confess that Christ is Lord, to the glory of God the Father."

And for what purpose this glorious elevation of our loving and suffering Redeemer?—for what purpose, but that being thus exalted far above all principality and power, and every name that is named, he might, as the predicted recompence of his obedience unto death, lift up the hearts and spirits of his afflicted and contrite people to the same glorious elevation, verifying, in a sense, his own blessed words: "I, if I be lifted up from the earth, will draw all men unto me"? "He hath ascended on high: he hath led captivity captive: he hath received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them". "Wherefore lift up the hands that hang down, and the feeble knees, and make straight

paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed". Sorely tried and heart-broken penitent, in thy way to peace and everlasting blessedness there is assuredly a brook of sad and dark waters, which thine own corruptions have aided in embittering, and of which thou must certainly drink; for "thine own wickedness" must "correct thee," and "thy backslidings" must "reform thee;" but know thou, for thy comfort, that as surely have the infinite merits of thy Saviour mingled sweetness in thy draught, a sweetness vastly more than adequate to counteract the wormwood and the gall. The wood of his cross, if spiritually applied, will be found effectual to the healing of thy bitter waters.

As we are told of the prophet Elijah that, during the famine which desolated the land of Israel, he was commanded to drink of the brook Cherith (which signifies piercing), and that while so doing the ravens were commissioned to bring him daily supplies of bread and flesh for his support, so, while suffering under the long dearth of spiritual blessings which sin has entailed upon us, we are commanded to drink of a brook Cherith; but, at the same time, the promises of God are sent forth, as the birds of the prophet—messengers from heaven of divine support and consolation—to supply daily, yea, hourly, sustenance and refreshment to our otherwise famishing souls.

Brethren, if we are Christ's faithful followers, we are called to drink of a cup whose bitter ingredients in some slight degree resemble those of his portion; even so does the sweetness therein mingled partake of the same nature with that which mitigated his. Our way is that of God's appointment; and is it not sweet to have this conviction? Will he not lead us by a right way, that we may go to a city of habitations? Are not all his paths those of judgment and mercy to them that fear him, and is not all that he doeth well? Yes; our cup is mingled and put into our hands by a Father, whose tender love and compassion we can never rightly appreciate. And is it not sweet to accept it from him? Our way is the way of duty and holiness; and, in pursuing that path, is there not a satisfaction, compared with which the pleasures of sin are but as the crackling of thorns? "There is a way that seemeth right unto a man; but the end of that way is death". The intoxicating draught of sin is transiently soothing; but it leaves a deadly poison behind. Better, infinitely better, to drink of ten thousand sorrows in the spirit of Christ, than deliberately to taste one drop of sin's envenomed sweetness. Have we not the same divine consolations provided for us that the Man of sorrows had before? Is not his Father our Father, and his God our God? And have we not also the blessed assurance of his divine, yet human, sympathy, who trod out for us the way in which we were to follow him? May not his love and his comfort well suffice to sweeten the bitterest cup that we can ever taste? Have we not his own gracious promise that he will be with us, even to the end of the world? Yes, brethren, all the fresh springs of peace and refreshment, which gush into our little brook, are from him, or flow through him alone. "There is a river, the streams whereof make glad the city of God"; and that river issues from the throne of God and the Lamb. Surely it may be said of penitent and mourning pilgrims under the Christian dispensation, with even more truth and force than of the wandering Israelites—"They drank of that spiritual rock which followed them, and that rock was Christ."

CHRIST ON THE MOUNT*.

We speak generally of the sermon on the mount as though there were but one: a reference to the gospel of St. Matthew will show that there were two—one contained in the fifth, sixth, and seventh chapters; and the other occupying the twenty-fourth and twenty-fifth: the first of these was delivered to the multitude, and the second to his disciples only. In examining these discourses, we shall be struck with the difference that pervades them; not, indeed, a difference of spirit or doctrine (for that would be impossible), but yet a difference both in the kind of instruction as in the manner in which it is conveyed. The first may be looked upon as a dissertation on the real duties of man, in a large sense, as a divine comment on the law of Moses. But how awful does that law appear, when explained by the lips of such a Teacher! how holy a transcript does it now claim to be, from the mind of God himself! how intolerant of sin! how exacting, even in the inmost recesses of the heart, of uncontaminated purity! And, when we follow, step by step, the argument of our Lawgiver, we feel that the law of Moses was one which no man ever did, no man ever could, keep whole and undefiled!

We shall observe that the sermon commences with blessings. It proclaims the happy lot of those that are poor and little esteemed of men, if they be at the same time peacemakers, pure in heart, hungry and thirsting after righteousness; if they be meek and merciful. But these conditions are cumulative: they are all required, in order that the blessings may be obtained; and the subsequent part of the sermon leaves no doubt on the subject, for it denounces the most awful penalties of the law on those who in thought or wish or intent transgress the commandments. The words, the desires, the acts, all must agree. It will not be enough to have expressions of peace on the lips, while envy and hatred are gnawing at the heart: professions of purity will not be sufficient, unless the practice correspond; nor will even correctness of life avail us, if our wishes and desires are not under the restraint of the divine law. Humility, modesty, disinterested benevolence, a retiring and unobtrusive piety, a perfect confidence in the loving mercy of God, a spirit of prayer embodied in language the most searching and the most affecting—all are required, in order to entitle us to the blessings wherewith the sermon commences.

Before the lustre of a Christian character thus depicted, how fades the boasted righteousness of the scribes and Pharisees! How poor, how contemptible, appear their hollow and empty tra-

* From "Scenes in the Life of Christ: a Course of Lectures, &c." By the rev. H. Christmas, M.A., F.R.S., &c. London: Smith, Elder, and Co. We have already favourably noticed this work.—Ed.

ditions! How elevated, how illustrious, the code given for our guidance! But, when we have contemplated with wonder and delight the bright portrait of a perfect man, drawn by the hand of him who alone had attained to that perfection, our next thoughts are of discouragement and dismay. Who are we, and what are we, that the divine government should require of us such unsullied purity? What has our life to show for the past, and what hope have we for the future? Is there any human possibility of our being able to claim the kingdom of heaven and the inheritance of earth, the comfort of the Spirit, and the mercy of the great Supreme; to be called his children, and to be filled with righteousness; to enjoy hereafter a great reward in heaven, and the beatific vision of God? (Matt. v. 1-12). According to the laws laid down in this sermon, the word of God replies, "It is impossible." Our own consciences ratify the tremendous judgment; and the teachings of our Lord on the mount arraign us before the law of the Creator, to hear the awful sentence, "Depart from me, ye that work iniquity" (Matt. vii. 23).

Nor could the thoughtful-minded among the Jews come to any other conclusion, if the traditions of the scribes and doctors were to be swept away as so many flimsy sophistries. If the law was to be construed as having a spiritual meaning, coextensive with the literal—and Christ had demonstrated this with a force of argument utterly irresistible—then had that law concluded all under sin (Gal. iii. 22), that the promise by faith of Jesus Christ might be given to such as believe. And this appears to have been the great object of the first sermon—to vindicate the ineffable holiness of the law, and to point out by implication the utter incapacity of man to keep his commandments.

And yet how cheeringly beams forth the light of love from time to time, inculcating a faith that rests on the acknowledged goodness of God! "How shall he not much more clothe you, O ye of little faith!" (Matt. vi. 30). "Your heavenly Father knoweth what things ye have need of before you ask him" (Matt. vi. 8). "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. vii. 8). It was not as yet a full revelation of his gracious mission that he made to the multitude.

He was indeed the good Physician; but he went no further then than to indicate the dangerous and deceptive nature of the disease. He describes what are the powers of the healthy soul, only that we may compare them with our own wasted and debilitated energies; and yet, that we may not altogether despair, he speaks in cheerful tones. He reminds us of the healing efficacy of faith, and prescribes a prayer which would be altogether inapplicable, did our sinfulness preclude hope; and thus he leaves the sermon to work its own effect. The divine word is sown; it is taking root in many hearts; and, above all, it is scattering far and wide the impression that there was a foreseen provision under the old law, which could atone for sin—a provision foreshadowed by the *blood of bulls and of goats*, since those by themselves "could never make the comers thereto perfect."

And, as we behold that vast multitude dispersing, wondering in their hearts at all they had heard, we feel that the purifying influence has indeed come. Idol temples may have deformed the mountain and contaminated the groves; but henceforth there shall be no associations connected therewith save those of Jesus and his gospel. Brethren, our hearts have been mounts of corruption: we have bowed down to idols in caves of darkness which our own sins have excavated, and amid groves of superstition which our own carnal desires have planned. When shall the light shine, and the refreshing breeze blow in those recesses? When shall the word of Christ, which alone can purify them, be heard and obeyed therein? The divine records give us a solemn and momentous answer to the question. Those oracles point neither to the past nor the future: they tell us not that the sanctifying grace is removed, nor do they encourage us to hope that it will continue for ever to strive with our unbelief. "Behold, *now* is the accepted time! behold, *now* is the day of salvation!"

How sublime, too, is the view of human nature which is revealed to us in this wondrous sermon! Philosophers have talked grandly about our dignity and our destiny: they have pourtrayed the virtuous man in the most glowing colours; but even in their brightest pictures there were many gloomy shadows. Their representations were taken from fallen man; and, however idealized and exalted, the marks of the fall remained still about them. But Christ describes man as invested with the beauty of holiness and the glory of immortality. Angels are his servants for the gospel's sake. God is his Father, and Christ Jesus his Redeemer. Earth may hold him for awhile, for he has the business of heaven to transact here; but his life is hidden with Christ in God, and his home is at the right hand of the Father.

Once, again, let us follow the footsteps of the Lord as, accompanied by his disciples, he sought the retirement of the mount (Matt. xxiv.). He had prophesied the destruction of the temple; and they were anxious to know when these things should be. And, in answer to their queries, he announced to them what should be the signs of his coming—not that they might be able to tell the day and the hour; for these he had occasion, before they left him, to declare that he knew not himself. That mystery had the Father retained in his own bosom, and neither man nor angel was acquainted with it—no, nor the incarnate Word; but he gave them, nevertheless, the signs of his coming, and fortified their hearts against the perils and persecutions which were rapidly approaching them; and then, having replied to questions dictated by mere human desire of knowledge, he proceeds, by a series of parables, to illustrate the principles which shall govern the judgment of the last day.

The former discourse had been simple and unadorned, save by its own severe dignity; less figurative than such addresses usually were, and still are, in the east. "He spake as one having authority, and not as the scribes." Now his words flow on in a rich stream of varied illustrations; pictures of the most graphic character succeed one

another without intermission, till we have a clear and distinct idea of the mode in which the final justice of God shall be administered. We learn how our lives shall be examined, and how our hearts shall be tried; how our advantages shall be reckoned up, and our use or abuse of them rewarded, till the whole scene stands before us in all its tremendous reality, and we remain awe-stricken and spell-bound before him who shall be our Judge.

But, while there is this marked difference between the two sermons on the mount, there is one point in which we find an equally striking resemblance. Both keep back the full development of Christ's mission. We behold the Judge, terrible even in the midst of his mercy; but we do not, as yet, behold the Saviour. There are the fire and the knife, but where is the lamb for a burnt-offering?

It may be that herein is depicted God's mode of dealing with sinners. They must see, first, the requirements of his law; they must feel what truth it exacts from them "in the inward parts;" they must be made sensible of their own entire insufficiency; and then, with this oppressive sense of weakness and guilt, they must be brought to look on the great white throne, and to contemplate the Judge seated in all his awful majesty thereon. It is not till they feel their danger as well as their depravity, till they understand their true position as heirs of wrath and slaves of sin, that the gospel calls to them to cast down their burden at the foot of the cross, and to lift up their eyes to the Lamb of God.

It was as he was coming with his disciples from the mount (Matt. xxi. 9), after having performed there one of his most instructive miracles, that the multitude met him, and proceeded to escort him into the city with their shouts of "Hosanna!" He had despatched two of his disciples into a village over against them, and directed them to bring an ass, which they would find tied, together with its foal. It was immediately after this that the multitude, gathering themselves together, cast their garments in the way before him; and, strewing his path with palm branches, exclaimed, "Hosanna! blessed is he that cometh in the name of the Lord; hosanna in the highest." In this state, and with this triumphal procession, did they conduct him into Jerusalem; "and all the city was moved." Had it not been that this scene had been minutely predicted ages before, and as faithfully described by competent witnesses, we should almost suspect some exaggeration. Was it, indeed, "Hosanna" to-day, and "Crucify him" to-morrow! Can this exulting, half-adoring crowd, who are eager to acknowledge him as the prophet, be the same who but a short time after are clamorous for his blood? Nothing had occurred to change their views in the meantime. The good deeds which he began he also continued to perform. He added only more miracles of mercy, more lessons of wisdom, more revelations of love. Yes, they are the same. Those who one day choose, or fancy they choose, Christ, may be quite capable the next of choosing, in reality, Barabbas.

O willing and eager hearer of the word, trust not to the permanency of mere impressions. Thou art willing now to say, "Hosanna!" Some powerful text of scripture, some persuasive argument, the bright example of some saintly character, may have struck thy mind: the beauty of true religion may commend itself. But is this sudden zeal founded upon a sense of thy sinful nature? dost thou feel thy need of a Saviour? and art thou lying in lowliness before him? If so, shout boldly thy hosanna, cast gladly thy palm-branch: thou wilt not be allowed to cry out, "Crucify him! crucify him!" But, if the feeling be merely excitement, if there be not a faith founded on penitence from which it springs, then distrust, O distrust thy newly-awakened ardour. When circum-tances change, thou wilt change with them; and who shall say that thou wilt not prefer Barabbas to Christ?

But, if thus deeply interesting be his addresses to his disciples and his reception by the multitude, with what awe do we approach the contemplation of the Saviour's solitude! He, who taught day by day in the temple, abode by night in the mount of Olives. When the "business of his Father" had been finished for a time "among a crooked and perverse generation," he withdrew from the frequented sanctuary and the crowded city, to commune with his own heart and with his Father in heaven. Were it not that some revelation has been graciously vouchsafed to us of his prayers and his holy communion with God, we should not dare to draw aside that veil which shrouds the meditations of the great Mediator; but we do know that he prayed for us. Even before his passion had he become our Intercessor, bearing us and our necessities before the throne of grace: he besought for us strength of purpose, and preservation from the evil that is in the world. It was as though the near approach of his own departure had more powerfully recommended to his love those for whom he was about to die. How great was their need, since no less a sacrifice would be sufficient for them! How desperate their condition, but for his prayers continually ascending as fragrant incense before the throne of the Father!

And O what mighty visions must have passed across his mind during those nightly watchings! what voices from above must have spoken to him of "the glory that should follow!" and what outpourings of faith from the depths of his human heart must have replied. "Deep answereth," indeed, "unto deep"! Angels might, perhaps, be permitted to repair thither, to minister unto him, as they did in the desert; to overshadow with their wings the sacred spot of the Redeemer's rest, and to gaze with wondering awe on the incarnate Deity; they might, perchance, be permitted to listen to some prayer, to join in some divine thanksgiving, and then again be bidden to retire before the unveiling of deeper mysteries, and to leave the Son of God alone with the Father.

Nor was it without a reference to his character as our great Exemplar that he thus spent his nights in prayer and solitude. If we be not called to fast forty days and forty nights, to leave our homes, and to retire into a mountain apart, to refuse the blessings of the world, and, less carefully provided for than the foxes which have holes, and the birds of the air which have nests, to have no place where we may lay our heads, we still do require and must embrace opportunities of seeking

God in silence and in solitude. It matters comparatively little whether the vaulted roof of the sanctuary be over us, or whether we seek on the hill-tops, or in the wide fields, communion with him who made us. The trees of the forest may be pillars in his temple for us, and their thick foliage may form a fitting tracery over our heads; or we may go into our chamber in secret, and, when we have shut the door, we may pray to our Father which seeth in secret. But, in whatever way circumstances prescribe to us the following of our Lord's example, we must have our seasons of retirement from the world; and at such periods will not our faith be strengthened and our hopes enlarged by the recollection that he, who offered up his prayers for us on the mount of Olives, still liveth to make intercession? Were it not for this, how should we dare to bring our sin-stained souls before him, in whose sight the heavens themselves are not clean, and who chargeth his angels with folly?

God's presence, at those times when we seek him in secret, is manifested in a very different manner from that in which he reveals it to us when two or three are gathered together in his name. In this latter case we are recognizing our position as members of a church, of the body whereof Christ is the head: we are links in a chain, parts of a series, soldiers in an army; and our great Head and Captain and High Priest blesses the common services of his people, each to each, and collectively to all. We feel our common strength, and mourn over our common weakness: we exult in the promises made to us as a host, and pray that God would make up the number of his elect, and hasten his kingdom. There is a fulness, a richness, and a volume in the abundant manifestation of the Lord to his assembled worshippers. It is like a concert of a thousand instruments, a tide of celestial harmony. We see in a clear light the bright panoply of Christ's legions; and faith, no longer whispering, points to the church, and shouts with fervid exultation, "Her foundations are upon the holy hills!" (Ps. lxxxvii. 1).

On the other hand, when the Spirit of God deals with us in secret, and especially if it be by our own devout invitation, it is to search and examine us, to prove the grounds of our faith, and to ascertain the reality of our progress: it is to enlighten us as to our individual difficulties, and to comfort us under our individual afflictions. How many a Christian has been satisfied with his condition, till, in secret, the Holy Spirit has revealed his manifold deficiencies! he has been sliding backward, while he fondly imagined he was making great progress. If we are at any time inclined to be at ease in Zion, it is a sure sign that we need secret communion with Zion's Lord. How many a believer has been sore perplexed and troubled by his spiritual adversary till he obtained a secret audience of his great Captain! and then he learned what arms to use, and how to repel with most effect the insidious attack. How many a follower of Christ has deemed himself forsaken and almost forgotten, till he has gone in quietness and solitude to meet the Lord! Then what *divine love has been manifested* to him! how has *he repented of his unbelief*, and resolved that this high and holy privilege of going alone to Christ should no longer remain in desuetude!

It is with a striking propriety that the example of our Lord, thus given us, is made more efficacious by the precepts he has promulgated. We are not only taught the need of retirement and self-examination, but we are furnished with those aids which it requires. In the sermon on the mount we have the Christian character delineated; we are able to compare our own thoughts, hopes, wishes, and feelings with those which become the children of God. And, when we find how unutterably we fall short of that standard, we are again reminded of the Mediator's prayer for us, and of that which he has taught us to use.

Wonderfully complete is every part of our divine Master's example. He never reproves without giving the power to amend: he uses no weapons save the word of God, whereof he is himself the blessed incarnation; and the sword of the Spirit, like that of the fabled hero of old, heals the wounds which its own edge has inflicted.

(Dr. Mason Good.)

DEATHS OF EMINENT CHRISTIANS.

No. LXIV.

DR. MASON GOOD*.

(Died 1827, aged 63.)

Dr. Mason Good was remarkable for his piety and extensive attainments in literature. He possessed high intellectual endowments, which were made instrumental to the benefit of others. His principal works are, "A new Translation of the Book of Job," "Solomon's Song," "The Book of Psalms," and "The System of Nature," a recent publication: to these may be added several medical treatises of great merit, and some minor publications, all characterized by talent and industry. To his own family he avoided speaking particularly of himself, and of those sufferings which it is now known he must have endured for some time previous to his departure, knowing the distress it would give; but to others he frequently spoke of his declining health, yet rather gently intimating, than openly declaring, what the issue would be. During his last illness, extreme pain incapacitated him from talking much; but he was sometimes heard to utter broken sentences, such as

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

"O, the folly of putting off religion to a dying bed!" without seeming to have any immediate reference to his own case, because he expected, at this time, to recover from the present attack. Again: "O the vanity of human learning!" The person, who sat up with him in an earlier part of this illness alone, says that great part of the night was spent in prayer. Sometimes he would speak; and the purport of his observations, we have reason to believe, was an exhortation not to put off religion. After solemnly blessing his grandson, in the name of the Father, and of the Son, and of the Holy Ghost, he added instantly, "Now no more: go."

He afterwards said, "I have taken, what unfortunately the generality of Christians take, the middle walk of Christianity. I have endeavoured to live up to its doctrines and duties; but I have lived below my privileges. I have had large opportunities given me; but I have not improved them as I might have done. I have been led astray by the vanity of human learning, and by the love of human applause." And, when asked by the clergyman in whose parish he died, whether there were any things in particular that he would wish him to pray for, he replied, "I want to be more humbled under a sense of sin: I want more spirituality, more humility." "No man living," said he, a short time previous to death, "can be more sensible than I am that there is nothing in ourselves in which to trust, and of the absolute necessity of relying on the merits of Jesus Christ." He often repeated the text, and dwelt upon it with evident satisfaction, "Jesus Christ the same yesterday, to-day, and for ever;" and, when the power of distinct articulation was gone, and he was almost in the action of death, and his kind clerical friend said to him, "Behold the Lamb of God!" he added, with an effort that surprised those around him, "who taketh away the sins of the world;" and these were the last words he intelligibly uttered.

Reflection: We could much desire that all the thoughtless and profane, all the sensual and worldly-minded, who are now putting off the work of repentance to a dying hour, might have been present in the chamber of this dying Christian, to have heard his earnest entreaties that they would no longer postpone the work of penitence and reformation to that period, when the soul is too much harassed and oppressed with the intense sufferings of the body to give attention to things spiritual and eternal.

Juvenile Reading.

HINTS TO THE YOUNG, FROM AN OCTOGENARIAN.

CARES, fears, hopes, alternate from youth upward; and then—death. "Such is the life of man; such has been my life; such will be yours, and such your children's after you. Men think that one generation will learn wisdom from another, and so find out how to blunt the scythe of time, and to get the upper hand of him; but not so: all begin the race from the beginning, and each runs it for himself; for so God hath appointed. I liken your past life to the wind, that, in the spring time, when the corn is green and the lark sings over it, roars and rages among the young trees as though it would uproot them. But the winds are heaven's ministers: and so are the storms of life to youth. And, as the winds cause the young trees to strike their roots deeper, and to fix them more firmly against the coming of winter, so it is with the storms of life: they do but lead the Christian to seek a sure foundation against the coming of those days of which it is said, 'I have no pleasure in them.' Believe me, young man, and I say it from my own experience, the cause of the host of troubles that oppress the heart of youth is the having fixed all their desires and hopes upon one darling object, and then thinking hard thoughts of God, as though he did great injustice in having appointed for them not that which they fondly lusted for, but another. Thus men move in a perpetual circle, like a sheep with the staggers, that dashes his head against the wall, and dies" (The Village Astronomer).

Can I desire any thing better than that my young readers, and myself too, may be of the mind of the African boy, whose artless and unlearned petition was, "Lord Jesus, my heart bad too much. Me want to love you, me want to serve you; but my bad heart will not let me. O Lord Jesus, me cannot make me good. Take away my bad heart. O Lord Jesus, give me a new heart: me sin every day: pardon my sin. O Lord Jesus, let me sin no more." (This confession was overheard by the rev. W. Johnson at a private meeting of Christian Africans, gathered at Regent's Town, Sierra Leone, Jan. 18, 1818).

S.

Weekly Almanac.

"Jesus, perceiving the thought of their heart, took a child, and set him by him."—LUKE ix. 47.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to our children, that they may be born again, and be made heirs of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen (adapted from the Office for the public Baptism of Infants).

OCTOBER.	MORN. LESSONS.	EVEN. LESSONS.
23. Twenty-second Sun. aft. Trinity	Prov. ii. / Luke ix.	Prov. iii. / Ephes. iii.
24. Monday	Eccles. ii. / Luke x.	Eccles. iii. / Ephes. iv.
25. Tuesday	Eccles. iv. / Luke xi.	Eccles. v. / Ephes. v.
26. Wednesday	Eccles. vi. / Luke xii.	Eccles. vii. / Ephes. vi.
27. Thursday (Fast) ..	Eccles. viii. / Luke xiii.	Eccles. ix. / Phil. i.
28. Friday (St. Simon and St. Jude) ..	Job xxiv., xxv. / Luke xiv.	Job xlii. / Phil. ii.
29. Saturday	Eccles. x. / Luke xv.	Eccles. xi. / Phil. iii.

TO PARENTS.—"There was a time when the

'Divine One' stood on earth, and little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. And has it not always been so? Do not even we too, with our harsh and unsubdued feeling, our worldly and unscriptural habits and maxims, stand like a dark screen between our little child and its Saviour, and keep even from the choice bud of our hearts the sweet radiance which might unfold it for paradise? 'Suffer little children to come unto me, and forbid them not,' is still the voice of the Son of God; but the cold world still closes around, and forbids. When, of old, disciples would question their Lord of the higher mysteries of his kingdom, he took a little child and set him in the midst, as a sign of him who should be greatest in heaven. The gentle teacher still remains to us: by every hearth and fireside Jesus still 'sets the little child in the midst of us.' Wouldst thou know, O parent, what is that faith which unlocks heaven? Go not to wrangling polemics, or creeds and forms, but draw to thy bosom thy little one, and read in that clear trusting eye the lesson of eternal life. Be only to thy God as thy child is to thee, and all is done. Blessed shalt thou be indeed, 'when a little child shall lead thee'" (Mrs. H. B. Stowe).

"Children our kind protection claim;
And God will well approve,
When infants learn to lisp his name,
And their Redeemer love.
Be ours the bliss in wisdom's way,
To guide untutored youth,
And bend the mind, too prone to stray,
To Jesus and his truth.
O Spirit blest, thine influence shed,
And on our labour shine:
Be thine the food on which they're fed,
And all the glory thine."

S.

"THEIR ROCK IS NOT AS OUR ROCK:

A Sermon,

By the Rev. James Mackay, B.D.,

Incumbent, and one of the Chaplains to H.M.'s troops at Fort George.

Deut. xxxii. 31.

"Their rock is not as our Rock, even our enemies themselves being judges."

These words form part of the song of Moses, which God intended to "be a witness for himself against the children of Israel," if they should prove rebellious. God in Christ has in all ages been the Rock of his people; and under this figure he is frequently spoken of, both in the Old and New Testaments. "Who is God, save the Lord? and who is a Rock, save our God?" "The Lord liveth, and blessed be my Rock; and exalted be *the God of the* Rock of my salvation:" "There is none holy as the Lord; for there is none besides thee; neither is there any Rock like our God:" "They remembered that God was their Rock, and the high God their Redeemer." Again: "They drank of that spiritual Rock that followed them; and that Rock was Christ."

I. First, then, as "our Rock," Christ is a Fountain; a fountain of living waters; a fountain from which we may drink, and be refreshed; a fountain in which we may wash, and become clean. Of this Fountain all may drink: "Ho! every one that thirsteth, come ye to the waters; and he that hath no money." These waters are not to be purchased, because their value is above all price; but "whosoever will, let him come, and drink of the water of life freely." Here are the waters of salvation, rivers of righteousness flowing from the smitten Rock, which is Christ. Do ye thirst after righteousness? Then, "come ye to the waters." We are all poor indeed before God; spiritually "wretched, and miserable, and poor, and blind, and naked." But God is rich — rich in mercy, rich in grace. He needs not that we should give him anything, even if we had it to give. But we have nothing. He knows this; and salvation is offered freely, "without money and without price." If the hot winds of the desert have parched your tongue, and you are ready to faint on the burning sand, here is a pure fountain in the side of the rock! It is for all thirsty travellers. You are welcome to drink: a king is not more welcome. You are one of those for whom the fountain was "opened." When you have tasted the water, it will give you new life. It will refresh you: it will strengthen you: it will quench your thirst: it will give you health: it will renew your youth. It is the same water that flows by the streets of gold in the heavenly Jerusalem—the river of the water of life. If you drink it here, you shall drink it there, where Christ hath gone "to prepare a place for you."

Surely, then, if all this is true, "their rock is not as our Rock, even our enemies themselves being judges." This is the only rock that contains a living fountain. They hew out for themselves cisterns, broken cisterns that hold no water; cisterns to catch the uncertain showers from passing clouds. Their rock, wherever it may be, has no living Fountain, no pure water, but only some stagnant, shallow pools; and even these are often dry. O, surely, "their rock is not as our Rock, even our enemies themselves being judges."

II. As "our Rock," Christ is a shadow from the heat. He is not only "as rivers of water in a dry place," but he is also "as the

shadow of a great rock in a weary land." It is only the pilgrim who has felt the scorching heat of the torrid zone that can feel the beauty of this figure. After traversing the desert for many weary miles with hot feet and feverish brow, the atmosphere like an oven heated by a furnace, no cloud in the sky, no lofty object on the earth to cast a shadow, and screen the exhausted frame of the traveller, to find at such a time a great rock, towering grandly above the waste, and stretching its broad shadow on the plain—what discovery can be more cheering? what sight more refreshing? Christ is that Rock. With all the majesty of the rock of Horeb, facing Sinai, clothed in awful thunders, he rises to the view of the way-worn pilgrim; and his is indeed "the shadow of a great Rock in a weary land." Many a drooping, panting soul has found sweet repose in that shade, after a feverish journey, in a scorching atmosphere, over torrid wastes, and has realized the power of the psalmist's words: "The Lord is thy shade upon the right hand: the sun shall not smite thee by day, nor the moon by night: the Lord shall preserve thee from all evil: he shall preserve thy soul" "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Many a one has then been reminded of the words of Isaiah: "There shall be a tabernacle for a shadow in the daytime from the heat;" and again: "In the shadow of his hand hath he hid me;" and again: "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them; even by the springs of water shall he guide them." The same great Rock, in whose shadow the Christian is screened from the overpowering heat, furnishes also a fountain of living water for his refreshment; and, when he compares his own happy lot with the condition of those who disbelieve the report that such privileges really exist, and therefore pursue a different path, he is constrained to exclaim, "Their rock is not as our Rock, even our enemies themselves being judges."

III. As "our Rock," Christ is a Refuge (Ps. xxvii. 5). When we are pursued by divine justice, in the Rock we find a sanctuary. There we are safe. So long as we continue there, we are beyond the reach of the law; we enjoy the benefits of the covenant of grace; we are encompassed with mercy, as with a wall. "Lead me," says David, "to the Rock that is higher than I; for thou hast been a shelter for me." Believers are hid "in the clefts of the Rock." There they find "an hiding-place from the wind, and a covert from the tempest." There God himself has provided for them a Refuge; and, while they abide there, the storm of divine wrath, which is to sweep away all the impenitent, shall not reach them. This is salvation. The tidings that there is such a Rock, and that we are invited to hide in the clefts of it, this is the gospel. But this will not be good news to men, unless they believe that out of the Rock they are in danger. Before a sinner can really in his heart love and value the gospel, he must be deeply impressed with the conviction that he deserves the wrath and curse of God, and that out of Christ he is in imminent danger of perishing. If he is truly convinced of this, and at the same time believes that the gospel is designed for him, then he must regard the message as good news, and welcome it as such, and be grateful for it as such, and avail himself of it as such. His hard heart will be softened, when he contemplates the amazing condescension, love, and mercy revealed in the plan of salvation. He will hasten to take refuge in the cleft of the Rock.

"Rock of Ages, cleft for me,
Let me hide myself in thee."

There he will sing praises to the Lord for his goodness, and his wonderful works to the children of men: there he will perceive that life and immortality have indeed been brought to light by the gospel: there he will comprehend the marvellousness of his escape, and see more fully the magnitude of his former danger: there love, joy, peace, and all the fruits of the Spirit will develop themselves in his thankful heart: there he shall "suck honey out of the Rock," and bless God for its nourishment and its sweetness. And, trusting firmly in the promises of the gospel, he will rejoice in the impregnable security of his position, and express his confidence in the triumphant language of David's psalm: "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "The Lord of hosts is with us: the God of Jacob is our refuge." He who can sing this will be ready with his whole heart to break out into the words of that other song: "Their rock is not as our Rock, even our enemies themselves being judges."

IV. As "our Rock," Christ is a fortress. David says: "Be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress." "In God is my salvation and my glory, the rock of my strength; and my refuge is in God. Trust in him at all times, ye people." We enter into the Rock as a refuge where we may hide

ourselves. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." But, besides hiding ourselves in the Rock as in a refuge, we are called upon to resist our enemies from it as from a fortress. We must "be strong in the Lord, and in the power of his might; putting on the whole armour of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are required to "watch" on the battlements of our fortress, to "stand fast in the faith", to "quit us like men", to "be strong." We are required to "endure hardness, as good soldiers of Jesus Christ." "Therefore, let us not sleep, as do others; but let us watch and be sober." As watchful soldiers of Jesus Christ, prepared for the enemy, it is our duty to "walk about Zion, and go round about her, to tell the towers thereof, and mark well her bulwarks." "Turn you to the stronghold, ye prisoners of hope," saith the Lord. And who is to fight for them in the stronghold? Who shall give them strength to resist the enemy? "The Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them." "And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness!" "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight, because the Lord is with them."

Do we not often feel, brethren, as if our spiritual enemies were too strong for us? Forgetting that they are our enemies, do we not often drink of their deadly wine, and throw aside our armour as an encumbrance? And then, intoxicated with the deceitful "pleasures of sin," how degraded we become! how unworthy to be called "good soldiers of Jesus Christ"! This is true, alas! too true; and the reason is plain. We do not abide in the fortress: we do not trust in the strength of our Rock. Relying on our own strength, and dreaming that our own prudence will avert all danger, we wander away from the stronghold, we suffer ourselves to be allured into the enemy's camp, thinking that we shall find no difficulty in returning. But is there not danger that we may never return? Have not many, who was once safe in the Fortress, *gone forth and perished*? "The secret place of the Most High" is our Rock, our Stronghold, our Fortress. It is "secret" to the world, because discerned only by the eye of faith: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"; and none but he shall have this privilege. If we do not dwell in the Fortress, the Fortress will not avail us. If we do not abide in Christ, the arm of the Almighty shall no longer be stretched forth to protect us as his children. In Christ we are for ever safe: out of Christ, we are in momentary danger. Verily, "their rock is not as our Rock, even our enemies themselves being judges."

V. As "our Rock," Christ is a sure foundation. David says, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a Rock." This Rock is Christ. He is the only sure Foundation. He himself contrasts, in a parable, the "wise man" who built for eternity upon a rock, and the "foolish man" who built upon the sand. And "thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." "Other foundation can no man lay than that is laid, which is Jesus Christ." "Christ is the Foundation upon which the church is built, the Foundation of all the hopes, and comfort, and happiness of the people of God, the Foundation of the covenant of grace made with the church, and of all the promises contained therein. He is a sure Foundation, on which his people may securely rest, one which will not fail them, or deceive them*."

Is this Rock, brethren, our foundation? Are we building thereon our hopes for eternity? Some build their hopes on a vague idea of the mercy of God, without reference to Christ: some build on their own instinctive benevolence: some build on philosophy: some build on one falsehood, some on another. Are we building on any of these sandy, treacherous, shifting foundations? or do we build, like the wise man, upon the Rock? If we build upon Christ, then our happiness shall be as permanent as its foundation. The rain may descend, and the floods may come, and the winds may blow, and beat upon our house; but it shall never fall; for it is founded upon the Rock. O! then, "let the inhabitants of the Rock sing, let them shout from the top of the mountains: let them give glory unto the Lord"; for, however much the world may be disposed to scoff and sneer, in the flush and sunshine of temporal prosperity, even those

* Cruden.

who have steeled their hearts against the reception of Christ's gospel will be compelled, in their more reflective hours, and especially in their days of darkness, to allow that "their rock is not as our Rock, even our enemies themselves being judges."

And days of darkness will come, when sickness closes the avenues of sensual delight; when bereavement makes the desolate heart a house of mourning; when reverses of fortune strip the gay world of its manifold attractions, and reveal to the disappointed votary of fashion the hollowness of much that passes among men for friendship; when the tedious hours creep slowly, and the voice of mirth is hushed, and the pleasures of sin float away from the stranded wreck, like drift-wood on the ebbing tide. Then comes reflection: the soul looks in upon itself, and back upon its career of folly. The seeming gold is discovered to be only tinsel. The secret motive power of gay society is found to be only selfishness. The applause of the crowd, still echoing in memory, jars on the soul's ear, like sounds from a broken trumpet. From a miserable present, the thoughts revert to a mis-spent past, and anticipate a gloomy future. Too often it happens, at such a time, that the Spirit of God is still resisted; and adversity, though sent as a medicine, is not followed by spiritual health. The soul becomes stagnant, and loathes itself. Yet, although the heart rejects the gospel, reason confesses that it must be a blessed thing to be able to trust in the Rock of Ages, to drink of its living waters, to lie down to rest in its refreshing shadow, to find in its clefts "a refuge from the storm," to dwell in it securely as a Fortress of strength, that bids defiance to the skill and the force of all assailants, and to build upon it as on a "sure Foundation," a Rock that never can yield or wear away. Reason allows that this is a glorious faith, and observation proves that it has a sustaining power possessed by no other known principle. Even in the glare of temporal prosperity, worldly men (if they are thoughtful) cannot fail to see this; although it is in the darkness of adversity that they are most likely to consider and feel it. So that nothing can be more true than the words of the inspired song: "Their rock is not as our Rock, even our enemies themselves being judges."

One other remark remains to be made in conclusion.

Christ "our Rock," is a "rock of offence" to his enemies. St. Peter says, "Unto you, therefore, which believe, he is precious"; but "a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient." The doctrine that Christ by his sacrificial death hath "obtained eternal redemption for us" is a stone of stumbling to the wisdom of the world. The Jews stumbled at it because they could not believe that Jesus who was born in humble circumstances, who lived in poverty, and died upon the cross as a malefactor, could be their Messiah, the Prince who "abideth for ever." The Gentiles stumbled at it, and still continue to stumble, because they would not believe in the resurrection of the body, because the doctrine of the cross of Christ seemed foolishness to their philosophy, and because the purity of heart inculcated by the gospel condemned alike their principles and their practice. The same causes still produce the same effects. Christ, as our atoning Saviour, is still "a stone of stumbling and a Rock of offence" to multitudes of Jews and Gentiles, and even to many, alas! who have been baptized into Christian privilege, and bear the Christian name. How few among us can say truly, that "this Rock is our Rock"! How many habitually, practically, and deliberately "deny the Lord that bought them"! And yet we may ask, in the language of scripture, "Where are their gods, their rock in whom they trusted?" "O that they were wise, that they understood this, that they would consider their latter end!" For then would they repent, and turn unto the Lord; then would they confess, and forsake their sins, and find mercy, convinced that "their rock is not as our Rock, even our enemies themselves being judges."

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough Square, Fleet-street.

No. LXXXV.

THE FOOL.

"Designed by nature wise, but self-made fools."
COWPER.—"TIROCINIUM."

There are few terms more commonly misapplied than the above. It is too often applied where there is little to justify the application of it; or, at all events, the term is a hundred-fold more applicable to multitudes who imagine themselves wise, than it is to those to whom it is appropriated. It is commonly applied to them who are defective in understanding, who labour under natural impediments. But, in regard to such persons, there is one circumstance which should always save them from the imputation of this term (in its offensive sense), which is, that they are as the Almighty Disposer of all things has made them. The or-

lamity is not one that has been brought upon them by themselves, or through any fault of their own. It is their misfortune, and not their fault, that they are as they are. To reproach a man with his natural and unavoidable defects and infirmities, is to reproach the God who made him what he is; and, if our own lot is happier, if we enjoy our faculties in full and unimpaired vigour, it is not because we deserved it. The Lord might just as well have dealt with us in the same way as he has with them. But, in point of fact, the conduct of many who are afflicted in this way* is such as should exempt from them the contumely and scorn implied in the epithet "fool." Their conduct is often just what it should be in their circumstances—quiet, passive, patient, submissive, unpretending; as of persons who were conscious of their defects; as if they knew and felt themselves incapacitated for filling their place in the great theatre of life. And we find them, under this consciousness, shrink from it, and retire into obscurity.

But there are thousands to whom the epithet "fool" is far more applicable than it is to them. For what is it that constitutes a man a fool? Is it not profound and amazing self-ignorance? Is it not his aspiring after what he is totally unfit for? Is it not an utter mistake as to his real powers—his proper strength and resources? Is it not his despising the part which God allotted him? If this be what constitutes a fool, we have enough to whom the epithet is applicable. Only let us try.

This, then, is a (so called) intellectual age. There never was a time, probably, when so many thought themselves clever and intellectual as now. Intellect, superior intellect, is the ambition of thousands. This accordingly is the age of critics and would-be philosophers. Take, then, some of the critics of our day, some of the severest critics, the most captious and disdainful, the hardest to be pleased, the most dogmatic and authoritative, and let us examine what are their pretensions to this title? Now, a critic should, as all confess, be a man of some reading and information, a man of taste, somewhat of a reasoner: he should have some knowledge of the subject he criticises. He should at least be able to discover the drift and aim of the writer, or speaker, or preacher: he should know something of the structure of language: he should be acquainted with the rules of composition: he should be competent to discover the connexion and dependence of the various parts in a writing, as an artist judges of the various parts of some work of art: he should possess taste, fancy, feeling, judgment. Now, if, instead of all this, we find your critic to be one who is destitute of every accomplishment and gift of this kind; who is ignorant alike of the classics and the sciences, of history, of geography, and even of grammar; who knows no language but his mother tongue, and that not grammatically; who has not the slightest conception of what the writer's aim or object is—if we find such assuming the office of the critic, and passing severe judgment on books and speeches and sermons, without understanding them, in whole or part, whose whole ability for the office is that of a child who is caught by a tone of the voice or by an unusual word, surely such persons deserve the name of "fools"; and there are many, many fools of this kind, if such shallow pretence and contemptible self-ignorance entitle any to this honour.

Again: we have fools of another kind. This is an age when thousands boast themselves of their skill and penetration in "reading character." The sciences of physiognomy and phrenology (that medley of materialism, folly, and absurdity—the science of dreamers and idlers) are the rage of the day: all are physiognomists now-a-days, and phrenologists. Now, perhaps, of all the arts in the world, the most difficult to master is that of the physiognomist. What a profound observer of human nature said is true: "There is no art to read the mind's complexion in the face." It is literally one man, I had almost said, in a million, who can really read character in the look; because the acts and endeavours of men are employed to hide their real feelings and thoughts (for what would be the state of society, if every thought that passes in the mind were written on the forehead?); and the man who can penetrate all the disguises which are employed to conceal them is one man in a million. He must be a man endued with rare natural talents, as well as favoured with extraordinary opportunities for the study of human character. A Napoleon, for example, may have been a physiognomist; though, I believe, he never boasted of it. It is said, however, that he read character with great precision. But what a man was he! What vast natural advantages, and what unparalleled opportunities had he for acquiring the art! In the first place, a man of the most extraordinary natural talents that the world, perhaps, ever saw; from his very boyhood excelling every competitor, enforcing the respect of his masters as a youth of rarest endowments, and one formed for an extraordinary fate; then, from the very commencement, placed as it were on the great thoroughfare of life, surrounded by characters of every variety, and even compelled to study them, to be on his guard against duplicity, treachery, and dissimulation; besides this, the most thoughtful, profound, and patient of all calculators, a man placed at the head of millions, whom he was in self-defence compelled to be ever studying. Here were advantages and facilities for acquiring proficiency in the art of physiognomy! and yet he was at times mistaken in his interpretations of character: the human face, that strange index of the soul, baffled even his powers of penetration to decipher it. A Wellington may have been a physiognomist, though with his native modesty he never pretended to it, and hardly ever, in an opinion he formed of any, exercised the function; for no one ever judged so little by look as he did, or so exclusively by actions.

But who are your physiognomists now-a-days? The most shallow, ignorant, superficial, inexperienced of all persons; mere dreamers, with little, if any, practical experience of life; who have no rules to direct them but whim, fancy, caprice. They like or dislike an individual, they cannot exactly tell why. But this is enough to warrant their conclusions. Hence the preposterous mistakes commonly made by such persons; hence their total misconception of their true character, while they are duped and

* It is a pleasing feature of the times that the general sympathy has been lately excited in behalf of this department of man suffering

be-fooled in a thousand ways, often infatuated with a smooth face which conceals great depravity, often disgusted and prejudiced by a rough face which conceals an honest, pure, and upright nature. The bad man, who has sufficient effrontery and self-command to look bland and gentle and calm, is, perhaps, thought insinuating and fascinating. The honest-hearted but diffident man, who lets his feelings appear, is disliked and thought to betray secret guilt. The shade of sorrow is mistaken for the clouded brow of evil passions; the blush of diffident and ingenuous modesty mistaken for the blush of guilt; the calm and self-collected air of hardened profligacy mistaken for the sweet composure of innocence. The whole theory is contemptible. O the folly, the absurdity, the shallow pretence of half (far more than half) your phrenologists and physiognomists of the present day! Alas! what sad work do these grown-up children make of it, when they begin to meddle with what is so much above their capacity. But, indeed, it may in a general way be observed as a strange warp about human nature that you find men in this life, by some odd peculiarity, always aspire to the part which they are most of all unfitted for. The shallow would fain be thought profound: the ignorant would be supposed a man of erudition: the simple would be thought sharp and penetrating: the fool would be thought a philosopher; and that task, which the wisest men shrink from as the most formidable, we find the most shallow to boldly venture upon. Hence this fancied cleverness, this supposed skill in reading character becomes a vehicle, or rather an outlet for ill-nature and spite and malevolence: hence the many groundless prejudices that are conceived, and the equally groundless partialities that are formed. This imaginary skill in reading character has been the occasion of endless alienations and prejudices and dislikes, which would not have existed if men had not, in their egregious self-conceit, fancied themselves great proficients in an art in which they were utterly unskilled. These are fools—physiognomist and phrenologist fools.

Once more. Take the case of those—and they are a large number—who aspire to other and higher spheres of action than God's providence has allotted them. They are discontented with their present situation in life. They think those situations beneath their abilities—that they are fitted for something higher and better. But what is their qualification? Is it superior talents, remarkable intellect, extensive information? Is it great powers of application? unwearied, patient industry? Alas! the very aspiration itself shows them to be destitute of all these. They are restless, idle, impatient in their present place; and is it likely that they would be fitted for a situation which would require tenfold the labour and industry and patience needed for their present one? If they were put into the situation they aspire after, they would find themselves as unfit for it as a child would be to govern a state. These deserve the name of "fools."

I might easily enlarge in this strain, and multiply such instances of folly and infatuation and self-ignorance. I might tell of those who fancy themselves quick, clever, and discriminating, because they can swallow the most monstrous, incredible, and absurd rumours, the most miserable gossip, scandal, and twaddle that ever slander set afloat; who believe as gospel what one would fancy an idiot could see the fallacy and absurdity of, and many a born idiot would see it; who believe that the best, the holiest, the most conscientious, and self-denying men that ever brought honour to their divine Master's cause, have been secretly addicted to the worst vices that stain humanity*; who believe that men, whose labours must have obliged them to toil like galley-slaves, and to live like hermits, in order to maintain the vigour and clearness of intellect which could produce such results—men who accomplished more in a week than their slanderers in a year—have, nevertheless, had time to give to the lowest debaucheries which weaken and destroy both mind and body; and who can believe that men could lead the most laborious and self-denying of all lives, could give up all the heart holds dear; could encounter scorn and hatred and persecution and death here, with the prospect of perdition hereafter, and all for the satisfaction and pleasure of playing the part of a hypocrite and deceiver.

O the absurdities of men that have fancied themselves wise and penetrating! O the shallow self-ignorance, the folly, the smattering that is mistaken for wisdom and learning! If things were seen in their true light, what changes should we see take place! How would hundreds descend from the chair in which shallow self-ignorance had seated them, to take their place in "the lowest room"! The first step to wisdom is to know one's self; and, could we bring men to know what they are, how happy would be the result! how promotive would it be of contentment and peace and good order, and every other social virtue! Then should we find hundreds, who now disgust by their self-ignorance and self-conceit, exact our esteem by their unaffected modesty. Men would be content with their own proper departments, and patiently abide in the same, and desire to be useful in the same. They would not aspire to what they were both by nature and habits unfitted for, or meddle with what they did not understand. They would know their powers and capacities, and conform themselves to them. This is the lesson which our holy religion teaches men. It is infidelity that makes men heady, vain, high-minded, self-ignorant, and foolish. Christianity makes them wise and sober-minded. It gives them "a right understanding in all things." Wherever it reigns, whether in families or individuals, it gives this sobriety of mind; for its motto is, "He that humbleth himself shall be exalted:" "Mind not high things; but condescend to men of low estate." "Let no man think more highly of himself than he ought to think, but let him think soberly." Therefore it makes men self-diffident, slow to judge, averse to scan motives, slow to criticise, slow to physiognomize, slow to phrenologize. It makes a man conscious of his own deficiences, and proportionally loath to judge others; for it is that system which beyond all others gives the wisdom of meekness, and the meekness of wisdom.

* This has been done in multitudes of well-known cases by the "clever." "The very butt of slander," &c. (see Cowper's "Hope."

THE SALE OF MASSES*.

DURING this perambulation, I was struck with surprise at the great number of priests assembled in this spot, some standing in groups, some sitting on chairs and benches, some walking up and down, as I myself was doing. One of these last, after having eyed me attentively, muttered, as he passed, some words, evidently addressed to me; but the meaning of which I could not catch. Could he be my man? Under this impression, I managed to pass very near him on my first turn, when he again spoke to me. This time I did not lose a word of what he said. "Any masses, sir? very cheap." I could make nothing of it; and he, no doubt, seeing as much by the blank hesitation of my countenance, turned, and walked away. It was not till some time afterwards, that by inquiry and personal observation, I came to learn the meaning of this priest's words, and the motive which brought so many of his brethren to that place. While Lazzarino keeps us waiting, I may as well impart to the reader my information on the subject.

There is scarcely any man so destitute as to die without leaving something to pay for a certain number of masses for the benefit of his soul, or hardly any poor woman who has not, from time to time, some masses performed, either for the soul of a deceased relative, for the cure of some sick member of the family, or for some such object. The sale of masses, therefore, is very considerable in Italy. I purposely say the sale; for the mass is paid for, and forms an essential part of a priest's income. The price varies according to the demand, exactly like the price of stocks; and, like them, masses rise or fall with the greater or less supply in the market.

The spot where this singular exchange was held, where the price of masses was regulated, and all transactions relative to this odd species of merchandize took place, was precisely the Loggia of Banchi, on the side facing Goldsmith-street.

If it was your wish to have a mass said immediately, or if you had an investment of five hundred masses to make, you could find what you wanted in this place. Brokers (priests of course) came to meet you, and made the bargain. Suppose a priest, who had some hundreds of masses to say, to be in want of ready money, he found there these said brokers, who took the masses at a discount, and paid him the difference. Some of the big-wigs—Rothschilds of this exchange—had in their pocket-books thousands and thousands of masses. These men monopolised the ware at a good price, and then got rid of it at a profit to poor priests, their clients (especially to those from the country), and thus realized considerable gains.

This sale of masses sometimes gave rise to very ludicrous scenes. I have frequented the place often enough to witness a great variety of such. I shall merely note the following:—

A livery-servant, sent by his master, from Albaro, a large village at a few miles' distance, was bargaining with a priest for a mass to be celebrated at the said place. The servant had been authorized to bid as much as three francs; but it was Sunday, the weather was bad, and there were but few priests at leisure. The merchandise was looking up.

"I won't stir for less than five francs," says the priest, turning away as if to break off the conference.

"Five francs! That is unconscionable," returned the servant; "why, one might get a *Novena** for that!"

"Well, then, get your *Novena*; but you shall not have a mass."

The priest crossed the street, and entered a liquor shop.

"Boy, a glass of brandy!" said he to the lad behind the counter.

The servant, who followed close at the priest's heels, turned pale. If the priest should break his fast, farewell to all hope of a mass.

"I'll give four francs, though I am sure I shall be scolded."

"Five francs; that's my first and last word—" raising the glass to his lips; "you may take it, or leave it, as you please."

He was just on the point of swallowing the contents, when the servant stopped his hands, saying—

"You drive a very hard bargain: however, you shall have the five francs;" and so it was settled."

* From "Lorenzo Benoni; or, Passages in the Life of an Italian." Edinburgh: Constable and Co. 1853. We know not whether the narrative contained in this work is the genuine record of a person's life, or whether it is fictitious. It is, however, exceedingly amusing, and furnishes many instructive glimpses of the interior habits of Italy. It is the history of a young man who resided in Genoa, and was active in organising insurrection against the government, whose plan of course failed, and who had to fly for his life. The account of his escape is highly interesting. But the whole is written as if it were the most innocent thing in the world to plot against rulers; and not a symptom of remorse is shown for the misery occasioned, and the blood shed in consequence of the insane attempts of a knot of Carbonari and boy conspirators. We are no defenders of the petty tyranny which seems to have been exercised in the Sardinian states; but we are bound to say that this narrative is not written in the spirit and temper of the gospel.—ED.

THE BASIS OF A RIGHT EDUCATIONAL SYSTEM YET TO BE LAID.

AN education which has not the fear of God and the love of Christ for its beginning and end—all instruction which teaches not, "Whatever ye do, do all to the glory of God," is a cruel and soul-destroying deceit practised upon the mind of the taught, and a deadly poison to the body. It waters the innate corruption of the one, and affords aliment and means of exercise to the corrupt appetites of the other. But the fear of the Lord and the love of Christ are life from the dead to the sinful soul: they are an aliment which makes and keeps both soul and body strong, healthy, and vigorous. In a stedfast allegiance to the Lord of life consists the art of holy, and therefore true living; because in that allegiance alone is vital godliness, and a power that no external circumstances can overthrow; but that allegiance can no more exist independent of the

* A religious service performed nine days running—as saleable an article as the mass.

dread of offending the King of kings and rejecting Christ, than peace can subsist among a people who live in disregard of law and authority. The misery of individuals, and the calamities and downfal of nations, are all traceable to the hollow basis upon which the superstructure of their social training has been raised. And we of this generation are not, as yet, wiser than every generation which has gone before us; for, what do we better than, like them, train the young for the world? No wonder that they grow up in conformity to the world, and that the result of our educational system should be to alienate "the many," or, in other words, society at large, from God, and from his fear and love and obedience. And never did the great Luther speak with holier wisdom than when he said, "I warn men from placing a child where the word of God is not taught and obeyed as the rule of life. Every institution, in which that word is not made a diligent study of the heart, is but a hot-bed of corruption."

THE DEFECT OF OUR EDUCATIONAL SYSTEMS.

The church and state seem to be more in earnest than ever for the education of the masses. This is well: but it were better, wiser, and socially safer, if this earnestness had in view less their understandings than their hearts; rather to make them the servants of the living God, than the slaves of their own passions and natural propensities, and successful seekers after the things that perish with the using. In this momentous respect, a class of teachers yet remains to be reared; a class of educational missionaries to the souls, as well as intellects, of the children; a class of instructors, whose lives shall be hid with Christ, and win souls to him by example no less than precept. I have looked in vain for the designation of such a class, in any scheme of public education yet put forth. Teachers of every description are to be trained and employed; but no mention have I yet found of teachers whose primary qualification shall be that they are distinguished by their personal piety. No scheme have I yet seen, which lays it down as a fundamental principle that he shall bring evidence of his attainments in the "divine life" as a *sine quâ non* to his appointment. It is melancholy to see statesmen so forgetful of the fact that man's pilgrimage is but the training for an immortality of bliss or misery, and so blind to the great maxim that "the best Christian makes the best citizen." Yes, so dark is the blindness with which the prince of darkness still veils the truth from the minds of our rulers! O, amidst the much that is done for man's service, how little for the service of the last Judge! how much for the body and mind of the people, how little for their never-dying souls! Would that rulers and parents could behold Jesus looking down from the heaven of his love, as he does, and warning them, "What shall it profit thy child, if he gain the whole world and lose his own soul? O what shall he give in exchange for his soul? Know ye not how hard it is for a rich man to enter into the kingdom of heaven? Far better will it have been for your little ones to have forfeited the whole world, than the possession of that poverty with which I would have made them rich!" How can we expect that they and we should enter into the kingdom of his glory, if, by our efforts and modes of instruction, we wrestle not with him, that his kingdom of grace may come into our hearts and theirs, and be our portion and our children's portion in the life that now is, and that which is to come? Though we may cover the land with bibles and Sunday-schools, nothing will have been done unless rulers, parents, and children shall resolve, in God's strength, to become "ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." I cannot conceive any national need to be greater than this.

S.

The Cabinet.

CHRIST'S SAYINGS AND DOINGS.—There is no act of our Saviour, nor speech, but ever at the first view there showeth forth, even at the first hearing there soundeth some virtue in it.—*Bishop Andrews.*

Poetry.

ON SEEING THE TOMB OF A PERSON WHO HAD BEEN MURDERED, AND WAS INTERRED IN PATTERDALE CHURCHYARD, ULLSWATER LAKE, WESTMORELAND.

(*For the Church of England Magazine.*)

THERE is a peaceful churchyard in a vale,
Fast by Ullswater's rock-surrounded wave:
There many a peasant of fair Patterdale,
'Neath mountain heights, rests in his lowly grave.

O blest retreat! The humble house of prayer,
The gurgling brook, the flow'r-besprinkled sod,
Like some oasis in a world of care—
All seemed to lift the adoring heart to God.

Could sin be there? 'Twas like the new-formed earth,
When first unveiled to sight in freshest youth,
At its Creator's fiat sprung to birth,
And all was goodness, purity, and truth.

O not much fairer Eden's blessed bow'rs;
For here were purest streams, and greenest glades,
The lake's still waters, lined with summer flowers,
Blooming retired beneath their forest shades.

Could sin be there? I pac'd that churchyard's bound,
Reading each simple title as I pass'd;
And, ere I turned me from that holy ground,
What legend met my startled eye at last?

"Here lies one, murdered by his fellow-man:
All unprovoked was aimed the assasin's blow";
In simplest words that dread inscription ran:
Not e'en the name revealed the guilty foe.

Then I looked round again. The sun shone bright,
Lighting that fairest scene with radiant smile;
The rocks, the groves were bathed in softest light;
All, all was lovely, "only man was vile."

Come then, triumphant Saviour, speed thy reign,
Bid the new earth and the new heavens arise;
O let the world be holy ground again,
Its hills and vales one sinless paradise.

JOHN EMRA.

Redlynch, Wilts.

HYMNS FOR THE HOLY DAYS IN THE YEAR.

By Joseph Fearn.

(suggested by some portion of the service for the day).

(For the Church of England Magazine).

St. Simon and St. Jude.

"He maketh peace in his high places."—Job xxv. 2 (First Lesson, Morning).

Amid the grand and solemn mountains,
Of mighty power we see the traces;
There we behold Jehovah's greatness,
And stand amazed on his "high places."

"Fear and dominion" were before him,
What time he spake on Sinai hoary,
Where Moses quaked at that great vision,
And trembled 'neath the exceeding glory.

But for the souls who trust in Jesus,
Mercy Jehovah's truth embraces;
And sweet seraphic voices whisper,
"He maketh peace in his high places."

They come not to the mount that burneth,
But to fair Sion set their faces,
And to the precious blood of sprinkling,
Which speaketh peace on his "high places."

For them sweet Calvary shows its summit,
Where Christ hath borne the sins of many;
And sure, of all the holy mountains,
This is the most beloved of any.

But till we reach the hills of glory,
Where all the ransomed dwell for ever,
Shall every sense of fear and trembling
Forsake these fragile spirits?—never.

Yet, to the Lord be praise and blessing,
Thi- truth tormenting fear effaces;
Though dread dominion is before him,
He maketh peace in his "high places."

IN MEMORY OF M. D.

By Mrs. Penderel Llewelyn.

(For the Church of England Magazine.)

Weep not for her, the dearly-loved, the dead;
No more for her those bitterest tears be shed:
Life's sun set early in that joyous heart,
And hope's bright beams but warmed it—to depart.

When first life's barren waste with withering blight
Its future store of pain revealed to sight,
O what a gushing fount of love was there!
How light a spirit crushed so soon by care!

If, in its sad disastrous day, a thought
Of vanished happiness her memory caught,
No murmur passed those lips, but sweet content
'Neath every woe seemed with their beauty blent.

She bowed to meet the adverse storms of life,
Their weariness, their coldness, and their strife:
She bowed in meekness, while her spirit trod
The pilgrim way, casting all care on God.

Then wherefore mourn ye for the loved one now?
The soul that clung to Christ while here below
Has found a rest—a home of peace and love.
Prepared for all who seek their Lord above.

Llanggynwyd Vicarage.

Miscellaneous.

Crucifixion.—"And led him away to crucify him" (Matt. xxvii. 31). "Crucifixion was a very common mode of inflicting the punishment of death among several ancient nations, namely, among the Egyptians, Carthaginians, Persians, Greeks, and Romans. The cross consisted of a long pole and a short transverse beam, both of which, as the ancients affirm, were united in the form of a Greek and Roman T. A little piece of a perpendicular beam, however, generally projected at the top, to which the writing, containing the cause of the punishment, was affixed. In the middle of the perpendicular poles there was a wooden plug, which projected like a horn, on which the person crucified rode or rested, that the weight of the body might not tear the hands loose. The cross was erected on the place of execution, and fastened in the ground: it was generally not high, and the feet of the criminal were scarcely four feet above the ground. The person condemned was raised up, quite naked, upon the projecting plug, or pulled up with cords; his hands were first tied with cords to the transverse beam, and then nailed on with strong iron nails. Cicero calls crucifixion the most cruel and horrid punishment (crudelissimum et teterrimum supplicium). It was, therefore, properly designed among the Romans only for such as had been guilty of murder, highway-robbery, rebellion against the government, and violation of the public tranquillity. A learned physician has proved that the tortures of crucifixion must have been indeed indescribable. Even the unnatural constrained situation of the body, with the arms stretched upwards, sometimes for days together, must have been an inexpressible torment, especially as not the slightest motion or convulsion could take place without causing excruciating pain over the whole body, particularly in the pierced limbs, and on the back, mangled by previous scourging. Besides this, the nails were driven through the hands, and sometimes through the feet, exactly in places where irritable nerves and sinews meet, which were partly injured and partly forcibly compressed, by which the most acute pains must have been excited and constantly increased. As the wounded parts were always exposed to the air, they became inflamed. The same also, probably, occurred in many other parts where the circulation of the juices was impeded by the violent tension of the whole body. As the blood, too, which is impelled from the left ventricle of the heart through the veins into all parts of the body, did not find room enough in the wounded and violently extended extremities, it must flow back to the head, which was free, unnaturally extend and oppress the arteries, and thus cause constantly-increasing headache. On account of the impediment of the circulation of the blood in the external parts, the left ventricle of the heart could not discharge itself of all the blood, and consequently not receive all the blood which comes from the right ventricle; hence the blood in the lungs had no free vent, by which a dreadful oppression was occasioned: under such constantly increasing tortures the person crucified lived generally three days, sometimes even longer. Hence Pilate did not credit the account that Jesus had expired so soon; and, therefore, questioned the centurion who had kept watch at the cross (Mark xv. 44).—*Oriental Literature, by rev. S. Burder, D.D.*

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

OCTOBER 29, 1853.

SKETCHES.

By the Rev. Dennis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street.

No. LXXXVI.

THE WELL-REGULATED MIND.

"Till thou art heard, imaginations vain
Possess the heart."

COWPER.

The well-regulated mind! This is one of the greatest blessings on earth; one of the richest of earthly endowments. If asked what it is that gives the greatest charm and elevation to the character, which lends a sort of fascination to it which never is lost, which lasts undiminished when external advantages, when the accessories of youth and beauty, fade away; which is, moreover, the source of the truest happiness to its possessor, and the best preventive and safeguard against some of the worst evils and temptations of life, I should, without hesitation, reply—a well-regulated mind. I now speak of the mind which instinctively recoils from all that is impure and bad—from the vain, wicked, wandering, defiling, prurient imagination. For, such minds there are. I am not speaking of angels, but of human beings. I know also that human nature is fallen, corrupt, and evil. I know that all are liable to be troubled with vain thoughts, impure imaginations. The best men, the holiest that ever walked the earth, are not free from them. None but the self-deceived hypocrite could expect the contrary. But there are, beyond question, minds—hundreds and thousands of minds—in which such thoughts find no tolerance, no indulgence, no, not for a moment; but are regarded by them as a trouble, a pain, a grief; which are shunned by them, abhorred by them; while the appeal can be made to the Searcher of hearts himself how much they are loathed and detested: so that the intrusion of such thoughts may afford scope for the exercise of high virtue by the abhorrence of them which it calls forth. There are, beyond question, thousands and tens of thousands* who make conscience of their secret thoughts when alone. I believe there are amongst us minds—thousands of such—so chastened, so well-regulated, that, could we see the current of their thoughts, their voluntary habitual thought, the result would be a sentiment of the sincerest admiration. For we should find their thoughts (were they thrown open to inspection) occupied about what was, in the main, good and profitable and wholesome and wise; with matters either connected with their duty to God or their duties to their fellow-men; with the lawful avocations of life; with, in short, whatsoever things were true and honest and just and pure and lovely and of good report.

I can conceive of nothing more morally beautiful than such a mind; its operations, the habitual current of its thoughts, so comparatively pure, so single, so straightforward, so free from guile, subtlety, malice, or impurity. It is no wonder that God should regard the possessors of such minds with his special favour. For, that he does so, there can be no question. I believe it would be found that the true secret of the richest blessings which have attended on some in this life is their having possessed minds of this order—"well-regulated minds"; just as the cause of the afflictions and chastisements which have befallen others has in many instances been an "ill-regulated mind." Yes, if asked to what is the success, the happy fortune which attends some in this world above others mostly owing, I should reply—the well-regulated mind. I paint no imaginary height of virtue in claiming the praise of such a mind; for in many—very many—I believe, what is called purity of thought may be preserved in a very great degree. I believe that, in the same manner as we often see absolute imbecility of intellect combined with

* I believe the number of the truly good and virtuous in the land (notwithstanding the abounding of iniquity) to be still great—vast. Well may we thank God for it; for they are the strength, the salvation of the land.

amazing proficiency (so to speak) in wickedness, with profound knowledge of the arts and mysteries of iniquity, so, on the other hand, we may often see superior powers of intellect associated with great comparative innocency of mind, purity of thought, simplicity, ignorance of what is termed "life" (*i. e.*, vicious life), its impurity, its deceptions, its obscenities, its gross illusions, its wicked wit, "its filthy connexions, its foolish talking and jesting."

It is surprising as well as delightful to think what vast intelligence upon all other subjects may combine with great ignorance, or unacquaintedness with the mystery of iniquity; and how one that possesses masculine powers of mind may yet be a child comparatively in what are called the ways of the world—the bad, the accursed things of the world (taking the phrase in its popular sense). And O, if there be any earthly blessing to be prized above another, it is a mind so constituted—"the well-regulated mind." It is an enviable possession in itself: it is a beautiful moral spectacle. It is only when contrasted with its opposite, the ill-regulated mind (and O how the world abounds in such minds!) that we learn to fully appreciate its excellence. O there are minds which seem to be the very forge and tabernacle of all vile thoughts, "the imaginations of which are only evil continually." There are multitudes who never dream of such a thing as the duty of making conscience of their secret thoughts, of laying a check upon the imagination. Sin in conception is indulged by them in its fullest extent; so that, in process of time, the taste grows so vitiated, that for none but vile, bad, prurient, gross thoughts has it any relish. They realize the shocking description of the apostle: "their mind and conscience is defiled." The mind becomes, as it were, an open common, on which all impure conceptions feed and batten. The whole current of the thoughts becomes polluted. Every object is suggestive of what is bad. O, the garbage on which such minds feed! O, the dreams, the day-dreams, which fill it! And what marked and signal punishment such a mind carries in itself! for alas! the Almighty makes it its own avenger. In what misery those forbidden thoughts, those vain dreams and conceptions commonly terminate! in what disappointment and vanity and waste of spirit and vexation of heart!

I fear that many of the sorest, the most acutely felt, mental trials—the worse because concealed—by which many have been chastened, are to be traced to the sins of an ill-regulated mind as their cause; even as, on the other hand, a well-regulated mind is, I firmly believe, the very best shield and safeguard against some of the sharpest arrows which rankle in the breast. A well-regulated mind would have been spared all these many trials; for the well-regulated mind is necessarily the well-balanced mind, and the well-balanced mind is not, and cannot be, the sport of vain and sinful delusions. Vain imaginations do not get the better of the well-regulated mind. It is not deceived by the gaudy colours of a deceiving, treacherous fancy. It looks at all things in a true light, and not through a coloured medium. Its views on all subjects, therefore, become just and clear and sound. They are the views, in short, of strong sense; and, where this strong sense is, it will reconcile one to one's lot in life; it will produce content, and guard us from the idle chase of baubles and vanities.

One chief excellence of Christianity is its obvious tendency to produce the well-regulated mind. Wherever Christianity operates according to its true nature and character, it will form the well-regulated mind. The first lesson it inculcates is to keep a watch over the thoughts; "to keep the heart with all diligence"; to impose the restraint there, where sin originates—in the imagination—which is the fountain, the spring-head from which all sin takes its rise. Hence the power of Christianity in purifying, and therefore invigorating, the mind, and, as a natural consequence, of promoting its true peace and happiness. It imparts "a right understanding in all things." It gives "the spirit of a sound mind." And the sound and healthy and well-toned mind is the mind which will enjoy the most solid happiness after all. By this means our religion exalts and dignifies the character. Only let an individual come under the healing influence of real, vital religion, and how changed does he become from what he was before! The dreamy, the fanciful, the artful, the subtle and deceptive man, the man of ill-regulated thoughts, turns wise and sober-minded, open, and more ingenuous. For Christianity is indeed emphatically the parent of the good mind, the sound, well-regulated mind.

But infidelity, on the other hand, is no less the parent of the ill-regulated mind. And by this mark, amongst others, infidelity betrays her accursed origin. She forms the bad, the ill-regulated mind. Whatsoever is vile and sinful and corrupt and licentious is the congenial food of the mind which is formed and moulded on the infidel system. This you will find invariably to be the case. It is the vices of mankind, the pollutions, the intrigues, debaucheries, and abominations of all kinds, which supply the theme on which the votaries of infidelity most revel and delight. Look at the publications which come out under her auspices: what do you most commonly find to be the state of them? Vile, wicked, polluted, and licentious thoughts dressed up in a seductive garb; set off with the embellishments of wit and fancy. O what vile thoughts, what polluted imaginations, are the spawn of that system! O what burning brains, what wicked hearts, what passionate day-dreams, terminating in disappointment, vexation, bitterness, the loss of natural affections, a stony-heartedness, and often in derangement and despair, are its offspring! For truth, charity, simplicity, modesty, depart where it exists. They wither under its poisonous shade. Artifice, lies, cunning, impurity, grow anew, and flourish. How else could it be, under a system which calls virtue vice, and vice virtue? Men are hardened, corrupted, demonized, under its influence. History proclaims this in unmistakeable accents: until at last the crimes and sufferings produced by it make even them that are slowest to learn open their eyes and perceive that they have been dupes of the father of lies. Where infidelity reigns, there there must be misery; because infidelity is rebellion against the God of the universe. Rebellion against him must eventuate

ery and destruction. God alone can confer tess. The conferring of it is his spiritual ative; this he will not resign to the dead- nemy he has in the universe. None shall oast (certainly not the great adversary) that le man happy without God and independent d: "Woe to him that striveth with his r. The wicked are like the troubled sea that t rest, whose waters cast up mire and dirt. is no peace, saith my God, to the wicked."

Weekly Almanac.

ese things which ye have both learned, and received, rd, and seen in me, do; and the God of peace shall you"—PHIL. iv. 9.

IGHTY God, we, who are the workmanship power, earnestly beseech thee to make us se the children of thy grace, created anew ist Jesus unto righteousness and true holi- O cause us to show forth thy praise, and us to live to thy glory, through Jesus , our blessed Lord and Saviour. Amen.

ER	MORN. LESSONS.	EVEN. LESSONS.
enty-third Sun- ay after Trinity..	Prov. xi. Luke xvi.	Prov. xii. Phil. iv.
nday (Fast).... BER.	Ecclus. xiv. Luke xvii.	Ecclus. xv. Col. i.
nday (All Saints')	Wisd. iii. 1-9. Heb. xi. 33-40; xii. 1-6.	Wisd. v. 1-16. Rev. xix. 1-16.
dnesday (Mich. erm begins)....	Ecclus. xvi. Luke xviii.	Ecclus. xvii. Col. ii.
rsday.....	Ecclus. xviii. Luke xix.	Ecclus. xix. Col. iii.
lay (William III. nded)	Ecclus. xx. Luke xx.	Ecclus. xxi. Col. iv.
nrday (Papists' onspiracy)	2 Sam. xxii. Acts xxiii.	Ecclus. xxiii. 1 Thess. i.

othing has so much power and efficacy in ting Christian faith as the consistent and t piety of those who profess it. When ristian makes it manifest in his daily habits is affections are so far drawn from things as to be first set upon the things that are ; when he proves, throughout his intercourse he world, that he is "seeking first the om of God and his righteousness;" when he ttern to those who know him, "in word, versation, in charity, in spirit, in faith, in ," he is, indeed a "pillar of the truth," ves additional stability to that by which he elf strengthened and sustained. .... Our had this in mind when he said to his dis- "Ye are the salt of the earth." Ye, and s ye, are to preserve the world from cor- t. .... My brethren, this ought to come to ourselves. Every one who professes a Christ ought to be a pillar of that faith in n person, and to strengthen the faith of by showing the firmness of its foundation. n's course of life concerns himself alone. one strengthens or weakens the religion he professes. And, as it would be a har- thought that by habits inconsistent with inciples we had hastened the downward of a weak brother, so there will be no blessing than "by patient continuance in oing" to have held up the lamp of divine truth before men, and to have disclosed the kingdom of God to the eyes of the thoughtless and the wanderer (Archbishop [Sumner, Sermon in behalf of the Prayer-book and Homily Society, 1853).

"A charge to keep I have—
A God to glorify;
A never-dying soul to save,
And fit it for the sky,
To serve the present age,
My calling to fulfil:
O may it all my powers engage
To do my Master's will!

"Arm me with jealous care,
As in thy sight to live:
And O thy servant, Lord, prepare
A strict account to give.
Help me to watch and pray,
And on thyself rely;
Assured, if I my trust betray,
I shall for ever die."

(C. Wesley).

S.

GOD MAN'S GREAT ALLY:

A Sermon,

BY THE REV. ROBERT LLOYD JOYCE, B.A.,

Chaplain of the Union and Infirmary, and Curate of Trinity Church, Carlisle.

ROM. viii. 31.

"If God be for us, who can be against us?"

WHAT a noble burst of spiritual triumph there is in these words! It is as if the apostle had taken up the archangel's trumpet, and blown a blast of defiance to all the enemies of man; as if in the face of a listening universe he had dared the hosts of evil to an encounter with the children of God. "If God be for us, who can be against us?"

To the considerate mind how many are the proofs that God is for us! They multiply, the more we look into the relations which he bears unto us, and the way in which from the time past to the time present he has carried us. At the first setting out, is not our creation a conclusive proof that he is for us? God made us, that we might be happy: he made us for his own glory, and our own good. "The stars sang, the sons of God shouted for joy" when man was made in the image of his Creator, and given dominion over every fowl and fish and beast. Look at Adam in paradise, daily walking and conversing with God: see him, amid the cool shadows of the evening, listening with awful rapture to the revelations of God. Is it your impression that God is for him or against him? that bliss or woe was the inten of his creation?

And, if the principle of life, by which "we live and move and have our being," be to rightly considerate minds an evidence of surpassing weight that "God is for us," in like manner will appear his wonderful providence, which day by day keeps and sustains us from and amid "all the adversities which may happen to the body and to the soul." If God were against us, should we be here to-day? If he were against us (against us I mean individually, however against our sins), should we have our present health, our present competence, our manifold blessings, social and domestic? Surely the gift and the continuance of these bespeak his favour towards us—the pleasure he taketh in the works of his hands.

But why confine ourselves to creation and preservation, notable evidences as they are, when there is "the inestimable blessing of our redemption," the highest and most convincing proof that "God is for us"? If from the globe upon which we live we have gathered proofs of God's favour, as the theatre upon which he exercises his creation and preservation of us, the same globe, and Calvary a single locality thereon, will indicate God's greatest blessing to our race; and hence the greatest of all arguments that he is "for" us. For on that mount, insignificant as it may seem beside "the eternal hills," was accomplished the saying, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There, when the fulness of time was come, "was the Son of man lifted up, even as Moses lifted up the serpent in the wilderness." A blessing was there conferred upon mankind, the cost of which was so immense, and drew so largely upon the treasury of heaven, that amazement seized the inhabitants thereof, and nature bore sympathy in a darkened heaven. God was for us; and he would testify before heaven and earth that he was for us. And a high and a noble and a costly testimony did he bear. Men by subtle sophisms might before have argued that he was against us, and drawn away unstable souls: the grace of God in the life which animates, and the hand which keeps us, they might have perverted into an argument that he was against us. But the upreared cross, and the bleeding hands and side of him who as the eternal Son offered himself up "a sacrifice, oblation, and satisfaction for the sins of the whole world" for ever, in an opposite way transcends and illustrates those blessings. Ever thereafter, so great is the blessing, God's *love to* man dates from Calvary. As if it had *never shown itself before*, it showed itself then: as if it had no previous existence, evangelists and apostles speak of it as revealed in Christ: "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." And, certainly, the love shown in redemption casts, if we may so speak, all other love into the shade. "Hereby perceive we the love of God," says St. John, "because he laid down his life for us." As if to say, in this vicarious sacrifice all the obscurities, which in other respects may cloud the love of God from man's perception, are dissipated and sent adrift. In this, without accompanying darkness or perplexity, is made manifest in brightest radiance the love of God.

Nor does God rest himself here: he does not merely "set forth" in his crucified Son "a propitiation for our sins," but he gives an additional testimony that he is for us, by enabling us in "the means of grace" to avail ourselves of the full benefits of his cross and passion, and to become thereby washed from sin, and meet for his presence in glory. Holiness is his essential and inseparable attribute; and they who shall be permitted to associate with him in the glory to be revealed "must be like him when he appears." "Without holiness no man shall see the Lord," is, by an inverted comparison, like the decree of the Medes and Persians, irrevocable. And accordingly, that we may be holy—"for he is holy"—he gives us in various ministrations the Spirit of holiness. In the asking of prayer secretly in the closet, openly in the church; in the devout reception of that sacrament which "shows forth his death till his coming again," he who can cleanse us from all filthiness of the flesh and spirit, and make us perfect in every good word and work—who can sanctify us in body, soul, and spirit, and make us meet for the inheritance of the saints—is sent to abide with us. Where he dwelleth he maketh manifest his tokens. Straightway "the body becomes the temple of the Holy Ghost;" and "holiness to the Lord" is inscribed upon it. The tongue which aforetime kindled a great fire, and the eye which lusted after evil, and the high hand, and the arm outstretched in iniquitous defiance, change in their attitudes and ways, and in united harmony "sanctify the Lord God."

And, while God in the means of grace thus gives his Holy Spirit, that we may become "sprinkled with the blood that speaketh better things than the blood of Abel," and qualified by an inward and outward cleansing for his presence hereafter, he further testifies that he is for us, by imparting, when we walk as "dear children," "the hope of glory." Sweet

hope! how it cheers us on the way! how it brings close by a realizing faith "the city which hath foundations!" How, travelling through the waste, with hands that fall down, and knees that wax feeble, having this, we move on afresh, and never faint or grow weary! It is a hope full of peace, of joy which maketh not ashamed—a hope peculiar to the dispensation that now is. Early ages, and the older covenants, had it not in all the vivid lustre in which we have it. "For the law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God." "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a living hope, by the resurrection of Jesus from the dead:" "Life and immortality have been brought to light through the gospel."

Is not God, then, for us? Undoubtedly he is. What call you creation, preservation, redemption, the means of grace, the hope of glory, but a bright cluster of proofs that "God is for us"? Well may the church teach us to express our gratitude as we contemplate these blessings! "We thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness."

But, "if God be for us, who can be against us?" We may take up the lofty position of the apostle, and, as from the mount of God, ring out notes of defiance to the enemies which war against us. We may bid them come on, and do their utmost: we may challenge them to an encounter, and "go forth in the strength of the Lord God," and "through Christ be more than conquerors." The evidences we have that God is on our side justify us in never shrinking from "the battle that is against us." But, while a challenge may be thrown out by the faithful Christian against the enemies of his soul, because he is confident that God is for him, and "will not suffer him to be tempted above that he is able," yet must he withal be humble. For "he wrestles not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Crafty, and beyond all estimate subtle, are the foes with whom he fights; and ever must he remember that "the battle is not always to the strong, nor the race to the swift." Humility, and distrust of self, and a full, unwavering reliance upon him whose strength is made perfect in weakness, is the safest position. The caution of the apostle, when spiritual foes are in question, should be as a frontlet: "Let him that thinketh he standeth take heed lest he fall."

But in those words, "Who can be against us?" is there not implied a sentiment that hostility against those whom God loves is a folly rash and daring? Is there not seemingly a question raised as to the reality of any opposition, from however powerful a quarter? Is it not as it were asked, "Will the strong man continue to trust in his armour, and show battle, when the stronger cometh? Will any have the hardihood to declare against man, when God is for him?" Well might the question be asked, and doubt entertained, did not experience convince to the contrary. The apostle certainly did not mean to say that God's being for us put an end for ever to hostility from other quarters. He merely expresses a surprise, in which we may share, that any principality or power of darkness, any foe from within or without, should dare, when God is our ally, "to set the battle in array against us." But we have enemies, notwithstanding that God is for us. And they are mighty, and subtle, and wiser in artifice than the children of light; and their name is Legion, for they are many. It well behoves us to take care of them, to pray with all prayer and supplication against them, to watch and be sober.

Scarcely had we issued from the forming hand of God, when there arose a great adversary against us. Satan, "who goeth about as a roaring lion, seeking whom he may devour," found us happy in paradise, and there accomplished our ruin. An exile, and doomed to perpetual banishment from the presence of God, for revolutionizing the armies of heaven, he wreaked (permissively, of course) his spite against the Almighty by marring the most perfect of his works. Man, formed in the divine image, and having every faculty replete with enjoyment, he made to fall by insidious temptation. It is needless to repeat the story of man's fall, and its after bitter consequence: you all know it, and how completely Satan was baffled in his design to separate us from the love of God; how his very wickedness caused that love to be manifested in a far higher degree than before. For then it was that "the kindness and love of God our Saviour towards man appeared in saving us by the washing of regeneration and renewing of the Holy Ghost;" in bringing us, who aforetime were "afar off," nigh, by the blood of Jesus, who died, the just for the unjust, and, as "the woman's Seed," bruised by a wondrous achievement the serpent's head. Satan, however, was only bruised, but not

slain. His outrage upon the creation of God was punished in the abortion of his scheme, and in some way upon himself, of which at present we know not all; but yet, for a while, and previous to the full accomplishment of his sentence, he is permitted to tempt the saints of the Most High. With confederate adversaries he works—for our good, indeed, if we resist him, and make him flee (for by trial and temptation is faith exercised and Christian sanctity developed); for our ruin, indeed, if we give way to him but for a moment.

But allied with Satan is the world—that world which scripture testifies as being at enmity with God, and from which we are commanded to come out, and be separate. The world plies its hostility against us in a way peculiarly its own. The objects it contains are fitted to educe our latent propensities of evil. It beguiles us, as a land of Canaan, with things pleasant to flesh and blood, offering its milk and honey; and, perhaps, of all hostility, this is the most dangerous. Satan may mainly attack us through the intellect; he may infuse doubts and mistrust of God's revealed truth and mercy; but the world tries us where the most part of us are especially vulnerable—through the affections of the mind, and the senses of the body. The world fights against the flesh, while Satan wars against the intellect; the one trying to debase the body, the other to pervert the reason. But, indeed, it may be said that the world is only an instrument in the hand of him who is "the ruler of its darkness." Satan is "the god of this world;" and what the world does against man is done subordinately, but in reality by him, in whose quiver it is an arrow.

But, strange to say, no greater enemy hath man than himself. The evil nature within, the sad heritage of the fall, does more to ruin us than all beside. If we were but true to ourselves, and never lusted after evil, we might in God's grace set at nought all other opposition. But the traitor is within the camp: man's evil heart betrays the citadel: it opens wide, in secret, the gates to the armed bands of evil. It dethrones God, and sets up an idol.

And now, my brethren, suffer me to ask the question, is God for you? The apostle says, "If God be for us," which expression may seem to insinuate that he is not for some of us. I have said that all the great blessings hitherto received at his hand are undoubted proofs that he is for all of us. But, while he may be for all of us, in so far as we are his especial handiwork and the objects of his sustaining providence and of his Son's redeeming blood, he may be against some of us, in that we are sinners—or, to speak more truly, against our sins; for, while he fails not to love and to pity the sinner, he will not forget to visit his offences with its merited retribution. And so it is said, "The face of the Lord is against them that do evil." Is God, then, for or against you? and are you fighting for or against God? Surely this is a question of awful moment, and yet easily answered. Your whole manner of life and conversation will give the response. Are you sceptical of God's truth as revealed in the scriptures? Are you working in the flesh and not in the Spirit? Are you lovers of pleasure more than lovers of God? Are you consecrating every energy to the world that now is, reckless of that which is to come? Then is the inquiry solved: God is against you, and you against God. And what an unequal contest!—the creature in open rebellion and in arms against the Creator! "Who will contend with me?" saith Christ, speaking by Isaiah, "let us stand together; who is mine adversary? let him come near to me." We must work together with him. Remember, to have God for you, you must be for him. We must work together with him. We must "go up with him to Ramoth-Gilead." God will not fight our battles alone and single-handed, while we sit, it may be, listlessly by, or, what is worse, engage in active hostility against him. But do we at all apprehend the full consequence of having God against us? Would that I could tell it all. God against us here! what is life, however worldly prosperous, beneath his anger? God against us hereafter! "who may abide the day of his coming?" But, sinners as we are, so great is his love for us, notwithstanding his hatred of our sin, that even whilst in sin he solemnly assures us that "he hath no pleasure in the death of a sinner, but would rather have him to turn from his wickedness, and live." "Turn, turn ye; why will ye die?" are his words of beseeching entreaty. Shall we not, then, close with his offers of redeeming mercy, and suffer him to cleanse us from our sin? Shall we not beseech him to give us a new heart and a right spirit, that whilst he turns to us we may turn to him? Assuredly, if we do so, we shall have him on our side in every time of need, and in his strength may bid defiance to all spiritual adversaries. Assuredly, if we refuse, no tongue may tell the unavailing bitterness of our after-grief.

NOTICE OF BOOKS.

Of the books which have reached us, we have already noticed some in the preceding pages, and have given extracts from them. Among the rest are—

"The Domestic Commentary on the Old and New Testaments"; by a Clergyman of the Church of England. London: Wooldridge, and Wertheim and Co. The object proposed by the author of this work is thus stated in the preface: "Not to depreciate or supersede the labours of others in any degree, but simply to supply a want. It is intended to give a short commentary on the word of God, for the special purpose of domestic worship. It is designed to furnish every private individual, and every head of a family, with a series of short practical addresses on every chapter throughout the sacred volume, in a compendious form; occupying, perhaps, from five to ten minutes in the reading, for personal or domestic use, as the case may be. And it is intended, moreover, to give those addresses in a manner divested of that formal arrangement of accumulated criticisms and explanatory notes, which generally encumber the pages, and sometimes alarm and perplex the mind, in works of this description. .... In carrying out the object above stated, it is hoped the execution will be found to accord with the design. Plainness and simplicity are the leading characteristics of these remarks. The author has written just as he would have spoken were a family assembled before him for daily worship, and as he has been accustomed to speak for many years in his public ministrations, &c." Our readers will perceive from this statement the character of the work before us: there is no minute verbal criticism, no attempts to explain hard passages, no elucidation of ancient customs: it is entirely of a devotional cast. And we are justified in saying that we think the author has well carried out his purpose. His remarks are varied, interesting, and to the point, embodying generally the great truths of the gospel, and enforcing them with pointed application to those addressed. "With regard to the doctrinal spirit pervading these comments, the author's aim," he says, "has been to give a faithful utterance to the pure word of God; and the utterance so given is in accordance with the theological views of Henry and Scott." We occasionally meet with expressions which we could wish modified; but, looking at the work as a whole, we are glad to say that we can recommend it for the purpose intended. Controversial statement is eschewed; and we feel convinced that the earnest mind will meet with much here to instruct, to refresh, and to warn. We ought to say that the work is not yet completed. The New Testament, and a part of the Old, including from Genesis to the end of 2 Kings, have appeared: we shall welcome the remainder when it is ready. The execution, we may add, is good, the type large, and the volumes altogether well got up. We shall probably hereafter return to them, and give our readers a specimen of the comments.

"Notes, critical, explanatory, and practical, on the book of Daniel, with an introductory dissertation"; by rev. A. Barnes. 2 vols. London: Knight and Son. 1853. We stated, some time ago, at considerable length, our opinion of Mr. Barnes as a commentator, when we reviewed his "Notes on the New Testament." We need not repeat what we then said. The volumes before us exhibit the same general features. They expound carefully and minutely the sacred text, and furnish a mass of very interesting information. The introduction is long and valuable, comprising a life of Daniel, with historical illustrations, and a full examination into the authenticity and genuineness of the book, in which the various objections that have from time to time been urged against it by various classes of unbelievers are satisfactorily refuted. There is a great deal of fairness and good sense in the way in which Mr. B. interprets the prophetical parts of Daniel: we would particularly instance the prediction of the seventy weeks, chap. ix. His exposition of the eleventh chapter will not satisfy many, who refer what is there said to the later times of antichrist; for he applies it exclusively to the Syrian kings, and from verse 21 to Antiochus Epiphanes. But we are bound to admit that his arguments have great weight, and are well worthy an attentive consideration. Mr. Barnes says, in conclusion, "If the exposition of this book shall be so blessed as to confirm any in the belief of the great truths of revelation, and lead their minds to a more confirmed hope in regard to future glorious scenes; if, by dwelling on the firm piety, the consummate wisdom, and the steady confidence in God evinced by this remarkable man, their souls shall be more established in the pursuits of the same piety, wisdom, and confidence in God, and if it shall lead the minds of any to contemplate with a more steady and enlightened faith the scenes which are yet to occur on our earth, when the saints shall reign, or in heaven, when all the children of God shall be gathered there from all lands, the great object of these studies will have been accomplished, and the labour that has been bestowed upon it will not have been in vain." We will only add that we think these volumes a valuable accession to our theological literature.

"A Discourse on the Pastoral Care"; by the right rev. father in God, Gilbert [Burnet], late lord bishop of Sarum; with a prefatory Address, by the rev. Thomas Dale, M.A., canon of St. Paul's, London, &c. London: Washbourne and Co. 1853. Bishop Burnet's "Pastoral Care" is too well known and appreciated to need any recommendation. The present edition comes in a very inviting shape, and is enriched with a valuable introduction from the pen of an eminent London clergyman. We have no doubt that it will be *the* edition generally sought after. It has only to be known to be desired.

"The Temple; Sacred Poems and Private Ejaculations; with the Priest and the Temple, or the Country Parson"; by George Herbert. London: Washbourne and Co. 1853. Here is another reprint of a standard work. It is a beautiful little volume, which richly deserves circulation.

"The Scripture Text-book, being the second edition of Scripture Texts, arranged for the use of ministers, teachers, visitors, &c.; adapted for binding with pocket bibles." Dublin: Hardy and Sons. 1846. We have for some years used a copy of this excellent little book, and we cordially recommend it.

"The Youth's Safeguard against Popery and Tractarianism, comprising a chronological account of the various papal aggressions in England, &c."; by Miss Christmas. London: Longmans and Co. 1853. This is a well-intended book; but it greatly needs revision. We do not wish to particularize any of the mistakes fallen into; but we cannot help repeating our warning against inaccuracy of statement on the part of those who undertake to treat upon the Romish controversy.

"The Contrast; or a few words to professing Christians on the use of this world"; by the rev. R. H. Davies, B.A., curate of St. Luke's, Chelsea. Norwich: Priest. 1853. This is a nice little book: there is a looseness and carelessness in the author's style, which he would do well to amend; but the tone is earnest, the sentiments scriptural, and the work, as we believe, likely to be useful.

"Extracts about Christ." London: Dalton. 1853. These have been put together in a hurry: there is no index, without which such a book is almost useless: the authors extracted from are often indicated only by the surname, *e. g.*, "Watson," "Evans," leaving us in doubt who they may be; and the vulgarism of "Revelations" is retained. But there

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are some very pleasing and instructive pieces among the selections.

"Treatise on the Peculiarities of the Bible, &c."; by the rev. E. D. Rendell. London: Pitman. We presume that the author is not a clergyman; for many fundamental doctrines of the gospel are repudiated in this book. We discover sometimes a kind of Sabellianism, the Son being represented as not a distinct Person in the Godhead. Then there are errors in regard to Christ's resurrection, the truth of his body in his risen state being denied. Of course in order to arrive at such notion the plain statements of scripture have to be evaded. The author's assertions in regard to the separate state, the judgment, &c., are equally strange. Such a book as this we can by no means recommend: we consider it highly objectionable.

"History of the Church of Christ, until the Revolution, A. D. 1688, for the use of schools, &c., in a course of lectures"; by the rev. C. Mackenzie, M.A., prebendary of St. Paul's, London, &c. London: Robins. 1853. This is a compendium of church history, exhibiting briefly the leading facts. It is written with temper and good sense; and we are glad to recommend it. Here and there a slight error is observable, *e. g.*, abp. Parker is said to have been consecrated in 1557; but perhaps this is merely a typographical mistake.

We have also received "Noon-tide Thoughts on Scripture Subjects, relating to the noon-tide hour" (London: Seeleys. 1853), some pleasing verses; "Why are you a Christian? or, how can the faith of the nineteenth century be a saving faith?" (London: Aylott and Co.), a coarse, abusive pamphlet; "The Little Captive, and glad tidings to her suffering master;" "Little Annie, or is church-time a happy time?" (London: Wertheim and Co.): we recommend these to young people; "A Warning Cry from Niagara" (London: Snow); "Home Thoughts" for Sept. 1853 (London: Kent and Co.); "Lessons of Wisdom in a Nosegay" (London: Wertheim and Co.); "Packet of Scripture Stories for Children," by Miss Parrott; "Forty-eight Missionary Stories for Children," by Harriet D'O. Howe: all these are good in their kind.

Poetry.

HYMN.

By Mrs. Pevderel Llewelyn.

(For the Church of England Magazine).

Jesu, thy precious name sustains,
Mid troubles' stormy hour,
The heart that, under all its pains,
Turns to thy love and power.

Jesu, my hope, my strength, my all!
To thee in faith I bring
The sorrows that my heart appal,
While to thy cross I cling.

Lord, come, and with thy pitying aid
Defend and bless us still:
Though thorns amid our paths are laid,
Help us to meet thy will.

Though darkest clouds around us frown,
O! be thy love our guide,
To shield us here, and lead us on
Through Jordan's swelling tide.

Llangynwyd Vicarage.

LINES:

(For the Church of England Magazine).

"This flower is of the order called 'cruciform,' from the petals, or flower leaves, being in the form of a cross: the petals, two and two, grow directly opposite each other. It is also useful to learn that not one of this tribe is known to be deleterious (or rather, poisonous); therefore you may use for food any cruciform plant you may chance to meet with" (From the Church of England Magazine, Dec., 1852, p. 398).

When the "void earth" prepared and waiting lay,
In clear though sunless light of heaven's third day,
Promptly obedient to her Lord's decree
She brought forth grass, and herb, and fruitful tree.
And "God saw all" that grew, and called it "good,"
And gave it to his creatures for their food (1).
But man, rebellious, took one fruit forbidden,
And was from Eden and God's presence driven (2).
Then fell a blight on all: sin's poison spread
O'er man and beast and herb with influence dread.
Then "thorns and thistles" overspread the ground—
E'en in a prophet's pottage death is found (3).
Yet still with wrath and justice, mercy blends;
And man's correction to his profit tends;
For faith beholds, throughout creation's store,
The cross, a "balm of Gilead" (4) to adore.
Yes, those who "speak of trees—of cedar tall,
E'en to the hyssop springing on the wall—(5)
Tell us that, where with cruciform we meet,
Of that we fearlessly may "take and eat."
"Plant of renown" (6) whose "leaves" are thus designed
For lessons as for "healing" (7) to mankind,
"Root from the stem of Jesse" (8), "offspring-root" (9),
Thy cross to us is "medicine," "healing," "fruit"(10).

M. P. C.

(1) Gen. i. (2) Gen. iii. (3) 2 Kings iv. 40. (4) Jer. viii. 22. (5) 1 Kings iv. 33. (6) Ezek. xxxiv. 29. (7) Rev. xxii. 2. (8) Isa. xi. 1. (9) Rev. xxii. 16. (10) Hos. xiv. 8.

Miscellaneous.

The Advantages of Concentrated Thoughts: A Floral Reminiscence. — Dr. Chalmers luxuriated among the plants and flowers of the season, and delighted to examine minutely the structure and the beauty of some humble production that would have escaped the notice of a less practised eye. He observed, one day, after he had been wrapt in admiration of nature and nature's God, "I love to dwell on the properties of one flower at a time; to fix my mind on it exclusively until I feel that it has taken complete hold of my mind. This is a peculiarity of my constitution. I must have concentration of thought on any given thing, and not be diverted from it." My attention was arrested in the garden by a sun-flower, of large dimensions and exquisite colouring. He said, with deep emotion, "O that we could so open our hearts to the beams of the Sun of righteousness!" It was in such scenes that one not only saw, but felt that the train of thought was heavenward, that his heart and his treasure were in heaven.

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upon it—the corrupt tree with the poisonous fruit of evil ones. In general, good outward actions are a sign that there is a good heart within.

But yet it *may* be—it sometimes *is* entirely otherwise: sometimes the good deeds are nothing but the ornaments of a whited sepulchre; and always it is in part true; always our outward actions are better and purer than our inward hearts; always our outward charity is greater than our inward: we always, or almost always, seem better than we are.

Now there are many profitable lessons to be drawn from the consideration of this truth; for truth indeed it is; but, before we proceed to consider them, let us first convince ourselves that it is a truth.

The way of convincing ourselves of it is by honestly and seriously examining ourselves. We have to take an outward and then an inward view of ourselves—to look upon ourselves first as men see us, and then as we see ourselves, as God sees us; to consider first what we have done in the world, and then what has passed within our hearts. If we make this comparison, how much shall we find our outside fairer and holier than our inward parts! how much better shall we have seemed than we really are!

How many evil dispositions have there been cherished within, which would make those (if there be any) who admire and honour us cease to do so, and make those who love us love us less? How often has our besetting fault, which we shrink from showing to the world, been fed upon and enjoyed inwardly? In some, for instance, ill-temper, though it has not been vented, has been allowed to continue within, corrupting, and cankering, and disfiguring the features of the heart. In some, impurity, though banished from the outward life, has been enjoyed inwardly; in others irreverent and scoffing and unbelieving thoughts of God and holy things, such as we dare not utter openly, have been allowed to speak within, unsilenced and unreproved. In some, pride and contempt of other men have been permitted to move unrebuked: others have rejoiced inwardly at their neighbour's sin; others, outwardly religious, have yet within their hearts forgotten God, and said, with the rich man in the parable, "Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." In these inward sins, which I have thus named, I may not have touched the chord which would awaken the voice of conscience in the heart of every one here present; but yet each has his besetting sin, his hidden evil. I doubt not that each, if questioned, would confess that there is some evil in him more than the world sees, that in some part of his conduct at least he seems better than he is.

And then, if we take up our single separate actions, even those that are outwardly our best, and examine them—our acts of charity and kindness for instance, our exertions in the cause of God and goodness, our acts of religious worship, our prayers—how many are there which, if we search them to the bottom, will be found not to have been done for God, but for ourselves—not from charity, but from selfishness?

In some of our better actions this evil has begun *from the very beginning.* We thought when we began, not of God only and our duty to him, nor of our neighbour only and our duty to him, but of some worldly benefit which might arise—some applause of men, some approbation from our superiors, some love from our equals, some respect and deference to be had from those beneath us; and so what we did was done for ourselves, not for God. Or, perhaps, we began well, with pure hearts, their intentions cleared and purified by prayer. Perhaps we began saying or thinking in our hearts, "Not unto us, O Lord, not unto us; but unto thy name give the praise, for thy loving mercy and for thy truth's sake"—only concerned to work for God, willing to serve him in public or in obscurity, in honour or dishonour, in evil report or good report, to do his work amongst men, whether thanked or reviled, whether rewarded or persecuted; willing to resign all the honour and glory to him, and to take ourselves, if need be, the dishonour and the shame. There have, perhaps, been times when, from a devout submission of ourselves and our handiwork to God, we have risen with intentions as pure, or nearly as pure, as those which I have described, and yet, when we went to practise the good thing we had designed, the pure purpose became corrupted: living here in the world, worldly designs and wishes and purposes will rise and defile and lower what is pure and holy and spiritual in us: we began seeking God's glory only; but by degrees the thought of our own good name and honour, of the applause or love which men would bestow on us, or, perhaps, even beyond that, of the worldly advantages, the advancement, the attachments, the profits, the power which men's applause and admiration would bring to us—all these, or some of them, have come in and corrupted the good action which we began so well; so that at last, having begun for God, we ended for ourselves—having begun our work in the spirit, we completed it in the flesh.

Who has not felt something of this sort—in his best actions evil motions intruding, amidst his best thoughts evil ones coming suddenly upon him, almost like breath from hell? Who has not often felt his purest thoughts and holiest moments thus suddenly destroyed? Our hearts are often like a place on which one of the hot scorching winds, which we read of in accounts of southern countries, has blown, where one moment all is fresh and blooming in the rich and fragrant vegetation of the south, and a moment afterwards the scorching wind has passed over, and every leaf and flower is hanging on the branches faded and dead. So do the evil in our nature, and the suggestions of our spiritual enemy, corrupt and destroy the good things which God's Spirit places in us.

So then, my brethren, we must conclude that there is none of the good actions which we may do, that is not more or less corrupted and defiled. None of our good fruits is without its rottenness: none of our sacrifices is without its speck or blemish. Were we bold enough and devoted enough to give our bodies to be burned for the truth's sake, it would not be all love to God that would inspire us: there would be some thirst for human glory, some pride in the strength of our own courage. And, if we gave all our goods to feed the poor, it would not be entirely love for our brethren. All our prayers are not the heart's

devotion: all our activity is not work for God: all our alms-giving is not charity.

I have now set forth to you the truth, which this passage of St. Paul teaches us. Is it not indeed a truth? And is it not, as I said, a melancholy one? It is sad indeed to discover the hollowness of our own selves, the evil hidden even in those things which are best in us. It is sad; but it is also salutary. We are indeed very evil: what is most good in us is really not good. As the prophet says: "All our righteousnesses are as filthy rags."

We know all this; yet our knowledge of it does not lead us to despair. Were our own good works to be our title to salvation, it would indeed do so; but now that is not so. Our salvation, we are told, is a free gift—not earned by us, but given to us; and so, sinful as we are, we continue hopeful. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Two promises are there given, that we shall be delivered from that punishment which we deserve, and cleansed from that unrighteousness which we deplore, in part in this world, and perfectly hereafter. Therefore we need not despair either of forgiveness, or of a gradual removal of our corruptions.

But, though not despairing, we must be self-abased, deeply self-abased. That self-abasement is, perhaps, of all commands which the gospel lays on us, the hardest to obey, and therefore the least obeyed. The scripture tells us that we are very sinful. When we look back upon our own lives, or into the present state of our own hearts, the more we remember, the deeper we search, the more must we be convinced that what the scripture says is true—that we are indeed vile earth and miserable sinners, with no good thing in us at all. And yet pride continues in us still. When we reflect alone, we are humbled; but, when we go out into the world, we value ourselves and honour ourselves as before. May God give us grace to learn so deeply the lesson of this day, that we may be more humbled, both before him and before our brethren. Humbled indeed must we be before him. There he is perfectly pure and perfectly holy—perfectly pure and perfectly holy; those words and ideas which we can scarcely grasp within our minds, so far above us are they, so different from anything which we see about us here; perfectly pure and holy in himself, and dwelling surrounded by the unspeakable, the awful purity of heaven. Surely we must tremble, could we but for a moment think what he is, and what we are—he in that awful holiness, we in our evil most vile, and in our very goodness but evil.

We must be humbled, but yet not despair: we are not alone before him: we are not naked in his sight: we have One who stands beside us, and between us and him—One in whose righteousness we are clothed.

The knowledge of our evil should drive us to our only refuge, in the mercy of God through Jesus Christ. When we have seen and learnt to know ourselves, and have been convinced that all those things which men say so often of themselves, but believe so seldom, that they are vile earth and miserable sinners, with no health, no soundness, no righteousness in them—that these things are all simple, clear, unexaggerated truths—then we are prepared to come to God through Christ. We feel that we have nothing to show in ourselves, nothing to trust to, nothing to plead, but simply mercy.

If not only evil in our outward actions, or in our words, but likewise every evil motion of the heart be sin; and we find, as we must do, that hardly one of our best actions is thus undefiled; and if, as the scripture teaches us, he that breaks the law even in one little point is guilty of all, and the soul that sinneth must die, what dependence can be left us but in mercy, unbought and freely given?

But there is one more lesson to be taught us by considering the evil of our state: we must earnestly long to be delivered from it. He is not in a hopeless and unhappy condition who feels all he thinks and does to be thus full of evil; but he is hopeless and unhappy who is content that it should be so, and has no wish to throw off that bondage of corruption under which he labours. His heart cannot be right, nor his prospects hopeful, whose bondage is a willing one. St. John, in the same breath in which he announces to us the promise so often quoted, that God is faithful and just to forgive us, warns us, "My little children, these things write I unto you, that ye sin not." We must be striving, with the help that God gives us, to throw off our evil. He that really hates it will be ever doing so. A sick man in this world is not content that his sickness should continue: a poor man is not satisfied with his poverty: a prisoner is not willing to continue under the burden of his chains. And so should we feel, who are sick with sin and poor in righteousness, and "tied and bound with the chain of our sins". We should be wishing and seeking to be healed, and to become rich in good works, and to be made free. They who hunger and thirst after righteousness, who, with a wish like one of their natural appetities, are always craving after something better and higher, will be satisfied.

The Christian's labour here is an effort after perfection, to which he never indeed quite reaches, but to which he is always approaching nearer. Our sickness must be ever abating, our chains growing lighter on us, our good works more plentiful. And so will it be if we sincerely hate sin and love righteousness. For it is not in our own strength that the work is begun or carried on: One stronger than we aids us. The desire after greater holiness is the purest desire which man can have: it is the one which our heavenly Father most loves to see in us; and the lifting up of that desire in words or in thought heavenwards is the most prevailing prayer. Our Father which is in heaven will give the Holy Spirit to them that ask him.

Our course on earth may, if we will, be a continually rising one by the power of the Holy Ghost, which dwelleth in us. And what happiness on earth can be compared with that of feeling that evil within us is being weakened, and the image of God restored? Heaven, perhaps, contains no more perfect happiness than the feeling that all sin, all evil, has passed from us for ever. And is it not heavenly joy, the best of earthly ones,

whenever we are able to feel that a part of this work has been done in us?

Let us, then, always labour after something better. We need not be unhappy because we are imperfect: it is part of our condition on earth that we should be so; and our Creator did not make us to be unhappy even here. But we have need to be unhappy, if we are content under this imperfection, if we are not anxious to see it passing away from us, if we are not daily labouring against it, and praying against it. Here we must struggle: hereafter we may be more than conquerors; and even now we may, with the eye of faith, behold the hour of our last victory.

RELIGIOUS WRITERS OF SPAIN.

By Miss M. A. Stodart.

No. XXVIII.

LIFE OF LUIS DE GRANADA.

Part 1.

This illustrious man was born in Granada, A.D. 1504, under the reign of Ferdinand and Isabella, and only twelve years after the expulsion of the Moors from Granada. His parents were very poor and humble; and, his father dying when Luis was but five years of age, his mother supported herself and her son by menial services to the convent of the Dominican friars, assisted further by the alms distributed to the poor at the gate of the monastery.

While still a child, a slight incident changed the course of his life. Happening to have a quarrel with another boy in the street, the count de Tendilla, governor of the Alhambra, by chance (if the word may be permitted) saw the two little combatants from a window, and sent to separate them. The young Luis, coming into the presence of the count, defended himself so judiciously, and at the same time so gracefully, that the count was amazed and delighted, inquired who he was, and at once made arrangements that he should be brought up and educated under his protection. It is said that the poet is born, that the orator is made: with Fray Luis eloquence seems to have been born with him.

This anecdote appears to be well authenticated. It is quite certain that from early childhood Fray Luis was brought up in the house of the count de Tendilla. The count's sons learned Latin, going daily from the Alhambra to the city of Granada, to receive the instructions of a tutor: Luis accompanied them, carried the books, and studied with them.

His inclination towards the church was early manifested, and, after a year's probation, he took the vows of the Dominican order, at the age of twenty-one, in the convent of Santa Cruz, in Granada, June 15th, 1525.

A very pleasing feature in the character of Luis de Granada was his filial piety: he never forgot his poor mother. As soon as he entered the convent, he requested permission from the prior to *give* to his mother every day the half of his portion. *His request being* readily granted, he divided each day his moderate dinner with her who had given him birth; thus giving at one and the same time an example of filial piety and of self-denial. God promises long life to those who honour their parents; and this promise was fulfilled to Fray Luis, as he reached a period of life which in the present day few attain. All her life long he attended carefully to his mother's comfort, taking care that she should neither want what was necessary, nor be puffed up by superabundance. He visited her constantly, and paid her every attention, both in private and public. We are told that, as he was preaching one day in Granada, to a very crowded audience, when he was at the height of his popularity, he saw from the pulpit his mother come in; and, observing that, owing to her humble appearance, no one gave way to her, he called out, "Let my mother pass," pointing her out with his finger; thus honouring her and honouring himself in so public a place.

The regular discipline of his convent, and the hours thus statedly occupied, seem to his well-regulated mind to have been rather a help than a hindrance in study. After completing his studies, through special election, in the university of Valladolid, he returned to his own convent, that of Santa Cruz, in Granada; where he seems to have passed some years, and where he acquired the highest reputation as a preacher. It is uncertain at what period, but it was probably about the thirtieth year of his age, that he was appointed by the general of his order to restore the decayed monastery of Escala-Cœli, in the Sierra de Cordova. There he spent eight years; and there, seated by a little brook, which long bore the name of "The Brook of Fray Luis de Granada," he dictated to two secretaries his book on prayer and meditation.

While Luis de Granada was prior of Escala-Cœli, he became acquainted with the marquis of Priego and the count of Feria; and by these noblemen he was introduced to Juan de Avila, whence began a friendship which terminated only with the life of the latter.

After residing eight years in this solitude, he was drawn from it through the solicitations of the duke de Medina Sidonia, to whom he was appointed preacher. This appointment, however, he held but a short time, complaining that the people came to hear him, merely as they would flock to hear music, which is heard and forgotten; and by his earnest request he was permitted to go and found a convent of the Dominican order in Badajoz. This residence seems to have been congenial to his taste; and there he composed one of the most celebrated of his works, "The Guide of Sinners;" a work which at one time bade fair to rival the "Imitation of Christ" in estimation and universality.

The biographer of Luis de Granada, Luis Munoz, a Dominican friar, discreetly passes over the various troubles of Luis de Granada with the inquisition, and omits likewise all mention of the fact that three of his books, viz., the "Guide of Sinners," the "Book of Prayer and Meditation," and that upon the devotion of a Christian, were all included in the Index Prohibitorius, published at Valladolid, Aug. 17th, 1559, by the inquisitor-general, don Fernando Valdez, arch-

bishop of Seville*. It is probable, however, as Tickner seems to intimate in his excellent history of Spanish literature, that the opposition made to the Guide of Sinners, was coëval with its publication; for, he says, as early as the year after it was published it was placed in the Index Expurgatorius (?), and no edition except the first seems to have been permitted, till we find that of Salamanca, in 1570†. But the Index that condemned it became itself, Mr. Tickner remarks, the subject of condemnation; and, in the case of the Guide for Sinners, the ecclesiastical powers went so far in the opposite direction as to grant special indulgences, by proclamation, to all who should have read or heard a chapter of the very work they had early so harshly censured.

Mr. Tickner seems to consider that the continued residence of Fray Luis in Portugal, during all the latter portion of his life, was caused, partly at least, by the inquisitorial annoyances to which he had been subjected at home. On this head, as I have remarked, the licentiate, Luis Munoz, my main guide in this biographical sketch, is, in obedience to the wise Spanish proverb, discreetly silent. Without any reference whatever to persecutions and troubles, any more than as if such things had no existence, he goes on to notify the fact that, in the year 1550, by the instrumentality of the cardinal prince don Henry, son of the king of Portugal, and archbishop of Evora, our celebrated friar went to reside in that kingdom. He was at that time forty-six years of age, and he lived there thirty-eight years, that is till his death, Dec. 31st, 1588.

In 1557, Fray Luis was raised to the high dignity of provincial of Portugal. Shortly after, he was appointed confessor to the queen regent, Catharine wife of John III., daughter of Philip the Handsome, and sister to Charles V. After the death of her husband, this princess governed Portugal during the minority of her unfortunate grandson, don Sebastian. While in this confidential post, Fray Luis had the very high honour of declining the archbishopric of Braga, and that in spite of the queen's very earnest and repeated entreaties. Finding it impossible to shake his resolution, without having an ecclesiastical superior who might oblige the provincial of Portugal, as a matter of obedience, to accept it, the queen took the second step in her power, which was to place the archbishopric in the hands of her confessor, desiring him to nominate to the vacant dignity any one in whom he had confidence. By his advice, Fray Bartholomé de los Martyres was raised to that high office; but his unwillingness to receive the mitre was overcome only by the authority of Fray Luis as his provincial.

The modesty and humility with which Fray Luis himself speaks of this transaction, in his life of Fray Bartholomé, are very remarkable, forbearing to mention his own name, and the active part which he himself took in his friend's promotion to the archiepiscopal dignity. His words are these: "At that time a father, who was confessor to her highness, and who was intimately acquainted with Fray Bartholomé, informed her of his learning, virtue, and religion, and among other things told her that, being raised to that dignity, he would change nothing with respect to behaviour and humility, as well in personal habits as in the arrangements of his house and family. And her highness, giving credit to this information, determined to name him to this office; but, before the nomination, the opponents and the favourers of others were so many, especially among the nobility, who think that all dignities and honours are due to them by right of their birth, that her highness, wearied out, at last said, 'May it please God that, while I govern, all the prelates of this kingdom may be immortal, that I may never see myself again in such a conflict as this!'"

After having governed for some years, queen Catharine resigned the regency of Portugal, retiring from public affairs under the same plea as her brother Charles V. The cardinal prince don Henry thus becoming regent, it was necessary for Fray Luis to follow him from Evora to Lisbon, both on account of assisting the new regent with his advice, and of being near the queen, who now, being freed from state affairs, had more leisure for spiritual occupations. Fray Luis, having about this time, A.D. 1572, completed his public duties as provincial, came to Lisbon, and entered the Dominican convent in that city, where he passed the last years of his life. He was at this time, as will be recollected, sixty-eight years of age.

His occupations in the convent, says an eye-witness, were so regular, that the history of one day may serve as a description of the course of many years. He rose generally at four in the morning: until six he was employed in private devotion, and preparation for confession and the daily services of his church. On his return to his cell, after hearing mass, he summoned his secretary, to whom he dictated until eight. After a brief pause, he again continued his employments. His usual plan was to hear reading for an hour, his failing sight preventing him in the latter years of his life from reading himself. Then he continued to dictate until the hour of dinner, generally walking up and down, and composing with so much facility as if he were reading from a book. He dined with the brethren, unless prevented by indisposition or some urgent business, eating such things as were placed before him, not forgetting the ancient custom of leaving a good portion for the poor.

On rising from table, he went to visit the sick, taking care that their comforts were carefully attended to, and their wants supplied. From the infirmary Fray Luis sought the society of the brethren, if they were at this time assembled together, and had permission to converse. After thus spending half an hour, or sometimes only a quarter, he returned to his cell, and took about half an hour's repose, which could scarcely be called a sleep. When no afternoon service required his attendance, he continued dictating until evening prayers. After the evening service, he generally gave three hours to prayer and meditation.

His supper, when the fasts of his order did not forbid it, was merely a couple of eggs, with a few crumbs of bread, and a little wine and water. This light repast, taken at eleven at night, closed the day.

* Llorente, Historia Critica de la Inquisicion de Espana, tom. vi. cap. 30, art. 2.

† History of Spanish Literature, by George Tickner. London, 1849. Vol. iii. p. 163.

Fray Luis was always to be found in his cell, never leaving the convent except for some very grave and important business. To the palace he went when he was sent for. He made few visits to private houses—never any for mere ceremony. He received with pleasure those who came to him to ask his advice and direction; and, having heard and advised them, he dismissed them courteously, in order to resume the thread of his holy exercises. From the time he entered Portugal until his death he carried on the office of preaching, both in his convent and elsewhere, with apostolic zeal and fervour.

AN AUTUMN GLEANING.

By Mary Roberts.

Bodfary, in the vale of Clwyd, Denbighshire, is a wild secluded spot, not less distinguished for the primitiveness of its inhabitants, than for the scenery by which it is surrounded.

Margaret Morris, the subject of my brief narrative, was the wife of a small inn-keeper. Few, if any, were more respected than this worthy couple; and, as regards the mistress of the house, she was considered, by all who knew her, as a regular, honest, and religious person, one who desired to do good, and to live peaceably with her neighbours.

On that memorable day which saw poor Margaret in the hands of justice, a prisoner in her own cart, followed for some miles by all the dwellers in the village, both old and young and middle-aged, the sun shone with summer beauty, the birds sang merrily, and balmy breezes came fraught with fragrance from hawthorn glades and banks covered with violets and primroses. Village matrons hung their clothes to dry that day on the nearest hedges; and it chanced that a travelling man, while pursuing his wonted calling in Bodfary, coveted a quantity of fine linen, which lay bleaching on a thymy bank, and presently made it his own. The poor woman to whom the linen had been confided was nearly distracted. A few days before, she rejoiced with her neighbours because the house-keeper at the Great House had given her the washing of a large bundle of linen: she borrowed neighbour Hoskin's cart and horse, she said, and went a matter of fourteen miles across the country for the sake of having them; and now to think how the house keeper would scold, and her own character would suffer, for leaving such valuable things to dry without even a slip of a boy to look after them! Thus spoke the frightened laundress: what to do she knew not; and in truth the poor woman seemed like one bewildered, till her husband, having come in from his work at twelve o'clock, bade her put on her bonnet, and accompany him without delay to the nearest magistrate. This gentleman was at home; and, a search-warrant having been obtained, a diligent search was made in every house, but without success.

Boys, meanwhile, had ranged over the common: they pushed into every nook among the quarries, and pressed into the hedges, but all in vain; *and the* laundress was in despair, when a neighbour *suggested that Mrs. Morris's* house had not been *looked to; and away went* a troop of people towards the sign of the Cross Keys—not indeed that any one suspected either the host or hostess, but simply on the same principle as a drowning man is said to catch at a straw.

Mrs. Morris was busily occupied in domestic affairs: her house stood at the end of a straggling village, and the abode of the laundress was at some considerable distance; she had in consequence not been informed of her neighbour's loss; but, on hearing the sound of a company of people coming, or rather running along the road, she naturally looked out, and was presently addressed by one of the foremost, who shouted out with a broad grin, "Mistress, we be a coming to search your house for the stolen things; though we'd as soon think to find them in the church." "What stolen things?" answered Mrs. Morris. To which inquiry at least half a dozen voices simultaneously replied; and it was sometime before the good woman was able to comprehend what had really happened. By this time the laundress came up, and courteously assured her neighbour that, as every house in the village had been searched, hers could not claim exception; but no suspicion whatever was entertained of one whose character stood so high. A few persons accordingly entered, while the boys and dogs were kept back, and just for form sake they looked about the kitchen and sitting-room, and were about to go away, when an officious boy, who had slipped in unperceived, suddenly shouted out, "What's this behind the settle?" and immediately pulled out a considerable-sized bundle.

The laundress looked upon it, and turned pale. She would as soon have believed that her mother had stolen the things as Mrs. Morris. But, when the bundle was opened, there was no denying the fact. The landlady of the Cross Keys stood unmoved: she neither shed tears, nor changed countenance, but simply told the truth, and such are the words she used, as near at least as they can be recorded after the lapse of many years. "A travelling man," she said, "came this morning, nigh upon eleven o'clock. He eat and drank his fill, and, when he was going away, asked what he had to pay, upon which I told him the usual charge. He fumbled, first in one pocket, then in another, and then casting a surly look upon me, he was going to take up his bundle and be off, as I supposed; but a growl from old Keeper was enough; and, taking his hand from the bundle, he said, 'Well, mistress, I'm going a mile or two further on, to receive some money for things that I've sold; and, if you'll take charge of the bundle, I'll be back in an hour or better, and pay ye.' 'But,' said he, 'be sure you take good care of what I leave, and mayhap it will be as well to put it behind the settle, out of sight. Good morning,' he added; 'you'll see me again.' And by this time I thought he'd be back."

Such was the account given by Mrs. Morris; and her friend the laundress was so well convinced of its truth, that she said, "Well, I believe every word you say; give me the bundle; and now I sha'nt be afraid to face the housekeeper at the great house." "No," said the justice's man, "that won't do; the stolen goods have been found at the sign of the Cross Keys; and the law must take its course."

Away then was Mrs. Morris hurried before

the magistrate, followed by all her neighbours; and, oath being taken that the stolen linen was found behind her settle, the laundress was bound over to prosecute; and the poor woman herself was fully committed for trial.

The trial is on record; but I will not speak concerning its details, nor yet of the commiseration and distress occasioned by the sentence of the judge. The court was crowded to excess; and nearly all the gentry of the country, both far and near, were present. You might have heard a pin drop when the judge arose to pass sentence; and audible were the sobs occasioned by his stern decision. The jury sought to screen their countrywoman: very many personally knew her, and all heard of her as an excellent and trustworthy woman; but facts are stubborn things: the stolen clothes were found behind the settle at the Cross Keys; and, though the landlady gave a plausible reason for their being there, she had no proof to bring forward in support of her innocence. Condemned therefore she was, and sentenced to fourteen years' transportation.

The judge did not incline to mercy, or else he might have passed a less severe sentence: he was, doubtless, a harsh man; and, though the excellence and integrity of Mrs. Morris was fully substantiated, he did not even commend her for mercy; and she was re-conducted to prison.

It was a strange day for Bodfary when news came that the landlord of the village inn was gone to take leave of his wife for the last time. Nearly all the people started off; and, as for the laundress, she was like one distracted: her husband had no small difficulty to keep her from going as she was to the jail; but at length he persuaded her to put on a shawl and bonnet, assuring her that with the help of a good double horse they would be in time to take leave of Mrs. Morris. "If she doesn't forgive me, and give me her blessing 'fore she goes," said the poor woman, "I shall never rest upon my bed for thinking of the wrong which I have done." And yet she had done no wrong, that same laundress of the vale of Clwyd: the law constrained her to prosecute; and, when called upon as a witness, she firmly and fearlessly declared that she believed her neighbour to be perfectly innocent.

And they met that day, when the prison cart waited to receive its victims. The laundress was beside it, supported by her husband, and, when the gate slowly grated on its hinges, the hardest heart must have softened at the sight that followed. "Give me your hand, and bless me, and pardon me," sobbed the poor woman, who could hardly speak for weeping, "or I shall never know peace again. "The Lord in heaven bless and keep you, and give us to meet again. You have done me no wrong; and I have nothing to forgive; for you could not help yourself," answered Mrs. Morris, with more composure than could have been expected. "God bless you all, and give us to meet again," she repeated, when the villagers of Bodfary came crowding round. A few moments more, and they stood looking after the cart, as if bewildered.

The subject of this memoir had learned to commit her ways to the Lord, and to put her trust in him. She comforted herself with the promises of holy writ, which she had often read and remembered hearing at church, and she believed that the Lord would yet make clear her innocence before the world. She embarked, therefore, with a good degree of quietness on board the vessel that was destined to convey her to a distant land. The ship was large, and heavily laden; and many convicts were on board—men of desperate character; and, as the same strict discipline which now prevails did not then exist, it was terrifying to hear the dreadful oaths and obscene words that were continually uttered.

Hitherto the wind had been favourable; and the vessel went on at a gallant rate; but the wind changed before the ship had been long at sea, and the rain fell in torrents, accompanied by a heavy gale and a rolling sea. Nor was this all: provisions began to fail, the ship was tossed in all directions, and the sailors, believing that they approached a reef of rocks, refused to obey orders: they thought only of getting the boats in readiness to escape; and the convicts, being left to themselves, rushed on deck.

Margaret, although enfeebled by the loss of food and rest, had contrived to follow; and one of the passengers kindly offered her a share of his pittance; but, just as she was on the point of receiving it, a convict brutally pushed her back, saying, "Get away, you old wretch; you have lived long enough." The poor woman, being unable to help herself, lost her balance, and, having fallen forward, was swept by a furious wave into the deep. But in this, her hour of greatest need, deliverance was at hand; and thus was the event brought about, as told by the narrator:

"I gave myself up for lost, and endeavoured to pray, though I was hardly sensible; but in a moment, instead of sinking in the deep, a wave deposited me on a bed of sand among rocks, from which, on looking round, I saw a small island, and the ship driving furiously towards her. Here I remained, and was enabled to keep beyond the reach of the waves, which seemed as if they sought to overwhelm me. Night drew on, and now, on looking back, it seems wonderful to think how quiet I was: then day dawned; but I saw nothing of the ship. I looked about, and found a few shell-fish and herbs, on which I lived: thus the first night and day passed, then the second; and, though there seemed no hope of deliverance, I still trusted that the Lord would not forsake me. On the third day, I saw a ship, and, though extremely weak, I contrived to climb to the top of the highest rock, where, having unbound my neck handkerchief, I waved it as a signal. In a few moments, I perceived persons on deck, looking through a glass by turns: then a boat was let down, and the sailors rowed with right good-will towards the rock upon which I stood; but, though I had contrived to crawl up, I could not get down till two or three of the sailors came to my aid, and brought me into the vessel. I was now again on board a ship, and that an English one, bound for London.

"The captain was a man of very gentlemanly appearance. He immediately ordered me to be taken the greatest care of, and, when I was sufficiently recovered, he asked me how it was that I came upon the rock, when there was nothing to indicate that a vessel had been wrecked? I told him the whole truth, how I had been taken up

on the charge of stealing and secreting linen, and how my having the bundle was owing to a travelling man, who left it as a pledge for payment.

"'You come then from Wales?' said the captain, when I had finished my tale.

"'Yes, sir,' I replied; 'and from a place which most probably you have never seen nor heard of: it is so out of the way like.'

"To this the gentleman answered with a smile, 'I think I can convince you to the contrary;' and then he went on to tell me, to my great surprise, many things about the people in the Vale of Clwyd. He even knew the names of several persons in the village, and indeed he seemed to know as much about the place and people as I did. When he finished speaking, I made bold to ask his name; upon which he queried if I knew sir Le C., a baronet in the neighbourhood. 'Sure I do,' said I; 'is he not a great man in our parts?'

"'Well,' says the captain, 'my good woman, I am his son, and I am very happy that it has pleased the Lord to make me an instrument in saving the life of a fellow-creature, and a countrywoman too. I hope to bring you safely to London, and send you down home again.'

"On hearing such good words, I began to cry for joy at the thought of seeing my poor husband once more; but in a moment grief came upon me like a flood, and I said, 'Alas! sir, I must not go back; for, if I am seen, I shall be hanged for returning from transportation; for who will believe my story, unless you have the goodness to speak for me, that I may not be hanged?'

"The captain laughed out, 'You must go to London, however,' said he; 'or you must go back into the sea, whichever you like best; for I can do nothing else with you.'

"To this, I answered, 'Well, I have trusted in the Lord hitherto; and he has not forsaken me: he has brought me thus far in safety. I put myself under your protection, sir; and I trust that all things will yet turn out well.'

"In less than a fortnight we safely reached the port of London. The generous captain lost no time in procuring my pardon: he came himself to the lodging where I was; and how his face did beam with joy! Man as he was, and that a brave one, he could hardly speak: his voice faltered, and he just said, 'Margaret, you may go home: here it is—your pardon—free and full.' He sat himself down for a few moments, and we neither of us spoke a word. As for me, I cried and sobbed like a child; and, when I got quiet, he told me that he had arranged every thing for my getting safely home: to my great surprise, he further said that he had procured my clothes, and they would be sent to me in an hour or two. I thought from this that the vessel had been forced to put back; but I asked no questions. The noble captain sent word to my poor husband; or else I think he must have died for joy. And, sure enough, miles off from the village, there was he and a power of people with a light cart for us to ride in. Blessed be the Lord! he gave me strength to trust in him: he established my innocence, and permitted me again to worship him, with my dear *husband, in his holy house.*"

Weekly Almanac.

"Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God."—ROM. xiii. 1.

O LORD God, forasmuch as it is thy godly will and pleasure to appoint and set me in the number of subjects, I beseech thee to give me a faithful heart unto the higher powers, that there may be found in me all faithfulness, obedience, quietness, subjection, humility, and whatsoever else becometh a subject; that I, living here in all lowliness of mind, may at the last day, through thy favour, be lifted up into everlasting glory; where thou, most merciful Father, with thy Son, and the Holy Ghost, livest and reignest, very God, for ever and ever. Amen (Edward VI.'s Primer).

NOVEMBER.	MORN. LESSONS.	EVEN. LESSONS.
6. Twenty-fourth Sunday after Trinity.	Prov. xiii. Luke xxii.	Prov. xiv. 1 Thess. ii.
7. Monday	Ecclus. xxvii. Luke xxiii.	Ecclus. xxviii. 1 Thess. iii.
8. Tuesday	Ecclus. xxix. Luke xxiv.	Ecclus. xxx. 1-17. 1 Thess. iv.
9. Wednesday (Prince of Wales b. 1841).	Ecclus. xxxi. John i.	Ecclus. xxxii. 1 Thess. v.
10. Thursday	Ecclus. xxxiii. John ii.	Ecclus. xxxiv. 2 Thess. i.
11. Friday	Ecclus. xxxv. John iii.	Ecclus. xxxvi. 2 Thess. ii.
12. Saturday (Cam. T. div. m.)	Ecclus. xxxvii. John iv.	Ecclus. xxxviii. 2 Thess. iii.

"Disobedience to man is a disobedience against God; for God's authority, and not man's, is impressed upon the superior; and it is like sacred fire in an earthen censer, as holy as if it were kindled with the fanning of a cherub's wing, or placed just under the propitatory upon a golden altar; and it is but a gross conceit which cannot distinguish religion from its porter, Isis from the beast that carried it. So that in all disobedience to men, in proportion to the greatness of the matter, or the malice of the person, or his contradiction to the ends of government and combinations of society, we may use the words by which the prophet upbraided Israel, 'Is it not enough that you are grievous unto men, but will you grieve my God also?' It is a contempt of the Divinity; and the affront is transmitted to God himself, when we despise the power which God hath ordained; and all power of every lawful superior is such; the Spirit of God being witness in the highest manner: 'Rebellion is the sin of witchcraft, and stubbornness is idolatry.' It is spoken of rebellion against God, and all rebellion is so; for 'he that despiseth you despiseth me,' saith the blessed Jesus; and that is measure enough" (Bishop J. Taylor).

"The Christian is affected to sovereignty, as knowing by whom the powers are ordained. .... He submits, not only for wrath, but for conscience sake, to every ordinance of God; yea, to every ordinance of man, for the Lord's sake. .... He is a true paymaster, and willingly renders tribute to whom tribute, custom to whom custom, honour to whom honour, is due, and justly divides his duties between God and Cæsar" (Bishop Hall).

RECOMPENCE ACCORDING TO DEEDS; OR EXTERNAL REPENTANCE AND EXTERNAL OBEDIENCE NEITHER UNNOTICED NOR UNREQUITED OF GOD, ILLUSTRATED IN THE LIVES OF AHAB AND JEHU:

A Sermon,

BY THE REV. GEORGE SPENCE, LL.D.,

Sometime Vicar of St. Clement's, Cambridge.

1 KINGS xxi. 29.

"Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house."

2 KINGS x. 30.

"And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit upon the throne of Israel."

THE prayerful and diligent student of the scriptures, who takes them up with the expectation and desire of being made wiser and better by them, and lays them down to think over what he has been reading, that he may treasure it up in his memory for the continual edification of his spirit and the regulation of his conduct, will draw from them many valuable lessons, will derive from them much precious knowledge, which the careless or formal reader of his bible will pass unheeded, or which, if heeded at the moment, will soon be suffered to lose its momentary hold, neither impressing his mind, nor influencing habitually his actions.

We are now, and have for some time been reading, at morning and evening prayer, the history of the kings of Israel and Judah, men who lived centuries ago, removed at a distance from us no less by rank and station than by time. Yet, brethren, human nature is the same now as it was then; modified, it may be, somewhat by education and the customs and circumstances of society, yet in principle essentially the same. Difference of station will present temptations of a different class to them and to ourselves; but the disposition of the human mind to evil, and the unwillingness of the natural man "to walk in the law of God with all the heart," is still the same, in the monarch on the throne and the peasant in his cottage. Even in the history of kings, therefore, and those living more than two thousand five hundred years ago, the child of God, the prayerful and teachable reader of his bible, will learn much that intimately concerns himself. From the life of Ahab, the wicked and idolatrous king of Samaria, he may gather that external and partial repentance passes not wholly unnoticed and unaccepted by him who seeth in secret, and awaiteth only the appropriate season to reward openly; and from the zeal of Jehu king of Israel he will perceive that external and partial obedience, crooked and ostentatious though it was, is in like manner neither unacknowledged nor unrequited.

It is important to notice both these things: they are a part of God's retributive dealings with his creatures, whether they be children or servants, which we learn from revelation; but it is most important to derive from them the appropriate instruction which the Spirit of God designed to teach, lest we should confound the penitence of Ahab with that "repentance which is unto salvation not to be repented of," or the zeal of Jehu, in the work given him to do, with that evangelical obedience which springs from the constraining love of Christ acting on the renewed heart.

The God whom it is our privilege to serve is so bountiful a paymaster, that he will be in no man's debt. Inasmuch as the church and the world may receive advantage even from the outward and partial obedience of his professing servants, it would seem that he recompenses it; that is, recompenses external services with external rewards and acknowledgments. In like manner, the God, whom it is our unhappiness too often to offend, is so compassionate, that he is wont to postpone or avert his judgments, in the case even of the wicked, if from their outward actions there would seem to be ground for hope, however faint, that "the long-suffering of God would lead them to repentance." In other words, he "renders to every one according to his deeds," in kind as well as in measure. "An unwise man doth not well consider this, and a fool doth not understand it" (Ps. xcii. 6); and some even of the Lord's people are unwilling or afraid to recognize it, though an unquestionable scripture truth, lest the reward should seem to be "reckoned not of grace, but of debt" (Rom. iv. 4). I propose to consider,

I. The nature and consequences of Ahab's penitence; and,

II. The nature and consequences of Jehu's obedience.

And may the Spirit of God, who by the pen of holy men of old caused these things "to be written for our learning," enable me so to speak, and you, dear brethren, so to listen, that, as the result, we may take more "heed" than heretofore to "walk in the law of the Lord God with all our hearts"!

I. First, we are to treat of the nature and consequence of Ahab's penitence. The nat-

rative of his covetous and wicked conduct, in reference to the vineyard of Naboth the Jezreelite, has been so recently read in our hearing that it must be fresh in the memories of all. Ahab began by simply desiring the vineyard of his neighbour for "a garden of herbs." There may be many cases in which such a desire may have in it nothing sinful; though it should ever be the regulating principle of one who desires to live for eternity, who remembers that this is not his rest, to keep even reasonable desires in due subordination: his wishes should be his prayers; and it should be his constant aim to cherish no wish but that which he may lawfully take to his God in prayer. The Christian especially will call to mind the testimony of the beloved disciple: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 16). He will, therefore, moderate his wishes, will strive to be "content with such things as he hath", and, from a desire to extend his principle of action, will "let his moderation be known unto all men." But it is not necessary to conclude that there was anything sinful, or even unreasonable in Ahab's desire to enlarge his garden. As a sovereign, it might be necessary for his convenience, or for the providing for his establishment; and his proposals to Naboth seem to have been at least fair and equitable, perhaps liberal: "I will give thee for it a better vineyard, or, if it seem good to thee, I will give thee the worth of it in money." The step following on the desire seems to be free from blame. Naboth was unwilling to "part with the inheritance of his fathers"; and, from the tenor of his answer to the king's proposal, "The Lord forbid it me," we must suppose that it was not caprice or a rude reluctance to oblige Ahab that moved him to decline the sale. He valued his vineyard as a paternal possession, perhaps originally assigned to his ancestors on entering Canaan; and he was apprehensive that, if his inheritance once became a part of the royal gardens, it would not, as in ordinary circumstances, return to his family at the year of jubilee.

But now the spirit and temper of the ungodly Ahab begins to work and to manifest itself: the corrupt tree begins to bring forth corrupt fruit; he comes into his house heavy and displeased, because of the refusal of his subject to part with his possessions, and he vents his ill-humour on himself. O, dear friends, what a hard bondage is that of Satan! how different from the obligations which bind to him "whose service", as "*service of love,*" *is perfect freedom*"! Such was the conflict of his passions, that the weak and foolish king of Israel was overcome with anguish and vexation; and we read that "he laid him down upon his bed, and would take no food." Though a victorious and prosperous king, he was altogether miserable. Brethren, is not that proverb true, "He that ruleth his spirit is better than he that taketh a city"?

At this point of the history we can hardly fail to be reminded of the conduct of another godless and self-willed man, I mean the haughty Haman, recorded in the book of Esther, to which, as illustrating a principle, I will for a moment draw your attention. You will remember that Ahasuerus the king had promoted him, and "set his seat above all the princes that were with him." "All the king's servants that were in the king's gate bowed themselves, and did him reverence; but Mordecai the Jew bowed not, nor did him reverence." Hear the melancholy confession of the weak and wicked Haman, when (calling for his friends and Zeresh his wife) he tells them "of the glory of his riches and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king; yea (said he), Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also, with the king: yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

How beautifully do the histories of the Old Testament illustrate the precepts and declarations of the New: "Godliness with contentment is great gain." Just akin to the sorrowful admission of the ambitious and wicked Haman is the reply of the covetous and wicked Ahab to his wife when she came to him, and said, "Why is thy spirit so sad, that thou eatest no bread?" "And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it; and he answered, I will not give thee my vineyard." Ahab and Haman were servants of the same master, and the spirit which dictated the reply is the same in both instances. Bear in mind, brethren, that it is of little moment what the particular lust or passion is by which it works; whether it be inordinate ambition, or covetousness, or fleshly lust, the issue is the same in both. The Jewish doctors say well when they say, "In the beginning the evil desire (be it what it may, pride or lust) is but a traveller; but

in time it becomes a guest, and, in conclusion, becomes master of the house." Mordecai refuses to bend his head: Naboth declines to sell his vineyard: the refusal is sufficient to mar the happiness of two wealthy, mighty men. Think attentively on this, my poorer brethren especially, when tempted to repine at the poverty of your lot; and thank God, who made you neither a king nor the favourite of a king: possessed of every thing that ambition can reasonably desire, or rank confer, Haman and Ahab are alike dissatisfied, sullen, miserable. But let us not mistake the matter; feelings such as these are not confined to kings and courtiers, nor even to the ungodly. Nay, I could not say that it is impossible for a child of God, even for a renewed mind, in whatever circumstances or condition, to be tempted and almost overcome by passions such as these, horrible as they are. Satan often hurls his fiercest darts at the subjects of the Lord Jesus Christ. The difference consists in this, that the believer, the moment he becomes conscious of unsanctified desires or unholy tempers (and a well-exercised systematic vigilance quickly shows them to him), strives against them: he will not give them harbour for a single instant: he has at once recourse to his Lord; he falls upon his knees, and calls upon the Captain of his salvation for the help he needs; he wrestles with him, and will not "let him go" until by grace imparted he obtains the mastery over the besetting sin, until the Spirit of his lawful Master has resumed his empire over his inmost soul. Nor indeed is this all. The Christian is privileged to participate in the apostle's sweet experience, that "in all these things we are more than conquerors through Christ that loved us." Not merely does the great enemy, the devil, "resisted flee from him" discomfited, but the believer has learned another lesson: he has learned to "count it all joy when he has fallen into divers trials:" gaining wisdom by experience, he becomes more watchful over his deceitful heart, walks more circumspectly, and abstains more habitually from all persons and places and occasions which minister to forgetfulness of his Lord. These are some of the uses of the divers temptations which the apostle James makes mention of. Every succeeding combat gives him enlarged experience of the enemy's devices, and becomes to him a fresh incentive to wariness. Perhaps, too, it may be added that the enemy himself withdraws from him for a longer season, and every time he comes to him finds that he has less "in him;" and the pilgrim of the cross, as he advances towards the heavenly Canaan, finds greater leisure to contemplate its blessedness, and prepares his heart more entirely and unreservedly for the enjoyment of it.

But we must resume the history which has suggested these reflections. It is worthy of remark, as not a little singular, that in the case both of Haman and Ahab the agents, chosen by the evil one to do his bidding, and to stimulate them onwards in their wicked course, were the very persons who should have been their counsellors and comforters. At the very moment when the sweet and gentle and soothing accents of the wife and helpmeet should have been exerted to lull the fierce and angry passion, and with reasonable remonstrance to direct her partner to the source of strength, each is found adding fuel to the flame. Take, first, the reply of Zeresh to the revengeful Haman: "Let a gallows be made of fifty cubits high, and tomorrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily unto the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made." By the side of this diabolical counsel let us place the answer of the wife of Ahab: "And Jezebel, his wife, said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry. I will give the vineyard of Naboth the Jezreelite." Both these wretched men were to be made merry, and to be delivered of their sulkiness by the murder, the atrocious murder, of the innocent victims of their displeasure. How different is the remedy which the religion of the Prince of peace prescribes! "Is any sorrowful (whether the sorrow proceed from within or from without), let him pray. Is any merry (whether from an enlarged experience of the temporal, or a clearer perception of the spiritual mercies of his God), let him sing psalms."

In what way the remorseless Jezebel sought to remove her husband's sorrow, you all know very well: "She wrote letters to the elders and to the nobles that were in Jezreel, and sealed them with the king's signet, and commanded them to proclaim a fast, and to set Naboth on high among the people, and to set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king; and then carry him out, and stone him, that he die."

See, brethren, in each of these instructive histories the consequences of harbouring angry and envious thoughts, and cherishing covetous and unsanctified desires; and, if the consideration of your own happiness and

peace of mind and growth in grace be not enough, let me point you to the end of both these men, verifying to the letter the word of the Lord: "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. ii. 22). Haman was hanged upon the very gibbet which his wife had counselled him to erect for Mordecai: Ahab ultimately realized, if not in his own person, at least in that of his son Jehoram, the sentence of the Lord concerning him by the mouth of the prophet Elijah: "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine" (1 Kings xxi. 19). His body was "cast in the portion of the field of Naboth the Jezreelite" (2 Kings ix. 25); "And the dogs licked up his blood, according to the word of the Lord, which he spake" (1 Kings xxii. 38).

Very many lessons do these narratives furnish us with, both directly and incidentally, besides that to which I have prominently pointed your attention: time does not admit of my referring to them; but there is one on which I would press a passing observation. Let the conduct of Zeresh, the wife of Haman, and of Jezebel, the wife of Ahab, and the atrocities to which they urged their husbands, and the violent and untimely, though justly retributive, end of both, be a warning to all my younger hearers, especially in forming those connexions which involve their happiness in time and in eternity. In the married state we rightly look for sympathy, faithful counsel, encouragement, and help; and there is no time when it is so seasonable as when "the flesh lusteth against the Spirit," "when the enemy comes in like a flood," and we have need to invoke "the Spirit of the Lord to lift up a standard against him." If in such seasons a man, instead of a prudent pious counsellor and helpmeet, has (to employ the striking language of a modern writer) "a factor for Satan in the form of an unprincipled but too fondly-loved wife", what fatal effects may not be looked forward to? Bear in mind what is said of Ahab: "There was none like unto Ahab, which did set himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up;" and then contrast the touching and beautiful description of the virtuous woman in the last chapter of the book of Proverbs: "Her price is above rubies: the heart of her husband doth dwell safely by her: she will do him good, and not evil all the days of her life: her husband is known in the gates when he sitteth among the elders of the land: she openeth her mouth with wisdom; and in her tongue *is* the law of kindness. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." My dear young friends, suffer the counsel of an elder, and do not give away your heart to one who has not previously given his or her heart to God. "Can two walk together except they be agreed"? For the purpose of the comparison and mutual illustration furnished by the parallel cases of the haughty and imperious Haman and the weak and unprincipled Ahab, and in order to set before you the end of both, realizing as it literally does the scripture truth, that "the wages of sin is death," I have somewhat postponed the incident in the life of the king of Israel, which furnished one of the two chief reflections with which I commenced my discourse, viz., that the external and partial repentance even of the enemies of God passes not wholly unnoticed and unaccepted. In the lives of many wicked persons, such as Rehoboam, Ahab, and Manasseh, we discover this principle of recompence in operation: "They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance" (2 Chron. xii. 7). We will consider it in the case of Ahab: "There was none like unto Ahab, which did set himself to work wickedness in the sight of the Lord."

But we read that, when Elijah the prophet denounced the judgments which God was about to bring on him and his posterity, "it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah, saying, Seest thou how Ahab humbleth himself before me? I will not bring the evil in his days; but in his son's days will I bring the evil on his house" (1 Kings xxi. 27-29).

The sentence denounced against him consisted of three distinct parts; the first respected himself: "I will bring evil upon thee;" the second concerned his wife: "The dogs shall eat Jezebel by the wall of Jezreel;" and the third affected his family: "I will cut off thy posterity; I will make thy house like the house of Jeroboam, the son of Nebat;" of whom it is stated (1 Kings xv. 24) that "the son of Ahijah conspired against him, and smote all the house of Jeroboam: he left not to him any that breathed." Can you conceive a sorer punishment? Evil was to befal himself, his wife, his children—all were to be cut off. Well might such a declaration make the spirit of the stout-hearted tremble. We are not surprised, therefore, to hear that "Ahab humbled himself be-

fore the Lord, and lay in sackcloth, and went softly:" all the usual signs of outward sorrow were manifested; and he appeared in public with the dejected air of true penitence. Thus, although his humiliation was outward only, and therefore unavailing, it acknowledged the justice of God and his own sin, and so put honour on the divine law; and therefore the Lord acknowledged his outward temporary repentance by an appropriate recompence; for he granted him a respite of the judgments declared against him, so far as concerned his family, and spared him the anguish of witnessing the annihilation of his children.

But this was all. He himself was slain in battle at Ramoth-gilead. His wife was trampled under foot in Jezreel; and, when Jehu gave commandment to bury her, "they found no more than the skull, and the feet, and the palms of her hands." "And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel; and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." Of the fate of his seventy sons we have lately read. In obedience to the commands of Jehu, "the rulers and great men of Israel (the very men who executed the atrocious command of Jezebel in regard to Naboth) took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel." What might have been the issue had Ahab's penitence been sincere and entire, had it been accompanied and evidenced by a thorough change of heart and life, and followed up by the restoration of Naboth's vineyard to his heirs, the renunciation of idolatry, and the establishment of the worship of the one only and true God; is not told us; but, if God so far put honour on his outward humiliation as to suspend for a season the sentence against his children, none can certainly say that an honest and pervading contrition of heart, and a sincere and thorough reformation of life and conversation (the fruit and evidence on his part of reconciliation with God) might not have issued in a reversal, on God's part, of all the awful judgments threatened against him? Take the case of Manasseh: his evil doings were scarcely less notorious than those of Ahab. It is said of him that "he wrought much evil in the sight of the Lord to provoke him to anger, and made Judah and the inhabitants of Jerusalem to do worse than the heathen;" yet we read that, visited with affliction because of his offences, "he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him, and took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel;" so that "God was entreated of him, and heard his supplication, and brought him again into Jerusalem, into his kingdom."

Now, my brethren, though it is certain that none here have transgressed so flagrantly as Ahab and Manasseh, we have sinned enough to separate between us and our God for ever. It was the declaration of our Lord to those who reminded him of the Galileans whose blood Pilate had mingled with their sacrifices, "Suppose ye that these were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent ye shall all likewise perish." All have sinned and need repentance. Let the experience we have had of God's readiness to regard the penitence of Ahab encourage us to seek a "godly sorrow" in respect of our manifold transgressions; but let the end of Ahab warn us that a superficial penitence will avail us nothing: the heart must be rent, not the garments merely; and, though we can make no atonement to God for sin (for that is the alone work and office of "the Lamb of God that taketh away the sin of the world," whose prerogative it also is "to give repentance and remission of sins"), there is the declaration of the psalmist, "A broken and a contrite heart, O God, thou wilt not despise." Moreover, if our offence have wrought evil towards our neighbour, reparation must be made; the vineyard gotten by fraud or violence must be restored; the debt that has been unpaid must be discharged. The sacrifice of the death of Christ hath, indeed, opened a way of approach to the mercy-seat; but we have no warrant to expect admission thither, with the reward of covetousness or dishonesty in our hands. In a commercial country such as ours, many practices are sanctioned, some by law and some by custom, which will not abide the test of Christian morals. An act of parliament or a mercantile arrangement may release a man from debts which he is unable to discharge in full, so as to permit him to resume his calling; but, if he afterwards acquire property, an enlightened Christian man will not feel that he is acquitted *in foro conscientiæ* from the obligation that lies upon him to discharge them to the uttermost farthing, or that he is at liberty to live in luxury and self-indulgence until he has done this; and it happens to us

now and then to read, in the public chronicles of the day, of instances of honourable restitution, of years of continuous toil and self-denial in order to its accomplishment. Would that they were less remarkable because less rare! Christ has, indeed, paid our debts, and procured for ever our discharge from "the ten thousand talents" which no life of successful effort or rigid abstinence could enable us to pay; but he understands little of what our substitute has done for us, who imagines that he has freed us from obligations which we owe to one another, and which, when it is in our power, it is unquestionably our duty to discharge. As regards our fellow-men, the sentence of the Levitical law is in its principle no less obligatory on us than on those of old times—"He shall restore that which he took violently away, or the thing that he hath deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth" (Lev. vi. 2-5).

II. I have left myself too little space for the adequate discussion of the other proposition with which I set out, viz., that external and partial obedience passes not altogether unacknowledged and unrequited. The principle of the divine counsels seems to be the same in both cases. Jehu, whose history is the immediate source of the reflection, was employed as an instrument in the hands of God for the accomplishment of his purposes of righteous displeasure concerning Ahab. Elijah the prophet had many years before been commissioned to anoint Jehu king over Israel, and to execute vengeance on the family and adherents of Ahab; but, a respite having been granted that prince, as we have seen, upon his humbling himself before God, it seems that the anointing of Jehu was consequently deferred. Ahab, however, employed not the season permitted him to cultivate communion with his God, or to make reparation and restitution to his neighbour; and "the long-suffering of God" only aggravates the condemnation of those who are not led by it to true repentance. The time was come when the sentence could be delayed no longer: Jehu is anointed, by the direction of Elisha, to be king over the people of the Lord, even over Israel; and his commission is given to him, "Thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants thy prophets, and the blood of all the servants of the Lord, at the hand of Jezebel; for the whole house of Ahab shall perish" (2 Kings ix. 6-8). The work that was given him to do was not distasteful to Jehu's natural temperament: "He concerted his plans with prudence, and he executed them with despatch" (Scott *in loco*). Jehoram, the son of Ahab, suddenly falls by his hand. "Jehu drew a bow with his full strength, and smote Jehoram between his arms; and the arrow went out at his heart; and he sunk down in his chariot." The blood of Jezebel was next poured upon the ground; and the heads of Ahab's seventy sons were, at Jehu's bidding, quickly "laid in two heaps at the entering in of the gate." Again, from Jezreel he proceeded to Samaria, in company with Jonadab, the son of Rechab, where "he slew all that remained unto Ahab in that city, till he had destroyed him; according to the saying of the Lord, which he spake to Elijah."

Up to this time it is not improbable that Jehu had acted simply in execution of his commission. We have an intimation, however, in his address to the pious Jonadab, "Come, see my zeal for the Lord;" which apprises us that self-seeking and a vainglorious spirit possessed him wholly. Raised to kingly power, and successful beyond his utmost expectations, he became elated with pride, and desirous of having his prowess admired and extolled by others. It was not enough to do the Lord's bidding as unto the Lord: he must go beyond it—he must make himself conspicuous. We have recently read to you the manner in which he fulfilled his perfidious boast, "Ahab served Baal a little: Jehu shall serve him much." None will suppose that his proceedings in the destruction of the worshippers of Baal, however merited their punishment, are recorded for the purpose of commending the motives and the spirit by which Jehu was actuated. It is impossible to approve or to palliate the dissimulation practised by him. God does not stand in need of any man's sin to compass his ends; as bishop Hall says, "He, who bid Jehu smite for him, did not bid him lie for him." Falsehood can never be approved by a God of truth. And, accordingly, when we come to the recompence with which it pleased God to acknowledge the fulfilment of his commands, we find no mention made or reference whatever to this transaction. Jehu had executed his commission; and therefore, notwithstanding his subtilty and falsehood, he shall have his hire. "And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel" (ver. 30). No allusion

over is made of the worshippers of Baal; it may therefore be concluded, in the s of bishop Hall, that, "if policy allows ous untruths, religion never does."

us, Christian friends, have we endea- ed to show you that, in the case of the ed Ahab, his partial penitence procured spension for a season of the punishment o his multiplied transgressions; and that, e instance of the zealous but self-seeking , his partial obedience obtained for his rity possession of the kingdom, even to ourth generation—a period longer than ther family either before or after, as the h generation reached to above one hun- years from the time when Jehu ascended rone. None will, I trust, suppose that re brought these circumstances thus par- rly before you with any view to com- l his conduct for your imitation, or to se to you his reward as a thing to be ed or wherewith to be contented. Jehu's ces were temporal and partial; and so ise were his rewards: like the Phari- "he had his reward," and was satisfied. t his everlasting portion was, we are left fer from the verse which follows the text: t Jehu took no heed to walk in the law e Lord God of Israel with all his heart; e departed not from the sins of Jeroboam, h made Israel to sin."

ie lesson which we gather up from his ry is practically this—that it is possible God's work, yes, to be requited for it and yet to fall lamentably short of the lom of heaven, of "the gift of God, h is eternal life." If we would evidence rselves and others that we are Chris- , that is, that we have been reconciled to , "being justified freely by his grace, igh the redemption that is in Christ s, and adopted into his family" (Rom. iii. we must walk in the law of the Lord all our hearts—not feignedly; we must holly his. It will not suffice to be very us in a few things (consisting, perhaps, natural taste), or in many things: we love him first and serve him best. It not suffice to put away a few sins, or sins: we must crucify the old man, with ffections and lusts, we must "let none in." It will not suffice to attain to a graces, or many graces: we must aim at unreserved sanctification of the whole t, "through the Spirit;" at the subju- n of every passion, at the attainment of Christian grace which it is the especial gh progressive work of the Spirit of ness to beget in us. So may we hope the Lord God, who has already justified persons, will accept our services, and cause us to stand before his throne, serving him day and night in his temple, not for a few generations merely, but for ever and ever. Amen.

Poetry.

HYMNS FOR THE HOLY DAYS IN THE YEAR.

By Joseph Fearn.

(SUGGESTED BY SOME PORTION OF THE SERVICE FOR THE DAY).

(For the Church of England Magazine).

ALL SAINTS' DAY.

"Blessed are they that mourn, for they shall be comforted."—MATT. v. 4 (The Gospel).

SWEET unto the heart forlorn
Is that word which Jesus said:
"Blessed are the souls that mourn,
For they shall be comforted."

Ah! 'tis like the balmy air,
Laden with the breath of flowers,
When it floats o'er gardens fair,
In the early summer hours.

Fevered by the world's unrest,
Ill at ease the saints have been;
But this promise soothes the breast,
Gilding every darkened scene.

Blest are they that mourn for sin—
Source of every evil here—
Grieving o'er their state within,
Filled with shame and holy fear.

For, to rescue souls like these,
Jesus' precious blood was shed:
They shall feel his pardoning peace,
And they shall be comforted.

Blest are they that feel the smart
Of their Father's chastening hand,
Sent in love to mould the heart
For a purer, lovelier land.

Blest are they who suffer want,
If their souls are rich towards God:
Endless treasures Christ will grant,
To the men he bought with blood.

Small will they each sorrow deem,
When the heavenly hills they tread—
Short the night of weeping seem,
When the light of morn shall spread.

Safe in Abraham's bosom laid,
No more tears can Lazarus shed:
All his troubles are allayed:
Now his soul is comforted.

Blessed are all they that mourn;
Comfort then will sweeter prove:
Fairer to the tempest-torn,
Is the peace when storms remove.

Sweet the sunshine after rain,
Pouring light and warmth around:
Precious is relief from pain,
Sweet the balm that heals the wound;

But more sweet to hearts forlorn
Is that word which Jesus said:
"Blessed are the souls that mourn,
For they shall be comforted."

2 KINGS IV. 20*.

"He sate on her knees till noon, and then died."

He sate upon her knees till noon,
His weary head upon her breast:
Like a pale flower by autumn strewn,
Gently he drooped and sank to rest.

None knew the strife of hopes and fears,
As o'er her child the mother bent,
he bitterness too deep for tears
By which her bleeding heart was rent.

At morn with glowing cheek and eye
She marked him at his father's side†,
And little deemed what cloud was nigh,
The sunshine of her life to hide.

And must she yield her treasure up,
The gift so precious to her thought,
The last that crown'd her flowing cup,
And dearest priz'd, since all unsought?

'Twas even so: with heart oppress,
She turn'd her from the saddening scene,
To him who knew how glad and blest
Her home in former hours had been‡.

Of him her full heart sought relief:
In silence at his feet she fell;
But even then, amid her grief,
She knew that with the child 'twas well.

Yes, it was well—tho', parted now,
They ne'er had met on earth again:
She gaz'd upon the lifeless brow,
And knew he felt nor woe, nor pain.

Yes, it was well—aye, better far
Than fondest love or faith might dream:
She knew not that her fairest star
From out her darkest hour would beam.

She knew not love divine had wrought
A wondrous chain her soul to bless,
Until one voice her spirit caught,
Which hushed it into thankfulness:

She knew not many a mourning heart
From her brief tale would comfort win,
To bid the vexing doubts depart
Which wound and grieve the soul within.

O mourner, who with tender love
Hast wept beside some infant grave,
Hast thou not sought a Friend above,
Who died thy little one to save?

Then lift thy weary weeping eye
Above the waves that round thee swell:
Is not thy darling safe on high?
Canst thou not whisper, It is well?

Yes, it is well: though never more
His infant form to earth be given,
He rests where sin and grief are o'er;
And thou shalt meet thy child in heaven.

COMFORT IN AFFLICTION.

By Mrs. Joseph Fearn.

(For the Church of England Magazine.)

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all."—Ps. xxxiv. 19.

How blest the people of the Lord!
Though many their afflictions are,
Within their heart they hide the word,
And trace the light that shines from far.

They lean upon Almighty strength,
When tribulation gathers round:
The victory shall be gained at length;
For Jesus will their foes confound.

The Captain of their hosts is he,
Whom righteous souls securely trust,
Assured, though not from sorrow free,
That "trouble springs not from the dust."

Our fathers have this truth declared;
And we confess with them of old,
How from the furnace, well prepared,
He brings his people "forth like gold."

'Twas thus himself was perfected—
The righteous One, whom we adore;
Then, wherefore should we fear to tread
Where such a Leader is before?

We need but gaze, as Stephen did,
By faith upon the heavenly land;
And there, the glorious scene amid,
See Jesus stand at God's right hand;

And our afflictions shall be light
Compared with his who drank the gall;
Nor shall we doubt his arm of might,
To bring us safely through them all.

* From "Noontide Thoughts on Scripture Subjects relating to the Noontide Hour." London: Seeleys. 1852.
† Verse 18. ‡ Verse 22.

SACRED SONNETS.

No. XL.

By Mrs. Penderel Llewelyn.

(For the Church of England Magazine.)

"The days of man are but as grass; for he flourisheth as a flower of the field."—Ps. ciii. 15.

"Dyddian dyn sy vel glaswelltyn*; megis blodeuyn y maes, velly y blodeua efe."

Gem of our mountain homes! gay, gorgeous flower,
Opening thy velvet leaves to meet the day,
Looking most beauteous in thy rich array;
Yet drooping, fading, when the noontide hour
Casts o'er thy loveliness its spell-like power,
And dooms thy transient lustre to decay;
Sweet moralist! in thy career is seen
Man's day of life—existence' rapid race,
All briefly flitting from earth's thorny way,
As in the world there were no peaceful ray;
The spirit, pining for its home serene,
Hath here no stay, and no abiding place;
But sinketh, fading, ne'er again to bloom,
Till Christ's dread summons rend the darksome tomb.

Llangynwyd Vicarage.

* *Glaswelltyn* is the word used in the Welsh translation of Ps. cxiii. 15. as well as in other portions of holy writ containing the same allusion. From this circumstance the magnificent *Tigridia pavonia* is called by the Welsh, *glaswelltyn*: that splendid flower, as is well known, withers by twelve o'clock of the day it opens. In the mountain homes of Glamorganshire, a pot of this short-lived beauty will always be seen cherished with pious love on account of its scriptural associations.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

NOVEMBER 12, 1853.

MISSIONARY RECORDS.

No. C.

"Soon, it may be, the evangelising of the world may pass from Gentile to Jewish hands; and not England and London, but Judea and Jerusalem will be the irradiating centre of the light of Christ's truth. O, let us do our work in our day; and, while it is yet our day, and our day, let us up and be doing! Let us, while yet we may, and so far as we can, attend to and follow out the standing orders of our chief Captain, the parting command of our Lord, 'going,' or at least sending, 'into all the world, and preaching the gospel to every creature,' and 'teaching all nations'" (Churton's "Thoughts on the Land of the Morning").

CHINA.—The rev. J. J. Roberts, a missionary in the country, writes to the secretaries of "The Chinese Evangelization Society," dating from Canton, 20th May: "The probabilities are that the whole country will be open before us by, perhaps, this time next year. Since I wrote to you last I have received one letter, and heard of another, directed to our place, purporting to be for 'Hung Sow Tuen,' the chief Tai Ping Wang, 'the prince of peace.' I showed the letter received to the United States' secretary of legation, who is acquainted with Chinese official sealed documents; and he thinks it is genuine. Hung Sow Tuen's name is plainly signed in full at the close, and stamped with a seal having on its face six ancient characters, which, plainly written in the modern character and translated, amount to 'Tien Teh, Tai Ping Wan's device' (Tien Teh, the prince of peace's device). This letter refers to our former acquaintanceship, and the deep impressions in his mind from the instruction received. He states that he has frequently written to me, but knows not whether his letters have been received. It states that several provinces have come under his control, that myriads of men assemble morning and evening for worship, who observe the two heavenly commandments, but confesses, with apparent regret, that few of them are deeply versed in the doctrines of the gospel. The letter invites me to come and assist them, that the gospel may be made plain, baptism by immersion may be received, and the truth proclaimed. Does not this remind us of the earnest prayer of the men of Macedonia, 'Come over, and help us'? And in this case, as in that, may we not hope that the Lord has called us to preach the gospel to these also? And shall not this so unexpected yet glorious opportunity for preaching the gospel among the people be duly appreciated and improved? You will learn from the papers that Amoy was taken by the insurgents on the 18th inst.; that the people were generally on their side, the rights of private property strictly respected, and the missionaries kindly protected. And private accounts say that they have been invited to go and preach to the insurgents, and that the rev. Mr. Burns accepted the invitation. I hope henceforward your committee will have no hesitation in sending as many suitable missionaries to China as you can get, and procure the means to support. .... I cannot conceive of a more important, responsible, and useful sphere of missionary labour upon earth. And, if I had only one missionary physician—a good surgeon—to go with me, how I should be delighted! Among the acts of sovereign authority exercised by Tien Teh is the publication of a new almanac, prepared by five high officers for the prince's approval and general circulation. The preface concludes, 'We, your ministers, have made the almanac and completed it, and now respectfully present it to your lordship—may you live for ever!—for your approbation, that it may have general circulation throughout the country.' To this is appended, 'Royally approved for general circulation.' This almanac is got up on a new plan. The year is divided regularly into twelve months; the old one sometimes had thirteen. The old months had thirty-one days in each, but the new months thirty; being, in all, three hundred and sixty days in the year. They divide their months into two parts, conforming so far to Chinese custom. And every Lord's-day in the year is specially set down. They acknowledge the 'heavenly Father, the high Lord God,' three times in their preface, confessing his prerogative in the appointment of

rulers, and the institution of years, months, days, and seasons. This almanac sweeps away the grand pillar of idolatry, the superstition of the people, or aims to do so. The innovation is of favourable augury for the principles and future practice of Tien Teh and his counsellors. Among the books issued and circulated by Tien Teh's council is a book entitled 'An Ode for Youth,' which sets forth that God is to be honoured above all, and worshipped day by day; all being the recipients of his bounty, and the whole world the fruit of his creative power. 'Whether circumcised or uncircumcised,' it says, 'all are the offspring of God, and should be grateful for his goodness. In the former times God sent his first-born Son, Jesus, into the world, to lay down his life for the redemption of man: his merit is greater than all; and his cross was hard to be borne. The sun was darkened when the adorable Son of God was punished for you. After his resurrection, he ascended to heaven, and was invested with power and glory; and we, by dependence upon him, may be saved, and obtain heaven.' Then follow prescriptions as to a man's duties: in these stress is laid on the 'keeping of the heart, which is the head of the whole body; the eyes are to be restrained from wandering amidst forbidden objects, the ears from listening to temptation, the mouth from uttering evil words.' Hands and feet, in like manner, are to be kept from evil: and the result promised is happiness in heaven. In the 'Book of Heaven's Commands' we find eternal punishment in hell the scourge of evil-doers. It will be seen how much of promise there is in this wonderful movement; and Tien Teh's followers not only unite in daily prayer, keep the sabbath holy, and preserve excellent discipline, but are animated and strengthened by the faith that God is with them".

IRELAND.—*Achill Island.*—This parish, extending over twelve miles, and now containing a population of 4,500 souls, almost wholly converts from Romanism, does not contain either an industrial school, or a single shop where any species of clothing is to be obtained; while Newport, lying twenty miles distant from the converts' settlement, is the nearest town where such articles are to be had. In order to remedy their wants, some benevolent English and Irish persons—the rev. J. Barker, rector of Achill, being at their head—are seeking to raise a fund for the double purpose of instituting an "industrial school," where girls will be taught various kinds of useful and ornamental work, and from whom work will also be supplied to the children attending the mission schools, and such persons as seek employment; and a shop," where proper clothing may be procured by the poor at moderate prices: their temporal improvement being the object in view, no profit will be charged on the articles sold. Mr. Barker has kindly consented to receive pecuniary contributions and second-hand clothing and materials, in furtherance of these excellent objects; and I commend them earnestly to the patronage of my protestant brethren.

SLIGO.—"The readers have been very cordially received, listened to attentively, and, in some instances, invited to call soon again. The principal Romish controversialist in the town admitted to us, the other day, that he believed Christ present in the sacrament, 'only after a spiritual manner'; others have expressed their conviction that extreme unction in no way benefits the soul, or removes the relics of sin, as their catechisms teach. A spirit of religious inquiry is evidently afloat, and, in many circles, the Romish controversy is the all-absorbing topic of conversation. I myself heard very recently a most animated and interesting discussion between three poor women, who were gathering shell-fish by the sea-side, on the lawfulness of praying for the dead. The arguer on the protestant side, who was a Roman-catholic, had evidently the best of it. The ragged school cheers me very much: notwithstanding all the violence and cursing of the priests, and the abuse the children meet with from many Romanists in the town, we have from fifty to seventy children every day. On my last visit to the school, a number of the children told me that the priest had met several of them in the street, and cursed them in the most shocking manner. 'Was that right?' I asked. 'No.' 'How do you know?' 'Because the bible says, "Bless them that persecute you; bless, and curse not.' 'Would you curse the priest in turn?' 'No.' 'What would you do for him?' 'Pray for him.' 'Give me the text.' 'Bless them that curse you; pray for them that despitefully use you.' 'Why is the ragged school a good school?' 'Because it teaches the word of God.' 'Why is the chapel school a bad one?' 'Because it does not teach the word of God,' &c., &c. The children are very ragged and poor, and have been picked up by the readers off the streets; so that their answering is the more remarkable. We have no regular schoolmaster for them as yet. The inquiring or controversial class continues to be well attended" (From the missionary of the Irish Church Missions Society).

THE SABBATH PESTILENCE.—What blessed results might not follow if steps were taken to close on the sabbath the house of dissipation, which beguiles thousands from the house of God! On this subject the rev. T. C. Cowan, of Liverpool, in his speech at the anniversary meeting of the Church Pastoral Aid Society, said: "I need scarcely point to the practice of drinking that pervades our own town, as well as others. I believe, with the exception of Glasgow—which possesses the bad pre-eminence of standing at the head of all the drinking towns in the empire—that Liverpool is more thoroughly studded with beer-houses and spirit-vaults than any other town in the kingdom. My own district, which is by no means one of the worst in the town, contains about 6,000 persons. Within that district there are 142 spirit-vaults and beer-shops, or about one for every forty-five of the population. The evil has at last grown to such an extent that the magistrates are considering some means of controlling the issue of fresh licences, and putting a restraint on the perpetual increase of these demoralizing places. The magistrates, however, have only a limited power. With beer-houses they can do nothing; for a man occupying a £15 house can take a licence from the excise; and the magistrate has no power to withdraw the licence so long as the house is kept orderly. There are between 50,000 and 60,000 public-houses in England; and, the beer-house act having added some 40,000 more, we have no less than 90,000 public-houses open on the sabbath-day.

One of the most important things which can be impressed on the attention of the legislature is, the absolute necessity of shutting up all drinking-houses on the sabbath. I do long to see that time; for then, and not before, we shall have the means of bringing our working population within the sound of the gospel. I think the time has now arrived when we must look, not merely to the simple working of any voluntary system: there is a work to be done by the interference of the state, which cannot be much longer delayed. I apprehend the sowing of the good seed is the work of the church. But the state can give us effectual aid in rooting up the weeds, by shutting up public-houses and the like; thus giving full and fair play to the Church Pastoral Aid and other societies: then we shall see the most blessed results."

THE JEWS IN ROME.—The Jew in all lands is a wonder, a mystery, and a miracle, but much more so in Rome. There, even in Rome, has God in his mysterious providence, kept the Jew, like the Rechabites of old, with inferior advantages, witnessing against others less virtuous with superior means of grace. There stands the Jew in Rome, with only the law of God to guide him, looking with hope to the future, and spurning idolatry in the midst of a city which has taught nearly the whole world to worship the creature more than the Creator, and to bow down before images of wood and stone. Yes, God has kept them there as witnesses, in the midst of a city drunken with their blood—a city which indeed once, for a short time, was a light to the Christian world, but long has been the persecutor of Israel, the enemy of the believing Christian, and the corrupting city of the whole earth; or, as Luther expresses it, "*Olim janua cœli, sed nunc patens quoddam os inferni.*" Hard has been the lot of the Jews in Rome; and, although one or two of the Roman pontiffs have manifested some regard for them, and treated them with some amount of kindness, the majority have trampled them under foot, and persecuted them even almost to the grave. Gladly would they many a time have fled from Rome; but such was not the purpose of God, nor the desire of the crafty priesthood, who made the thrifty Jew pay well for the scanty privileges which were extended to them in the Ghetto of Rome. The English traveller is struck with wonder when he is told that, in the three or four narrow streets of the Ghetto, upwards of 4,000 Jews are said to dwell: other parts of the city are not open to them. During the revolution, indeed, some purchased houses, and some emigrated to other lands; but, if a Jew wishes now to leave Rome, the papal government takes good care that he leaves some of his family behind, as pledges of his future return. Great advantages have often been held out to them, if they would embrace Romish Christianity. But the church of Rome, which makes annually a great show of baptizing one or two Hebrew converts, has been furnished hitherto with such a scanty supply of candidates, that it is said that the same convert has been baptized several times over, on the same recurring annual festival. And yet efforts are not wanting for their conversion. In the beautiful church of St. Angelo, in Pescheria, said to occupy the site of the temple of Juno, a sermon is weekly preached to the Jews by one of the priestly devotees of the so-called "Queen of heaven," and Jews are compelled to attend; but, with the bitter consciousness of Rome's persecuting spirit within him, and with ocular proof of Rome's unexampled idolatry around him, we need not say that it is not wonderful that the Jew does not readily become a convert to the church of Rome. Although the Talmud has been almost always a forbidden book in Rome, the Old Testament Hebrew scriptures have never been denied to the Jews; and thus the Jews are the only inhabitants of Rome who have long possessed the holy scriptures in a language which is known to the bulk of the commonalty. Not many of them are Talmudists; but there are few of them to whom the scriptures of the Old Testament are not better known than they are to the bulk of the priestly rulers of the so-called "eternal city." Indeed, the Roman Jews, though as a body also judicially blinded, may be said to be more near to the kingdom of God than other Jews are, being less distracted by the traditions of the rabbies, and, like the Karaites, more confined to the strict letter of God, upon which, indeed, they meditate day and night. It was no little privilege to have the opportunity of making known to some of this interesting remnant of the Jews the unsearchable riches of Christ, as the Messiah through whom Jerusalem's "righteousness shall yet go forth as brightness, and the salvation thereof as a lamp that burneth." The Jew of Rome already knows the difference between the English protestant, who loves him, and makes use only of persuasion and argument to convert him, and the persecuting papist who drives him to church to hear a spurious gospel, which he disdains to obey.

CHRISTIAN DEVOTEDNESS. — The rev. S. Hobbs, a herald of the "glad tidings" to the heathen of southern India, relates as follows in a letter from Kakienur, of the 6th Dec.:—"Dec. 6, 1851.—I was much interested this morning with an account, given me by the inspecting catechist, of David, of Kakienur. This man is in the constant habit of taking tracts about with him to the different market-places in which he trades. He not only distributes the tracts, but also enters into conversation with the heathen respecting religion, sets before them the folly and wickedness of idolatry, and tells them of the happiness he has experienced since he has known and received Christ Jesus as his Saviour. The incident related to me by the inspecting catechist is as follows:—David went to a village in the north of the province, and in a market-place began to speak much of the excellence of the Christian religion, and the folly of heathenism. There were several heathen Nairs (or Naikers) present, who, when they heard him, reviled and beat him. He, without being angry, said they might beat him if they pleased, but that should not prevent his endeavours to do them good. The Nairs then called out some children, and told them to throw stones at him. He told them that he would not desist on that account either from his efforts to show them the way of salvation. While the stones were thrown at him he said, 'If you throw stones at me, perhaps some may strike me: I don't know, but perhaps they will. If they do strike me, I don't know, but perhaps they will wound me. But one thing I

do know, and that is, that, if they do strike and wound me, the wounds will not smart while I remember the wounds which my Saviour suffered for me, and that I was wounded for telling you of him, for your good, and not for evil.' They continued, however, to throw stones at him, and hurt him considerably; but he never complained of it, and quietly returned to his house."

REFORMATION AMONG THE ARMENIANS.—"From almost all parts of the country the cry is becoming more and more urgent, 'Send us preachers.' Our beloved brother, pastor Hohannes, has just returned from a long tour through Armenia. He brings us cheering accounts of what he saw and heard; and he has placed a written report of his tour in our hands, which will no doubt, in substance at least, be communicated to you. At a public meeting in the chapel at Pera, he presented a cursory view of his tour, which was highly interesting and instructive. He remarked that throughout Turkish Armenia he found a wonderful prevalence of evangelical sentiments, and for the most part great readiness to listen to the truth. Out of this, he said, grows a necessity for four things, namely, preachers, teachers, houses of worship, and books. He generally found the Armenian people very simple-hearted, and ready to receive the word of God as their authoritative rule; but alas! they are, to a most lamentable degree, ignorant of its contents. In some places where he had been labouring for a few days, and was ready to leave, the people said to him, 'You have come and preached to us the gospel, and now you are going to leave us. If you go, who will preach to us the word of life? who will teach our children? who will be our spiritual shepherd? This very year, said Mr. Hohannes, forty preachers are absolutely needed to supply all the open places in Armenia; and next year seventy or eighty will be needed; and there will be a constant increase of the work. Of course he does not mean to imply that so many are to be looked for from America; for his mind is chiefly on preachers trained up here. But when is there a prospect of our seeing so many of this description?" (Letter of the rev. J. Dwight).

ROMANISM IN THE PRESENT DAY. — The interiors of churches and holes in public walls do not satisfy the cravings of Mariolatry. Its ecclesiastical votaries have for ages erected colossal statues for the believer in the virgin-godhead to idolize. An enormous effigy of her now overlooks the city of Lyons, from the height of Fourvières; and the bishop of Puy, from an announcement in the Moniteur, of the 25th July last, "proposes to erect a colossal statue to the holy virgin on the rock of Corneille, which commands the picturesque city of Puy." Artists are invited to compete for the design; and the prospectus issued states that the image is to be from 50 to 55 feet high, without the pedestal, and stipulates that "the holy virgin shall be represented in an attitude combining dignity, modesty, and benevolence, such as befits a mother of God, pointing out the city of Puy to her divine Son, in order that he may bless it. Her two other prerogatives as queen of heaven and immaculate virgin are to be clearly typified," &c. Is this statue to be a sensible creature, like that which was deposited on the 17th July, with military and ecclesiastical pomp in the sanctuary of Notre Dame, at Brienne? For of this effigy, it is recorded in the Romanist newspaper, the "Echo of Truth" (?), of the 18th July—"The precious burden rested from time to time under triumphal arches of charming forms. At last the goal was reached, and the statue turning round towards the crowd with a movement which occasioned visible emotion"—I give the exact words used—('*Se retournant vers la foule, avec un mouvement qui causa une visible emotion,*') "was deposited on the top of the steps at the entrance of the chapel, near the site of the Calvary." In Italy, however, the queen of heaven seems to have fallen into disgrace for a time; for the gazette of Ferrara says, "The obstinate rains which have inundated this province of Ferrara for nine months running" (viz. from December to July last) "have been succeeded by a drought of so severe a character as to threaten us with a total dearth of black wheat, and, in consequence of the scanty yield of grain, to spread the greatest apprehension among the population of one of the most fertile provinces in the Roman states. The illustrious provincial council, moved by this critical state of things, has applied to the worthy archbishop and cardinal, Vanicelli Casoni, expressing their desire that prayers should be offered up in the cathedral, on the altar of the blessed virgin of all grace, as the principal protectress of the city. But these petitions have not been heard; and a wish was consequently expressed that recourse should be had to the miraculous holy crucifix, which is worshipped in St. Luke's church, and at the beginning of the twelfth century, floating down, in a miraculous manner, along the ancient bed of the Po, rested in this neighbourhood. Public prayers were accordingly offered up before the holy crucifix, and they were closed on the 25th (July) by a procession, which was attended by a host of brotherhoods from the adjacent parishes. The concourse of the faithful was immense." But the writer has not informed us whether the miraculous crucifix proved less inexorable than the principal protectress of Ferrara. We ought to be thankful, indeed, for these undisguised manifestations of the spirit and working of a church which dares to call herself mother of all the churches of Christ.

THE EASTERN CHURCHES.—"Frequent interdictions are put upon the word of God by the priests of all denominations in Palestine. Even in this city (Jerusalem) many of the families, notwithstanding the dreaded excommunication threatened, dare to keep the bible exposed in their houses, and to read it. .... The ignorance that prevails, even of the most simple facts of the gospel, is inconceivable by any one who has not witnessed it; and not among the people only, but the priests as well, of which the following is an instance that came under my own observation. A short time ago a number of persons were congregated together in the market-place, one of them maintaining that it was the mouth of the infant John the Baptist, and not his father's, that was opened at his circumcision; insisting that the sense of the Arabic was to be so taken. At length a priest from the country came up to see what was going on, when my dragoman, addressing him, said, 'O my dear father, pray come and set us

right on this subject of dispute, and say whether or not it was Zacharias whose mouth was opened?' 'What Zacharias?' said the priest. 'Zacharias, the father of John the Baptist,' was the reply. He said, 'I know nothing at all about him. I never heard tell of him before. He's not a saint.' At this a general laugh was set up, and exclamation made, 'Well may the protestants say we are ignorant of our religion, which we profess to take from the bible!' Some present said that from that time they would read for themselves, let come what would; and the consequence is that now we have daily applications both for bibles and tracts" (W. Manning).

S.

GOD'S SECRET REVEALED*.

LET us look at the nature and blessedness of the secret revealed. In endeavouring to depict the reality of that spiritual knowledge of God, which is the glory and bliss of the believer, I have of necessity in some degree anticipated the present topic. I shall, therefore, proceed to speak with greater brevity of the secret which God reveals unto his people.

1. It includes a clear knowledge of God's being, and of the revelation of his will. This is in one sense a secret of God, because it is the very principle of all this life of probation to act upon the freedom of man's choice. As man is a responsible being, and the very object of this life is to try him, it is necessary that God should not be so revealed as to make belief in him a matter of moral compulsion, instead of an act of faith and love. If God had continued to make himself known by some visible Shekinah; should he, even now, unveil his full countenance, and from out of the light and glory in which he dwells break forth upon men's vision in all the lustre and blaze of Godhead, it would be impossible for any to disbelieve what would thus be sensibly revealed: and, as disbelief would then be impossible, so belief would lose its moral nature and responsibility in an irresistible necessity. The spiritual discipline, whereby, under the teaching of the Holy Ghost, the high imaginations of the human heart are now subdued before the awfulness of a world unseen, would be lost; nor in its absence could fallen hearts ever be clothed with that holiness, without which none shall see God in heaven. God is, therefore, in the position of a person who, as far as regards ourselves, has retired for awhile from full and open sight, leaving traces enough of his presence to enable man to find him if he will, but hiding himself sufficiently not to force knowledge upon the unwilling mind. We may be most confidently assured that the real sources of unbelief are not in men's heads, but in their hearts: the fault is in the will, perhaps in the pride of intellect, barring out conviction as with a bolt of adamant, because it is willing to be convinced only in its own way, and not in God's. That this conclusion is no uncharitable fanaticism, we have the word of God to teach us. Thus our Lord, who knew what was in man, said, "If any man will do his will, he shall know of the doctrine, whether it be of God" (John vii. 17). St. John puts his seal to the truth of this, when, setting forth the testimonies of the faith, he adduces the experience of the soul itself as the highest of them all: "He that believeth on the Son of God hath the witness in himself" (1 John v. 10). Yes, that marvellous and elaborate structure of evidence, both external and internal, which the wise providence of God has provided for his church so perfectly, that upon every principle of human reason the truth of God's word must be held proved, does indeed build up the faith of the soul as it comes to Christ; but, when it has found Christ, the soul, as far as regards its own personal convictions, needs it no longer. The believer has the witness in himself, in the divine sufficiency of the Saviour to meet his every want, difficulty, and desire. In short, the secret is unfolded: the Holy One has revealed himself to the adoring heart, coming forth from that retirement which still hides him from the world: his truth is to the Christian a fact experienced, more indubitable than his own existence, or that of the world around him. God has revealed himself by his Spirit; and, in no ecstacy of a false enthusiasm, but in sober, solemn earnestness, the believer knows that God is, because he finds in himself the fulfilment of God's promise, "that his secret is with the righteous."

2. The secret of God includes the full saving comprehension of the gospel of his dear Son. Remember that it is one thing to be accurately acquainted with the doctrinal outlines of the gospel scheme, so that it may be all laid out as a divine map, and another, and a very different one, to feel its power savingly upon the soul. The one man may by himself accomplish: the other the Spirit alone can teach. That this is so, we have again the express word of God for our authority, "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, for they are spiritually discerned" (1 Cor. ii. 14). Nor is it difficult for us to trace the truth of this, when we look around into the world, or rather, perhaps (for this is the truest wisdom), when we compare ourselves with ourselves, our unconverted with our converted state. What constitutes the difference between the two? Many will reply that it is not doctrinal—that they held just the same body of divine truth then as now; but then it was held coldly and formally, as an abstract system, and not as one in which their own individual safety was irrevocably concerned: there was wanting that self-knowledge, that deep conviction of personal sin, that soul-subduing penitence, which is the very key of all saving knowledge. Then came the Holy Spirit, rousing the slumbering conscience, startling the soul into a knowledge of its danger, and quickening the dead affections with a living fervour. That one change has changed the whole. The whole gospel scheme is seen in all its glorious beauty, so as the soul never saw it till now. Then its truths appeared to the eye unreal, as objects depicted upon the canvass: now they become acting, influential verities. Then we were lik-

* From "The Soul's Life, its commencement, progress, and maturity, sketched in a series of sermons." By the rev. E. Garbett, M.A., minister of St. Bartholomew, St. Pancras. London: Thomson. 1853. We are much pleased with this volume. It is sound, scriptural, and full of matter. Our readers will be gratified with the extract we have made, which will, we dare say, tempt many to procure the book itself.—ED

persons walking amid a lovely landscape, but so occupied with other thoughts that we did not recognize its loveliness: now we stand in adoring wonder at the beauty of the wondrous scheme. Then Christ was to us as a historical personage, whose history and work we could not indeed altogether forget: now he has become a present Saviour, the chosen of our hearts, decked with all his spiritual glory, "chiefest among ten thousand, and altogether lovely" (Cant. v. 10-16). Then the world to come was as a far-off future, the unwelcome remembrance of which would every now and then startle the conscience: now it has been brought close to the soul, and blended intimately with all its daily hopes, wants, and affections. The change, which was wrought in us, when the converting Spirit brought us from darkness to light, has passed likewise upon the world without us; till, like a blind man, whose sightless orbs have been newly opened to the light of day, we drink in enraptured joy from the prospects on which we gaze. And see, how this one saving knowledge of Christ opens to our souls all the profoundest mysteries of the will and word of God. Amid the darkest intricacies of our own personal experience, the light of his saving love guides us still. Amid the apparent anomalies of his government, as at present exercised over the world, it supplies the key, which explains them all. The work, the character, the offices of Christ; the wondrous operations of the Spirit; the issue of the great contest, which he permits as yet to be carried on between good and evil; the accomplishment of his promises; the triumph of his church; and the advent of his kingdom; all are seen by the light which shines from the cross of Calvary, to be working together for one object, and to be overruled by one power. Were the believer to stand, as he will do hereafter, amid the ruins of all created things, the dissolution of the solid earth, and the rolling up, like a parched scroll, of the visible heavens, his faith would remain unshaken, knowing that this would be but the accomplishment of his will, and of the fulfilment of his prophetic word, "whose secret is with the righteous."

3. Another secret of God is the sweetness of his comforting peace. This is a secret, because none but he can plant it in the soul, and none but they in whose souls it is planted can tell either its nature or its bliss unspeakable. Here again we walk by the guidance of the word. Thus the apostle calls it "the peace of God, which passeth understanding" (Phil. iv. 7); because no effort of the mind, nothing but the blessed experience of the heart, can enable us to comprehend it. Thus he speaks with a similar meaning, when he quotes a passage from the prophet Isaiah, which is popularly understood to describe the future joys of heaven, but which the apostle himself expressly refers to the present consolations of the believer: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (1 Cor. ii. 9, 10). Yes, the secret teaching of the Spirit alone can plant in the heart that peace, which was the Saviour's last dying legacy to his church. Talk to the man of the world of the calm deep assurance of faith, of the tender, gentle, gladness of hope, of the constraining sweetness of a perfect love that casteth out fear; tell him of the adoring thoughts which crowd upon the soul when our meditation on Christ is sweet; tell him of the entranced delight with which, in the pages of the holy word, we converse with the mind of God, and hang with holy rapture on all the revealed mysteries of the unsearchable love of Jesus, till the very pages seem to glow with a reflected radiance, and every line sparkles with the light of the Spirit; tell him of the joy of prayer, and of the confiding trust which the souls feels, when pouring out all its wants into the ears of its sympathizing Lord; tell him how you step adoring into the very highways of heaven, and, in sweet communion with the Father of spirits, bring your thanksgiving before the foot of his throne; tell him these things, and those further glimpses of God, which come gushing forth from your recollection; and will you not seem to him as one that dreameth? will he not turn away with an open sneer, or with the smile of suppressed contempt at what he will think your wild and fanatical folly?

Was it not thus that the unbelieving world ever regarded both our Lord himself and his disciples? The grounds of our peace are so different from anything which the man of the world has ever known, its effects and influences so diverse from anything that he has ever felt, that he cannot understand you. Did you tell him of the wild excitement, and the giddy intoxication, and the glittering parade of this world, he would know what you mean fast enough; but, when you talk to him of a peace which is serious yet joyful, sober and yet rapturous, and which derives its nutriment from objects you cannot see, and from an influence you cannot handle, it is as if you spoke parables to him. Yes, we may reiterate the tale over and over again in the ears of the worldly, till at last by God's grace we persuade them of the reality of the fact that the Christian has peace; and yet they will never know that peace itself, till the darkened eyes have been opened, and the veil which hangs over the sin-blinded conscience has been removed. And how can we wonder at this, when we recollect that our Lord described this gift as his peace: "Peace I leave with you, my peace give unto you" (John xiv. 27)? Yes, "his peace," not alone as resting from end to end on his merits and effectual righteousness; his not alone as being planted, preserved, and strengthened by that Holy Ghost, whom he hath purchased for us by his blood, and whose office it is to testify of him; but his, as that which he himself possessed, and which shed its unclouded sunshine within his breast during his earthly humiliation—the very reflected smile of the everlasting Father. It is as if he imparted it, fresh from his heart, to the heart of the believer, in the contact of a loving faith, and breathed it personally into the soul out of his own infinite fulness. How can such a peace be known to the ungodly, over whom hangs this awful declaration of the Eternal, "There is no peace, saith my God, to the wicked" (Isa. lvii. 21)? Can the uncleansed heart nestle, like the beloved disciple, on the breast of Jesus, and receive his gifts? Can the carnal soul, full of the active corruption, and stained with the deep pollutions of unrepented sin, partake of the nature of the holy Christ, or catch even a glimpse of that rich inward treasure, which is the

especial gift of that Lord "whose secret is with the righteous?"

Do we covet to know these deep things of the Holy One, and crave, with a hallowed ambition, for a wisdom such as is the glory of angels, and will be the bliss of heaven? Let us remember how it is to be attained. Not by strength of intellect, not by the searching out of the human mind, not by works of righteousness which we can do, shall we earn the precious gift. The soaring intellect does but strive, like the giants of old, who builded of yore Babel's mighty tower, to its own confusion. It is the gift of God, bestowed upon the believing heart through the merits of the righteous One—the merits of that Saviour who has left on eternal record this striking warning to human pride, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight" (Matt. xi. 25, 26).

(Mrs. Hannah More.)

DEATHS OF EMINENT CHRISTIANS.

No. LXV.

MRS. HANNAH MORE*.

(Died A.D. 1832, aged 88.)

THE author of "Christian Morals," "Practical Piety," "The Spirit of Prayer," and many useful tracts, which were influential in stemming the torrent of irreligion during a very eventful period in our history; several of which are placed on the list of the Society for Promoting Christian Knowledge. Nor is it unimportant to know that, under a deep conviction that to live to the glory of God and to the good of our fellow-creatures is the great object of human existence, and the only one which can bring peace at the last, she had quitted the most brilliant circle of fashion and literature, to devote herself to a life of active Christian benevolence, and to the composition of those religious works to which we have referred. But perhaps the highest testimony to her talents and virtues was borne by bishop Porteus, who strongly recommended her as every way qualified to superintend the education of the princess Charlotte.

As the life of this eminent Christian approached its termination, her thoughts often travelled to far distant scenes, and seemed sometimes to be lost in visions of eternity: the forces that kept the citadel seemed to be gradually disappearing, except those clear thoughts and holy certainties which still sustained her spirits, and suffered neither sadness nor distrust to intrude upon her last hours. Amidst all her wanderings, she was coherent and consistent on whatever had immediate relation to the place to which she was going.

"Upon one occasion," says the faithful friend who was always about her dying bed, in the early part of her illness, "I read to her the office for the visitation of the sick, and the burial service, in the Book of Common Prayer. She was still and engaged, while I was reading, with her hands clasped in devotion. Some of the verses in the Psalms, after I had begun them, she would finish, exclaiming with rapture, 'How beautiful! how sweet! delighting the taste and touching the heart!' The fifty-first psalm was continually on her lips: 'Create in me a clean heart, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me'."

When the prison doors were open, and her soul was on the point of escaping to its true home, though a thick veil was spread over the world she was leaving, no look of regret, but one of sweet sympathy with its trials and sorrows, was often cast behind her; nor could the awful change which awaited her dislodge from her heart that love of souls which had supported her, through so many years of bodily suffering, in her various works of Christian beneficence. Prayer was the last thing that lived in her—every breath was prayer; and, in the vital energy of her expiring petitions, her affectionate friends, and those that administered to her wants and soothed her last conflict, were earnestly commended to the great Advocate of repentant sinners. She was always bestowing blessings on all around her, and hoping they should meet in a happier world. Adverting to her own frame of spirit, she said, "I hope my temper is not peevish or troublesome." And on being answered that it was the temper of an angel, she said, "O no, not of an angel, but of a very highly-favoured servant of the Lord my Saviour." The psalms, and other passages of scripture, were perpetually breaking from her lips; and it seemed extraordinary to those who were about her, that her memory, which had let almost every terrestrial impression slip away, had kept the registry of her devout recollections unobliterated and unimpaired. The loins of her mind were girded up, and her soul braced as it were to meet, without amazement, the strange and awful encounter which was approaching. Like one preparing for a great expedition, all impediments were thrown aside—all but the necessary implements to set up her tabernacle in the place of her destination and final rest.

At length, nature seemed to shrink from further conflict, as the time of her deliverance drew near. On Friday, the 6th of September, 1832, we offered up the morning family devotion by her bedside: she was silent, and apparently attentive, with her hands devoutly lifted up. From eight in the evening of this day till nearly nine, I sat watching her. Her face was smooth and glowing: there was an unusual brightness in its ex-

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

pression. She smiled, and endeavoured to raise herself a little from her pillow: she reached out her arms, as if catching at something; and while making this effort she once called the name of her last and dearest sister very plainly, and exclaimed "Joy!" In this state of quietness and inward peace she remained for about an hour. At half-past nine o'clock Dr. Carrick came. The pulse had become extremely quick and weak. At about ten, the symptoms of speedy departure could not be doubted. She fell into a dozing sleep, and slight convulsions succeeded, which seemed to be attended with no pain. She breathed softly, and looked serene. The pulse became fainter and fainter, and as quick as lightning. It was almost extinct from twelve o'clock, when the whole frame was very serene. With the exception of a sigh or a groan, there was nothing but the gentle breathing of infant sleep. One more was soon added to that multitude which no man can number, who sing the praises of God and of the Lamb for ever and ever.

Reflection: A life of vital faith, habitual devotion, and active benevolence, is the best preparation for a happy death and a glorious resurrection.

Weekly Almanac.

"Whoso trusteth in the Lord, happy is he."—PROV. xvi. 20.

O LORD my God, do thou now fortify my soul with a lively and stedfast faith in thee; then shall I not fear what man or devil can do unto me. Settle my heart in a firm reliance upon thee, and turn me loose to what enemy thou pleasest. This grant, O thou, the Author and Finisher of our faith. Amen (Bishop Hall in part).

NOVEMBER.	MORN. LESSONS.	EVEN. LESSONS.
13. Twenty-fifth Sunday after Trinity	Prov. xv. John v.	Prov. xvi. 1 Tim. i.
14. Monday	Ecclus. xli. John vi.	Ecclus. xlii. 1 Tim. ii. iii.
15. Tuesday	Ecclus. xliii. John vii.	Ecclus. xliv. 1 Tim. iv.
16. Wednesday	Ecclus. xlv. John viii.	Ecclus. xlvi.1-19. 1 Tim. v.
17. Thursday	Ecclus. xlvii. John ix.	Ecclus. xlviii. 1 Tim. vi.
18. Friday	Ecclus. xlix. John x.	Ecclus. l. 2 Tim. i.
19. Saturday	Ecclus. li. John xi.	Baruch i. 2 Tim. ii.

"God has marked implicitness and simplicity of faith with peculiar approbation. He has done this throughout the scripture, and he is doing it daily in the Christian's life. An unsuspecting, unquestioning, unhesitating spirit he delights to honour. He does not delight in a credulous, weak, and unstable mind. He gives us full evidence when he calls and leads; but he expects to find in us what he himself bestows—an open ear and a disposed heart. Though he gives us not the evidence of sense, yet he gives such evidence as will be heard by an open ear, and followed by a disposed heart: "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed." We are witnesses what an open ear and a disposed heart will do in men of the world. If wealth is in pursuit, if a place presents itself before them, if their persons and families and affairs are the object, a whisper, a hint, a probability, a mere chance, is a sufficient ground of action. It is this very state of mind with regard to religion which God delights in and honours. He seems to put forth his hand, and to say, 'Put thy hand into mine, follow all my leadings; keep thyself attentive to every turn'." (Rev. R. Cecil).

"The wicked may assail,
The tempter sorely try,
All earth's foundations fail,
All nature's springs be dry;
Yet God is in his holy shrine,
And I am strong while he is mine.

"His flock to him is dear:
He watches them from high:
He sends them trials here
To fit them for the sky;
But safely will he tend and keep
The humblest, feeblest of his sheep."
(Lyte).

S.

THE SPIRITUAL RESURRECTION:

A Sermon,

BY THE REV. CHARLES WALTERS, M.A., F.R.A.S.

Rector of Wyke, Hants.

EPHES. v. 14.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

As the holy scriptures exceed all other books in the superlative excellence of their contents, so do they also differ from them as to the mode of conveying instruction. They teach, not by abstract reasoning, not by dry rules, like the heathen philosophers of antiquity; but in language addressed to the hearts of men, in terms calculated to arrest the attention, and make an impression on the mind. Like all eastern writings, they abound in bold and figurative diction. They set before us, under the most glowing imagery, truths which they are intended to convey. They paint, in the most vivid colours, the state of man; his condition in this world, his destiny in that which is to come. But this language, so much differing from our own tamer forms of speech, is become familiar by use; and these bold eastern metaphors are incorporated, as it were, into our own language. We are, therefore, apt to pass them over without duly considering the full force of their meaning, and weighing well the important truths they convey.

Perhaps this may be the case with many who now hear me, as it regards the words of

the apostle on which my present address is founded. Let us, then, give them due attention; let us examine them closely; and we shall find them abounding in interest, conveying truths of the most important nature and the most awakening description; truths, on a due understanding of which, and a cordial reception of them, and our subsequent acting on them, depends nothing less than our everlasting salvation.

And O thou Spirit of truth, from whom every good thing proceedeth, without whose enlightening influence all is dark, and blindness overspreads our souls, without whose softening operation the corrupt heart of man is hard as the nether mill-stone, be thou with us, and aid us; pour thy heavenly light into our minds; incline our hearts to see and receive the things that belong to our peace; and make this season of public instruction a time of refreshing to the godly, of awakening to the careless, of conviction to the sinner, of spiritual and eternal good to all!

The words of the text, as quoted from the prophet Isaiah, refer, in their primary sense, to the calling of the Gentiles out of the darkness of heathenism and ignorance and sin, into the light of the gospel. In the same sense the apostle uses elsewhere the same figures of speech: "Ye were (says he) sometimes darkness, but are now light in the Lord: walk as children of light." In these expressions and similar ones, darkness, and its closely-allied ideas, sleep and death, are put for heathen ignorance and sin. But their sense is not to be confined to the state of heathenism: the call is of a more general nature. The inspired writer "speaks (says St. Chrysostom on this place) not only of those who have not yet been brought to the knowledge and belief of the gospel; for many of those who know and believe it are under the dominion of sin, no less than the heathen; nay, even more so." He gives, therefore, a general exhortation, addressed to Christians as well as to heathens; to Christians not only of the Ephesian church, but of all churches and all ages; and his words are written for our admonition. They set before us truths of no less magnitude and importance than these:

I. The lost state of man by nature and transgression, represented under the images of sleep and death.

II. The necessity of awaking and arising out of that state, and the call of divine mercy to us to do so.

III. The means of our being restored to activity and life, and finally attaining to everlasting salvation.

I. The spiritual state of man, as partaking of the nature of his fallen progenitor, the first Adam, is represented in the text under the strong figures of sleep and death: "Awake, thou that sleepest, and arise from the dead."

1. Sleep. But, perhaps, some one will say, Sleep is not an image tending to produce alarm. It conveys the idea of rest, of absence of pain, both bodily and mental, of perfect tranquillity, of undisturbed repose, of refreshment after toil, of pleasure and delight. If man sleep thus, "he shall do well." We reply, Is that rest desirable which buries the sleeper in profound and unalarmed repose, while devouring flames are ready to seize him, or while the midnight murderer waits the opportunity to plunge into his heart the deadly weapon? Is that rest desirable which is taken on the edge of a precipice, on the brink of a yawning gulph, into which the slightest motion, the smallest accidental change of posture, may plunge the slumberer, and hurl him into destruction? Yet such is the sleep of sinners—nay, of the careless and inconsiderate. They sleep while the fires of divine wrath are ready to involve them; while the enemy, the murderer of their souls, waits to make them his prey; for he "goeth about seeking whom he may devour." They sleep on the brink of eternity, into which the slightest accident may precipitate them for ever. They slumber on the verge of the pit of destruction, which in one moment may open its mouth, and swallow them up. And yet they sleep on without dread or anxiety: they hear not the call to awake, and arise, and flee from the dangers which encompass them. O fearful state, a state of unutterable peril! Well may we, the appointed watchmen, give the alarm, Awake! arise! sleep no longer; for, if ye do, ye are undone for ever.

Again: the sleep of the sinner, and that of him who is unconverted and unrenewed, is not a rest, a ceasing from toil, the enjoyment of quiet and repose. No: the spiritual slumber of fallen man is not a healthy sleep. It is as the fitful, restless, feverish slumbering of the sick, labouring under some deadly malady. It is slumber broken by pain, comfortless, unrefreshing. Ye who have watched by the bed of sickness can tell what I mean. Ye have seen the afflicted objects of your care "full of tossings to and fro, until the dawning of the day; so that their bed comforted them not, their couch eased not their complaint." Such is the sleep of the unawakened sinner. Rest remaineth but "for the people of God": perfect peace is the exclusive portion of those who are stayed on him. "There is no peace to the wicked";

there is no rest in the deadly lethargy of indifference, worldly-mindedness, and sin. It is the sleep of sickness; and, like that, is haunted by unsubstantial visions, by delusive dreams*.

For example, the dream of worldly greatness haunts one man. His imagination is fired by the objects of his pursuit; he presses forward, and mounts one height after another, still thinking nothing gained till he reaches the summit. To this all his thoughts, all his efforts, are directed. He reaches it, perhaps; but it is only to fall with more terrible ruin, and to awake from his dream, not at the call of the voice of mercy, but roused by the violence of the shock to remorse and agony, to disappointment and despair†. Another is lulled in the dream of worldly pleasure, forgetful of those real and substantial pleasures which are at God's right hand for evermore; and this empty phantom lures him to his ruin. He awakes from it in the realms of woe; and, lo! it was but a dream. Another indulges the dream of worldly prosperity and riches; and, in the pursuit of this vain object, he spends his life. But it is an empty show; there is nothing abiding in it. He passes away as the vision itself, and leaves his wealth for others.

But there are others, besides worldly sleepers and dreamers. These have been, perhaps, aroused from the sleep of utter insensibility; and the dreams of worldly things have, in some measure, passed away. But they have been succeeded by the delusive visions of formality, of self-sufficiency, of spiritual pride, of enthusiasm. As a person just waking out of sleep sees things indistinctly, and has not the perfect use of his senses, so it is with them. Such are those who think they shall be saved because they perform the mere externals of religion, while neglectful of its inward spirit. Such are those who fancy themselves already perfect Christians, having no occasion for further exertions, and therefore live without prayer, without the use of the ordinances and means of grace, accounting them "beggarly elements." Such are those who expect to be saved by their own good works; such those who trust in a pretended faith, unproductive of holiness, a faith "dead," because unattended by practical godliness. All these, and others like them, delude themselves. Their religion is but a dream, unsubstantial as the visions of the night. To them must be addressed the call, Awake from your slumber, whatever it be, lest your present unawakened, unenlightened state should end in what is far worse.

For an unawakened, unenlightened, unconverted, unrenewed state is represented in the text as,

2. A state of death. And how fearful an image does this last expression present to the mind! Yet, under it, does the apostle set before us the state of the careless and unawakened sinner: "Awake, thou that sleepest, and arise from the dead." Here, then, is another idea of far more awful import than that of sleep: it is *death*. And what are the characteristics and the accompaniments of death? It is a state, not only of insensibility and inactivity, but of bondage and corruption. In sleep, the faculties of body and soul are suspended: in death, they are utterly destroyed, and the mortal frame becomes a prey to darkness and to worms. Do we shrink from the thoughts of the grave and all its horrors? Do fearfulness and trembling come over us when we contemplate our dissolution? Alas! what is this, in comparison of the destruction of the spirit? though of this men are too often unconscious, careless, and neglectful. Death is a state of bondage. It is the effect of the primeval sentence; and those who are fallen under the dominion of the destroyer no mortal power can deliver. So, an unconverted state is a state of bondage. It is bondage to Satan; for the unconverted are sold to do his pleasure, they are led captive at his will. It is bondage to the world; for they adopt its maxims, follow its rules, are enslaved by its fashions. It is bondage to the flesh; for they willingly obey it in the lusts thereof.

Again: death is a state of corruption. I need not unveil the horrors of the grave, nor remind you of the humbling process by which the body is reduced to the earth from which it was taken. So, an unconverted state is a state of corruption. All the tastes, the feelings, the practices of the natural man are corrupt. He is not only in bondage, but in "the bondage of corruption", "sold under sin."

II. Ye then, whose consciences, even now, tell you that you are in this state, listen to the warning voice. To you I would say, as with the voice of a trumpet, "Awake! arise from the dead." For even in this state, a state of fearful danger, divine mercy can reach you, the voice of the preacher may arouse you. Those who are naturally dead rise not till the heavens are no more; but the spiritually dead may; and, blessed be God, there is not wanting instances of his reviving power and renewing mercy. He leaves not himself without witness. His word does not always

* So Chrysostom: Ὁ καθεύδων .... ὀνειρώττει, καὶ φαντάζεται, κ. τ. λ.

† Sophocles, Œd. Tyr., l. 874, Brunck.

return unto him void. In the ordinance of preaching "the dead hear the voice of the Son of God," speaking by his servants, "and live." Even, then, to such we would address the call. We would not ask, in despaing accents, "Can these bones live?" They can, when once the Spirit of God has breathed on them, and imparted to them a new principle of spiritual life. And will you neglect the call? Remember, there is a time when you must awake and come forth, if you do not now. And what is that time? It is when the trumpet shall sound, and the voice of the archangel shall summon you from the grave—to what? To everlasting life, if you have obeyed the call of heavenly mercy in this your day of trial; to shame and everlasting contempt and destruction, if you have neglected it. Sleep then no longer. Watch and be sober. Rise from the death of sin to the life of righteousness.

III. And need we to set before you the motives for so doing? Your own preservation, your eternal interests, supply a powerful incentive. But your own endeavours alone would be fruitless: the fatal influence of sin has penetrated too deeply into our nature, and is too strong to be easily overcome. But we need not despair: to God all things are possible. With the command, "Awake! arise!" we have the promise, "Christ shall give thee light." Awake, then, O soul, now buried in slumber. Arise, thou spirit dead in trespasses and sin! "Christ will give thee light." He is "the Light of the world." He is the Sun of Righteousness, at whose rising on the soul the shades of night flee away, the delusive dreams of this world are scattered, new life breaks in, and all is harmony and beauty. "Christ shall give thee light." This implies every thing contrary to the ideas of sleep and death.

He enlightens the soul with saving knowledge. He is "the Day-star from on high which hath visited us, to guide our feet into the way of peace." By his Spirit he will give to them that seek it the knowledge of himself, and of the way of salvation by him. He will impart the knowledge of themselves, as fallen sinners, and of their need of him as their Saviour and Redeemer. He will manifest himself to them as he doth not to the world; for the carnal mind has no true knowledge of him.

Again, Christ gives to all true believers in him the light of holiness. Shining as with beams reflected from the brightness of his perfect example, the Christian exhibits the beauty of holiness and lets his light shine before men, to the glory of his heavenly Father. Casting away the works of darkness, he "walks in the light, as one of the children of light."

Once more. Christ gives to his true sheep, his faithful, loving, and obedient followers, the light of everlasting life. "I give unto them," saith he, "eternal life; and they shall never perish." "He came" indeed, "that we might have life; yea, that we may have it abundantly." He came to "call us out of darkness into his marvellous light." "In his light we shall see light." In the majesty of the Godhead, dwelling in unapproachable light, he ever liveth to make intercession for us; and, where he is, there shall his faithful servants be also. There shall he be for ever "the light and the glory" of those, who, made his by adoption and grace, cleansed by his atoning blood, justified by his merits, through faith in his all-sufficient sacrifice, and sanctified by his Spirit unto obedience, shall through him attain the heavenly inheritance. There, the spirits of the just made perfect shall rejoice in the light of his countenance. There, in the new Jerusalem, the glorious celestial city, they shall exult in him; for he, "the Lamb" slain to take away their sin, "is the light and the glory thereof." O bliss unutterable! when the redeemed spirit, aroused, while in the body, from the sleep of indifference to its best interests, from the slumbers and dreams of worldly-mindedness, from the death-like insensibility of sin, enlightened with saving knowledge, purified by his grace, sanctified by his Spirit, shall tread the glorious courts above, and, exulting in light, shall hymn the praises of the Creator, Redeemer, and Sanctifier, through an eternity of bliss!

My brethren, beloved in the Lord, darkness and death on the one hand, and light and life on the other, are thus set before us. Which shall we choose? Shall we continue in the sleep of indifference and the death of sin; or shall we awake and arise, and receive from our Redeemer light, and life, and every blessing? Awake, then, ye sleepers! Arise, ye dead! But who are these? Those who are insensible to their eternal interests; those who are indulging the dreams of worldly vanity, seeking and minding earthly things, setting their affection on things below, looking only on things seen and temporal, regardless of the things eternal. Those, again, who are dead in trespasses and sins, dead spiritually while physically they live, whose works are works of darkness, and who "hate the light, and come not to it lest their deeds should be reproved;" those whose affections are buried in the grave of corruption; the drunkard, the blasphemer, the impure fornicator, the abominable adulterer, all who indulge, instead of resisting, the filthy lusts

of the flesh; the malicious and revengeful, the liar, the dishonest man, the sabbath-breaker, the open profligate of all descriptions, the infidel in principle or in practice; those, in short, who "forget God," and have him not in their thoughts.

Do such now hear me? Let me, once more, repeat the call of warning mercy: Awake! sleep no longer, lest you awake in the realms of woe. Arise! Rise from the death of sin while yet you may, ere it end in that terrific "second death" from which there is no redemption, that state where even God hath forgotten to be gracious, where his Spirit will no more strive, where the blood that "cleanseth from all sin" here is efficacious no longer; but where all is anguish and despair, "the blackness of darkness for ever." Awake! arise! for now the divine mercy can reach you, if you put it not from you, "proving yourselves unworthy of everlasting life." Ask of him; and Christ will give you light, the light which shall guide you into the way of peace. That light will then break in on your souls, even though now dead in sin, and raise them to spiritual life: that which was insensible will become vigorous and active: that which was "decaying, and ready to vanish away," will be renewed: that which was corrupt will be purified and rendered glorious: that which was doomed to death and destruction will be made an heir of immortality and bliss.

Ye, therefore, who are awakened, ye who have arisen, while you rejoice in your Redeemer's light, remember that you are bound to "walk as children of light." Have you been brought out of the darkness of ignorance and error into the clear light and true knowledge of God and of his Son Jesus Christ? "Have no fellowship with the unfruitful works of darkness." Let them not disgrace your holy profession. Let there be no spot on your white garment. Let your course of life be, in all things, such as becometh the gospel of Christ. Adorn that doctrine of God your Saviour in all things. Watch and be sober. Let faith and meekness and active charity be your ruling principles; the love of God, the love of man, especially of those who are of the household of faith, "partakers" with yourselves "of the heavenly calling." Be "imitators of those, who, through faith and patience, have inherited the promises," and entered into their rest and peace. So shall you prove yourselves to be true disciples of him whose sacred name you bear. So shall you hereafter be admitted "to walk with him in white," in the pure robes of light and holiness, and to reign with him in glory. For, through his sanctifying grace, you will have been made "fit for the inheritance of the saints:" through his all-sufficient merits you shall be deemed "worthy."

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square Fleet-street, London.

No. LXXXVII.

PREACHING.

"None shall in hell such bitter pangs endure,
As those who mock at God's way of salvation.
Whom oil and balsams kill, what salve can cure?"
G. Herbert.

"The pulpit therefore; and I name it, filled
With solemn awe, that bids me well beware
With what intent I touch that holy thing."
Cowper.

It cannot be questioned that a strong disposition has manifested itself latterly, and that disposition has been most fostered and encouraged by circumstances of recent occurrence, to undervalue "preaching"—"preaching" I mean in the sense of the term, *i. e.*, evangelical preaching, "preaching Christ and him crucified", preaching after the model set us by the apostles and first preachers of the gospel. I believe there are very many, in the present day, of the "wise after the flesh," the clever and intellectual in their own esteem, who hold preaching in very low estimation. If they spoke out, we should find their opinion of it to be "a sort of ringing of changes upon texts of scripture," the statement of what they style transparent truisms, a reiteration of what they have heard a hundred times before in the way of exhortation and warning; although it is more than probable it would be found, if put to the trial, that these judges do not remember a single sentence of the discourse from beginning to end, nor would they the text of it itself, if they did not take the precaution of "marking the place." They look almost with contemptuous pity upon a man toiling and working his brain in the production of compositions which they, in the self-complacent arrogancy of their supposed intellectual superiority, and in the flippancy of their ignorance, make so light of. They fancy that his toil is a waste of time and energy. They pity him. They imagine his talents and energies would be better expended on almost any other pursuit. Nay, they would advise, as a better course, that he should preach the discourses of others, and give himself to the cultivation of the graces of delivery, and thus convert the minister of the sanctuary into a sort of declaimer, or elocutionist and posture-master. In short, the pulpit is not liked by them: they would close it if they could—at all events, against "the preaching of Christ."

Now this view of "preaching" betrays all that shallowness and self-conceit which is characteristic of the vaunted wisdom of man, wherever that wisdom sets itself in antagonism to God or to the

appointments of God. It proceeds upon the most contracted and narrow-minded view of the entire subject. They who hold this opinion lose sight of the fact that this very "preaching," which they in their self-complacent arrogancy so despise, was the very "means" or instrument which God in the plenitude of his wisdom appointed for accomplishing the greatest object that the agency of man was ever employed in the prosecution of. Let them deny this if they can. This very preaching, which they stigmatize as a "ringing of changes upon texts", &c., &c., was the very means ordained by God for reforming and regenerating the world, for dissipating the moral darkness that covered it, for breaking down the strongholds of idolatry—a system cemented and consolidated by the duration of ages, a system which had the prejudices and prepossessions of men marshalled on its side, which had all the powers of the state, which had kings, priests, philosophers for it. This was the means employed for this, and for extending the boundaries of Christ's kingdom on earth, for turning men, in short, from darkness to light, from the power of Satan unto God. What other means was ordained for the purpose, but that "preaching of Christ," which was "to the Jews a stumbling block, and to the Greeks foolishness," and which is the same still to thousands at the present day? And what, moreover, was this preaching but the delivery of a message on the lips of plain unlearned men? With this message they travelled from land to land. Wherever they came, it is said, "they preached Christ," pardon and salvation through his vicarious sufferings and death. "Believe on the Lord Jesus Christ, and thou shalt be saved," was the burden of their message. In polished Athens, in the midst of the schools, they "preached Christ"; in Corinth, the city where "mammon" was worshipped, "they preached Christ"; in Ephesus, the throne of idolatry, it was the same: they had no other message. "I determined to know nothing among you but Jesus Christ, and him crucified," was the apostle's declaration; and, in making it, he echoed the sentiments of them all. I question much if on inquiry, the sermons of the first preachers, to which such mighty effects are attributed, would not be found to be open to the very same contemptuous criticism as the best sermons that are preached at the present day; that they, too, might be characterized as "a ringing of changes upon texts," and "a repetition of transparent truisms." Indeed, this is a question which may be brought to a speedy issue by a reference to the sermons themselves; for they are on record, or at least the substance of them. Nay, if we were to refer to the discourses preached by our Lord himself, many things he said would be regarded as "transparent truisms" by these self-complacent judges and critics. There never was a more "transparent truism" than the most solemn and awfully sublime sentence that he almost ever uttered: "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

But they, who speak and think thus slightingly of "preaching," lay out of calculation that which in truth gives all its interest, power, and importance to the ordinance of preaching, viz., the divine blessing, the supernatural energy and power which goes along with the ordinance when rightly administered, which accompanies the promulgation of "the truth as it is in Jesus," or, as they would term it, the "ringing of changes upon texts," &c. They, in the pride of unsanctified reason, regard as an enthusiastic conceit any expectation of divine supernatural assistance accompanying the proclamation of the "message of life" to sinners: they judge of sermons by the same standard as they would any other kind of composition. They forget that a sermon is not to be regarded as a mere effort of intellect. They forget that the preparation of a sermon (if viewed aright) is to be regarded as a most solemn and sacred duty, a work which without doubt will be attended with power and unction in proportion as the heart of him that enters upon it is influenced by divine grace—in proportion, in fact, to the strength of his faith, the ardour of his love, the fervency of his prayers, and of his zeal for God, and his desire for the salvation of souls.

There is something about the preparation of a sermon which distinguishes it from all other compositions. To produce a sermon, more than mere thought or intellect is required. The sermon which is the production of intellect alone (of the highest intellect) is but the outward frame, as it were, the body without the life. It may be named, as a circumstance worthy of notice, that writers, who have succeeded in every style of composition, have failed, utterly failed in this. And (as if God, in his providence, would give the world a striking illustration of the fact) it is known that the most popular writer of the age, one who succeeded in every other department of literature, and who has transmitted his name as among the greatest writers his country ever produced—it is known that he attempted, as a proof of the versatility of his genius, a volume of sermons. It was a complete failure; and this book is a standing monument how little mere superiority of intellect alone is equal to the production of a sermon of power and unction. Those sermons which produce the strongest impressions, which touch the heart, which convert to God, and carry on the great work of God in the world, none, I am persuaded, except a pious man could compose. The sermons which come home with power to the heart no powers of intellect alone could produce. The power of them I believe to be owing to the fact that they are the offspring and outpouring of hearts deeply imbued with divine grace. If there be any works which the writers of them, I now allude to the most eminent and successful preachers of the present day, which the composers of them deem more solemn and sacred and responsible than another, it is the preparation of their sermons. The most anxious, solemn, and devotional of their hours are spent in pulpit preparations. The most fervent of their prayers are offered up during the hours they are occupied in it for light and strength and for divine grace, to be enabled to preach the pure, unadulterated truth of God, to be made instrumental in the smallest degree in promoting the glory of God and the salvation of souls. This is what makes the composition of sermons, or pulpit preparation, as it is termed, so important a work. This is the reason why the simplest statement of gospel truth, if that statement be indeed made "out of the abundance of the heart," if it

be the fruit and transcript of the writer's own spiritual experience, is to be preferred, infinitely to be preferred to the most eloquent composition delivered with all the graces of elocution, if that sermon be the contrary, if it be merely an effort of the intellect, not felt, not thought out by the preacher. For, although such a discourse might please the ear, it is little likely to reach the heart. The living power, the unction is wanting in it. No; it is the sermons which are the fruit of holy meditations, of devout prayer: sermons which come from the heart, a heart deeply impressed and solemnized and imbued with divine grace, which will reach the heart of others*.

But the depreciation of preaching proceeds on an equally gross mistake as to the true design and object of preaching. The design of preaching is not to tell what is new, what was unknown before: it is not to minister to a craving appetite for novelty. The great object of preaching is to "remind," to bring to memory truths well known, but which are too apt to be lost sight of amidst the engrossing cares and occupations, the bustle and hurry and tumult of life: it is "to stir up minds by way of remembrance" (2 Pet. i. 13), to touch the conscience, to arouse dormant feelings: it is to bring large portions of the word of God vividly before the mind, which, though heard a hundred times, may never yet have been felt, pondered, laid to heart. Men are too apt to forget this. The great design of preaching is to impress on the mind well-known truths, in the hope that God's Spirit will bring them home (we cannot tell how or when) with power to the hearts of hearers.

In truth, people at large, even in this enlightened age, require to be awakened to the importance of the ordinance of preaching as a means or instrument for the moral regeneration of the world. There is still too much ground for the complaint made of old: "The preaching of the cross is to them that perish foolishness." The simplicity of the means employed, the vast apparent disproportion between that means and the greatness of the object sought to be accomplished thereby, offends them. They would accomplish this great object by means of their own devising, by the expedients of human wisdom and policy, without the aid of religion at all; but, with what utter want of success their efforts are attended we have abundant proof. These means may produce a partial reformation of the external conduct for a little time. They effect no real moral change in man. They find him depraved and sensual and selfish; and depraved and sensual and selfish they leave him†. But that which all human means are inadequate to effect, we have seen accomplished by means of this despised "preaching." That moral amelioration, of which thousands talk and dream, but which they never could in the least degree effect, was seen to follow from it. A new and blessed era commenced. Great and blessed changes took place. The moral waste became a garden of the Lord, under the despised "preaching of the cross." The instrumentality employed attested its own divine original. It was in consonance with all the other plans and methods of divine procedure, which are characterized by plainness and simplicity in the means adopted, and greatness of the result to be accomplished by them. A simple grandeur marks them all. As, at the first, the omnipotent word was spoken, and the light burst forth, and invested as with a mantle the rising world of waters, so in the new creation the word was spoken, the message of life delivered, and thousands were turned from darkness to light, from the power of Satan unto God.

But we cannot wonder that an instrument invested with such great intrinsic power, and so destructive of the kingdom of Satan, should have been the object of special jealousy to that great adversary who rules by keeping his subjects in bondage and darkness. Accordingly, we know that his unwearied exertions from the first were bent to put a stop to "this despised preaching," or to neutralize or invalidate it by corrupting, perverting, mystifying the message of life. These attempts aroused the alarm and indignation of the apostle: "Though we, or an angel from heaven speak any other gospel unto you than that which we have preached unto you, let him be accursed." But these efforts were, alas! too successful: the preaching of the gospel fell into desuetude, and the cessation of it was the prelude to an age of darkness. Every form of corruption and error and superstition crept into the church, when the gospel ceased to be preached in its first simplicity and purity. The ages which followed were styled the "dark ages of the church"; dark, not only because the light of evangelical truth was withdrawn from the church, but dark because of the low standard of morals that characterized them—dark for their vices as well as for their ignorance. Such was the state of things in the church for ages. And the revival, once again, through the good providence of God, of the preaching of the cross, was followed by the same blessed consequences as at first. An era of light and liberty commenced. Men were emancipated from the grossest ignorance and superstition and mental bondage. They now tasted the liberty wherewith Christ had made them free. Thousands were converted to the faith of the gospel, and manifested its powers by the efforts they made to advance the cause of Christ upon earth. O, how many noble institutions which have for their object the glory of God and the welfare of man are the fruit and offspring of the preaching of the gospel! For the true origin to which these are to be traced are the hearts which were warmed, the zeal which was kindled under the preaching of the gospel. And to the same instrumentality we must look for the accomplishing of those great objects which God's servants have now most at heart. There is a mighty work to be done; there is a work of immense labour before us, whether we look to the millions of idolaters in distant lands, whose chains of darkness are yet to be broken; or whether we look to the thousands and tens of thousands at home, who are in an almost worse state, who are immersed in darkness of heathenism with the superadded responsibility of

* The vile custom of reporting sermons has in some degree tended to secularize the general view taken of them. The reporting of them is a mere matter of trading speculation. He who reports would as soon report the sermon of a Mormonist or infidel, or of Satan himself, as the sermon of an archangel, if it fetched a higher penny.

† Take, *e. g.*, the so-called benevolent and philanthropic institutions, which do not make religion the basis of their operations, but rather set themselves up in antagonism to religion, as if they would boast to do that which the gospel cannot accomplish for man.

professing Christians. This seems like a rampart of brass. What can we do, by any means that we have in our hands, to break it down? "We have no might of ourselves." We can accomplish nothing by the efforts of human wisdom or power. The only hope we have is, that the same well-tried weapon of heavenly temper, which wrought such works of old, viz., the preaching of the gospel, is still in our hands. This weapon has lost none of its power. It is as efficacious to-day as it was of old. "Is there anything too hard for the Lord?" It is the rod of God's strength. "Is not my word as fire?" Is it not like the hammer which breaketh the rock in pieces? It broke the power of heathenism in ancient times: why may it not break the power of heathenism now? The knowledge of the intrinsic efficacy of this word, and the preaching of this word—this is what forbids despair. What the Lord gives his blessing upon, that must prosper. His blessing goes along with his word; therefore I feel confident that far greater triumphs are in reserve for the preaching of the word than any that have been yet achieved, and that whatever improvement in the condition of this world, whatever moral amelioration it is destined to witness, will be brought about by the preaching of the gospel as a means, even by that instrumentality which to the arrogancy of human reason may appear foolishness, but which is the wisdom of God and the power of God.

INTEMPERANCE: A WORD OF WARNING!*

By the Rev. W. B. Mackenzie, M.A.,

Minister of St. James', Holloway.

"If any of you do err from the truth and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v. 19, 20.

It is grievous to think how wilfully, universally, fatally, men err from the truth. Among the various seductions by which they are led wrong, certainly none in our day is more ruinously successful than the indulgence in intoxicating drinks. One cannot disguise the fact, that intemperance is on the increase—and what an ungrateful return to God for our present prosperity! I see its desolating ravages on all sides, among all classes. I see the health, the character, the comforts of multitudes ruined, who become bewildered by this subtle vice. And, seeing, I cannot but bewail it. I could weep over it while I write. It were cruelty, it were guilt, to let this deadly evil march among us unrebuked.

When the cholera was here, sweeping down its victims, we beheld it, we were horrified, we humbled ourselves as a nation before God, and besought him to take that dreadful plague from the midst of us. Perhaps, that scene may soon come over again.

But intemperance is a far greater evil. Its ravages are as certain, as fatal, more universal, and more abiding; it is a plague that man creates, and man perpetuates, to destroy himself; it infects all ranks; it spares none; it withers whom it touches, body and soul; it poisons the current of life; it turns the understanding to imbecility; it kindles the passions to an ungovernable heat; it petrifies the conscience, and makes the name to rot; it is the ringleader of a train of vices that beset and bewilder the man, and never let him go till they have brought his body to its coffin, and his soul to hell. It is impossible to exaggerate its evils; it seizes young men of the finest promise, leads them to familiarities with vices which once they could never think upon without a shudder, and consigns them to infamy, beggary, death. It makes thousands of honest tradesmen to neglect their business, and brings them to bankruptcy; it assails men of intellect, and makes them babes in purpose, and fools in thought; it has captivated professional men, ruined their prospects, and cut short their days; it has filled houses with woes which no language could depict; it has made wives to curse the day of their marriage, and children flee with horror from the sight of their staggering parent; it has made honest men betake themselves to villany, and defile their hands with plunder; it has made even the gentler sex to forget that she is a woman, and cease to be a comfort or help to man.

I speak strongly, for I should belie my feelings, and betray my trust, if I touched this gigantic evil with a lighter hand. Intemperance is not a new or an isolated vice—it is a deep-rooted crime. It is branded with a scar too notorious upon the brow of this nation. Prosperity is filling our parishes with drunkards. Our emigrants carry their drunkenness abroad with them, and plant this poison-tree on distant shores. A person staying lately for a day, in one of the best hotels in Melbourne, declares that, at five o'clock in the afternoon, there did not seem to be a single sober person in the house; and that, in the neighbourhood of Mount Alexander, scores of drunken men were lying about in every direction, even on the Sunday. It is the master-crime of London, and our great cities; it has its secret victims in every suburb, adorned by the mansions of the affluent; it revels, almost without a blush, among the streets and dwellings of the poor; it finds entrance even among our Sunday schools, makes teachers useless and drags them down to profligacy. Hearers are trembling in our congregations, and shed secret tears under our sermons, because of some relatives who are entering upon the miseries which this vice entails, and will not be reclaimed; it cries to heaven for vengeance, threatens to turn myriads to corruption, and to hand them over, body and soul, to the jaws of the destroyer.

It becomes thinking men of all names, creeds, ages, to unite in one emphatic warning against this vice. The pulpit, the press, the school-room, the privacy of domestic life, must bear their witness to keep or make people alive to this growing evil. It will be worth all our effort, if, by our example, teaching, or remonstrance, one drunkard may be led to snap the chains of his bondage, one young man should be delivered from this snare of the destroyer, one home be restored to its comfort, or one soul saved from death.

* From the "Church of England Sunday School Quarterly Magazine."

THE PRICE OF REDEMPTION*.

"Return unto me; for I have redeemed thee."—Isa. xliv. 22.

Such is the gracious invitation of God to his wandering people. On the right hand and on the left they forsake his ways. The veriest trifle succeeds in enticing them away from him. Upon every high mountain, and under every green tree, they sin against their God. But, though they forget him, his affections are still set on them: he commands them, nay, he entreats them to return. His compassion is moved at their self-destruction, and by mercy upon mercy he would regain their confidence and their heart. And O mark, my soul, the ground on which God rests his plea, "Return .... for I have redeemed thee." Not creation—that had long ago failed to bind the creature to the Creator. Not providence—that also was unavailing; for man snatched at the gift and neglected the giver. But redemption—that supplied the motives which were destined to win back man's wayward heart, or to prove that it could not be won. The precious blood of Christ, as the price of redemption; his agonies and tears and death, as the means of working it out; his love, which many waters could not quench, nor universal enmity subdue—these are the moral powers appointed to sway man's soul; and, swayed by these, the soul should return to its God to rejoice in the liberty which the Son bestows.

But has my heart yielded to that appeal? or am I still stout-hearted and far from righteousness? Am I redeemed by the precious blood of Christ? or do I rather trample upon the blood of the covenant, and count it an unholy thing? Blessed are they who listen to that appeal! They shall be still praising God. Who is he that shall harm them? Of them Jehovah has said, "This people have I formed for myself: they shall show forth my praise." The longer that I strive to "work out my own salvation," according to the word of God, I feel the more need to make sure that that salvation is personal, that it is "my own." May the Spirit of all grace teach me to say, as the word of God warrants, "The Lord is my shepherd," and "Christ loved me, and gave himself for me."

THE PROOF.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. i. 18, 19.

THE COUNSEL.

"Wretched, ruined, helpless soul,
To a Saviour's blood apply:
He alone can make thee whole;
Fly to Jesus, sinner, fly."

* From "Glad Tidings; or, the Gospel of Peace. A Series of Daily Meditations for Christian Disciples." By the rev. W. K. Tweedie. London: Nelson and Sons. 1853. This is one of those useful books which supplies from some text of scripture a short meditation embodying some doctrinal truth, or some practical admonition, calculated to furnish matter for profitable thought. The style is pointed and forcible, the lesson well drawn out. We do not doubt that this volume will prove acceptable to many.—Ed.

Poetry.

LAYS OF A PILGRIM.

By Mrs. H. W. Richter.

No. LXXXIV.

(For the Church of England Magazine.)

WHARFDALE.

"'Tis sweet
So near the world to be, and yet to rest
In stillness deep, amid the friendly shades
Where virtue loves to dwell."

Carrington

Vale of the rock and wildly dashing river,
And deep green wilderness of leafy bowers;
Where the soft breezes murmuring on for ever,
Invite to musing dreams thro' summer hours!

Ceases each sound, that on life's rugged way
Jars on the meditative hour of thought;
And ceases earthly care, far, far away:
With solitude's own charm the scene is fraught

Vale of the hamlet lone, and glancing stream,
The snowy waterfall, the hermit cell,
Whose leafy coverts, by the shadowy gleam,
Seem the abodes where naiads once might dwell

A scene not of the world: for nature here
Is in her wildest, loveliest garb array'd—
The same as in far times, to fancy dear,
When undisturbed she reigned in every glade

But, high above the wood, proud Bolton's crest
Lends hoary grace to the enchanted scene,—
Majestic in decay, in ivy drest,
With sculpture rare, and clustered columns

A wild, sad beauty dwells, where ceasing never
With musical yet melancholy sound,
The rushing "Strid" repeats in murmurs ever
Its fatal tale to the still woods around.

They tell pale legends of the lovely boy,
Who leap'd the treacherous flood in playful
And sank to rest: the parent's treasured joy
Returned no more along the foaming tide.

In memory now that record only dwells,
Save one sweet picture in the ancient hall,
On which the painter's art can only tell
What grace and beauty fled beyond recall.

But, when cold moonlight steeps the wood and
And glimmering stars commence their holy
Then nature's blended music seems to tell
How much that transient pang to him was

O solitude! sweet nurse of thoughts that soar
Above life's vain recurring round of care,
Still sacred be thy haunts, and evermore
Be found of hearts who find blest solace there

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

NOVEMBER 19, 1853.

TWO EVENINGS AT THE HOTEL DE RAMBOUILLET*.

BOSSUET.—CHAPTER I.

An hour afterwards our young man had returned to the college of Navarre, and was walking up and down his cell with long strides. A half-extinguished lamp cast its vacillating rays upon three chairs, a bed, and a table, all of them covered with books and papers. An icy wind poured down the chimney and through the window: the ashes from the hearth flew about the chamber, the papers fluttered about, the leaves of the open books seemed turned over by invisible fingers. But, nevertheless, he dreamed neither of closing his window nor reviving his fire. There are moments when man the animal no longer exists. The soul disencumbers itself of that narrow seam† which unites it with the body, and communicates, so to speak, to this dull companion of its captivity, all its lightness, all its invulnerability.

After a long silence, "Why is not to-morrow here?" he cried, stamping his foot. "Still twenty mortal hours! The idiots! 'It is late,' they said. To deprive me of such a triumph!"

He bit his lips at this word, and turned around quickly, as if to assure himself that no one had heard him; then in a lower voice repeated, "Well, yes, triumph. Why not? In a sudden effort am I not always sure of myself? Have I not made the trial twenty times? I should have succeeded: all would now be finished; but to-morrow—to-morrow! To-morrow I shall have had time to measure the danger; to-morrow I shall tremble; to-morrow I shall stammer."

And he seated himself with a shudder, and with a look of anguish he scanned this interminable day, which he would have wished to annihilate at the price of a year of his life; and his imagination retraced all the scenes of the evening, the saloon with its thousand lights, its crowd of noble ladies, and great lords, and *beaux-esprits*. He pictured to himself all these eyes fixed upon him, all these countenances ready, at the least blunder, to break into a malicious and discouraging smile, all these authors disposed to criticize him if he succeeded, to overwhelm him if he failed. In vain he endeavoured to remind himself with what benevolence he had been received, with what interest his talents had been spoken of: in vain he sought in his memory for the compliments, full of sincerity and indulgence, which so many great people had addressed to him, particularly the prince de Condé*, as well as Monsieur de Montausier, future son-in-law of Madame de Rambouillet, and director of these soirees, of which the beautiful Julie was the soul. It was in vain: he always found himself followed by two things equally calculated to torture him—on the one hand, the dread of a failure; on the other, the enthusiastic inspiration which he trembled to feel grow calmer.

He was, in fact, possessed of an ardent desire, or rather let us say, with an insatiable need of success and glory. A crowd of little triumphs had signalized his earliest studies. At the college of Dijon, his native place, all the prizes had been his: in the college of Navarre, at Paris, he had just sustained, at the age of seventeen years, a philosophico-theological thesis, of which the whole city had talked: the famous Doctor Nicholas Cornet

* From "The Preacher and the King; or, Bourdaloue in the Court of Louis XIV." Translated from the French of L. Bungener. London: Nelson and Sons. 1853. This is a historical tale: it deviates somewhat indeed from the truth of history; but, as fair notice is given to the reader of such deviation, we do not think that much objection need be entertained. The object of the writer is to introduce his ideas respecting the composition of a sermon, and the means best suited, under the divine blessing, of reaching the hearts of those that hear. And we have pleasure in saying that, though we differ in some particulars from the opinions advanced, we think that the lessons which the book contains may be profitably pondered, especially by the younger clergy. To general readers also the work will be interesting. The principal characters introduced are Bossuet, Bourdaloue, Fenelon, Claud, and Louis XIV. We have found a difficulty in extracting from this tale, as any of its chapters would appear to disadvantage if separated from the rest. We have, therefore, thought it best to present our readers with a short narrative—of which the substance is literally true—by the same author, and which is appended to the work. We shall be glad if the specimen we thus afford shall induce those that peruse it to possess themselves of the volume.—Ed.

† Montaigne.

* The great Condé, then duke d'Enghien.

was proud to count him among his disciples, and had, perhaps, allowed this to be too evident. Thus dreams of greatness and fortune pursued him in all his labours, and even into the most insignificant actions of his life. Never, for instance, had he been seen to mingle in the sports of his companions, scarcely ever was he seen to laugh. Student, he was a philosopher; sub-deacon, he was a prelate; but he was already one of the small number of men who are able to gain pardon for not acting like others.

Do not imagine, however, that the worship of fame was his only religion, and that in embracing the ecclesiastical state he had, like so many others, only dreamed of the dignities and revenues of the church. He possessed piety, and even a great deal of piety. While dreaming of a bishopric, of the Roman purple, of the tiara perhaps, he laboured to become a good pastor. But he closely associated his own triumphs with those of the church: he found himself before the very altar, imploring God, as if by instinct, to give him the courage and power to command his age: he wished, like St. Bernard in his time, to be the oracle of the church and the light of the papal power. It was with a profound conviction that he devoted his genius to the service of catholicism. But, once launched into controversy, the cause of the church became a little too much his cause; and he claimed in advance a great part of the victories which he hoped to make it achieve. It may be judged, after this, what would be his agitation and anguish in the situation in which we have just described him. He saw before him an opportunity of gathering more laurels, perhaps, than in ten years of the seminary or of priesthood.

Midnight was about to sound, when a gust of wind completed the extinguishing of his lamp. The darkness withdrew him from his reverie: he perceived that he was cold; and, as if his body had waited for the permission of his mind before it yielded to nature, his limbs began to tremble, his teeth to chatter, and the window resisted his benumbed hands for a long time. He went to bed. His body frozen, his head on fire, he sought sleep for a long time, and found only that feverish drowsiness more tormenting even than sleeplessness. His ears were filled with strange noises. Sometimes the whispers of the saloon at Rambouillet; then an endless series of barbarous syllogisms, sad remains of Master Cornet's lessons; sometimes the organ, sometimes the bell of Nôtre Dame, then the chapel of the Louvre, the king, the court, the coveted pulpit, and a sermon to be delivered of which he could not remember a single word; then Nôtre Dame again; mysterious chants, clouds of incense, a pontifical high mass; and the poor abbé saw himself at the right of the altar, the mitre on his head and the crosier in his hand, under the crimson canopy of the archbishop.

Two of his friends ran in to him: hearing him move, they feared he was ill. They woke him, not without difficulty. Somewhat confused, he assured them that he was well, and thanked them for their care. "It is only a bad dream," he said, forcing a smile; but, for fear of renewing the same scene, he rose, and went to reading some chapters of the sacred scriptures. Alas! these inspired pages, usually so efficacious in calming the inquietudes of life, only increased his at this moment. Each verse that he read he imagined as his text for the next day; and began to meditate upon it, not as a Christian seeking nourishment for his soul, but as a preacher looking out for his points and ideas. Therefore he soon shut the book; and, falling on his knees, he besought the Ruler of hearts to send down into his more calm and humility. But it was in vain that he struggled to ask nothing more: another wish filled his soul, another word hovered upon his lips; and, after having repulsed it for a long time, he cried with violence, "My God! my God! grant that I may succeed!"

Let us now transfer ourselves to the cabinet of Monseigneur Pierre de Gondi, archbishop of Paris. Seated before a good fire, with his breviary in his hand, the old man was conversing with one of his secretaries. "Apropos," he said, after a pause, "has the young abbé been summoned?"

"Yes, monseigneur, he is coming."

"Good. I have for a long time wished to see if he is equal to all that is said of him. But I was waiting for an opportunity: I did not wish him to believe that I sent for him from curiosity. They say he has more need of humility than encouragement. We shall see. Go and say that he is to come in as soon as he arrives."

The secretary went out; and the archbishop took from one of the shelves of his library three or four thick books, which he began to turn over. To judge from the dust which covered them, you would not have been able to doubt a moment that it had been many a long year since monseigneur had disturbed their repose. When the door was opened, he put them precipitately into their places, and took his seat again in his arm-chair.

Upon the reception of the archbishop's message, our subdeacon had not doubted that it had something to do with his purposed extemporization. A new torment. What did monseigneur want? To permit or forbid it? to encourage or condemn? He exhausted himself in conjectures. And, besides, he did not himself know what to desire or fear. Sometimes, trembling lest he should fail, he wished that a formal interdict would arrive, closing the lists, and honourably terminating his anguish; sometimes, becoming himself again, and feeling all his courage revive, it was with grief and despair that he apprehended this same prohibition. "He would not have sent for me," he thought to himself, "to give me an authorization for which I did not ask: he would be contented with letting me go on." And with difficulty he repressed a burning tear. When he was conducted into the presence of the archbishop, he scarcely breathed.

"Welcome, sir," said the prelate; and he made a sign to him to take a seat. Then, without looking at him, and stopping after each part of his sentence, "I learn that to-day—at madame de Rambouillet's—you are to extemporize a sermon. I confess that the thing appeared to me—singular. I do not exactly wish—to oppose it—"

An enormous weight was removed from the young man's heart.

"But," resumed M. de Gondi, "have you well considered what you are going to do? A sermon in a saloon! A sermon in place of the sonnets and madrigals which abound every evening at the hotel de Rambouillet! You risk scan-

dalizing one party, and making the others laugh at your expense, and, what is worse, at the expense of religion—"

"Monseigneur—"

"Yes, I understand; you are going to tell me that it was not you who proposed it. I believe you; but—you are not sorry that it has been proposed."

The young man blushed.

"We will leave the question of humility," continued the archbishop; "it is a matter entirely between yourself and your conscience. To return to what I was saying: this is a thing so unheard of, that if you fail you will never be pardoned for having attempted it. There are a great many verses of mediocrity recited at Madame de Rambouillet's, which are, nevertheless, not ill received; but, as to your sermon, there is no medium: if it is not a triumph, it is a failure. Have you considered all this well?

"Perhaps not sufficiently, monseigneur; however—if I may venture to say so—this reflection—"

"Well?"

"I think that I should have left it behind. True, I have never yet had the honour of appearing in the pulpit, and it must be seven or eight years before I can do so—but—I have practised a great deal—"

"And with success, I am told," interrupted the prelate.

Our young man had already recovered most of his confidence; this little praise completed its restoration. The conversation gradually became more familiar. M. de Gondi questioned him upon a great number of subjects, and they even got so far as a little discussion upon some passage of St. Augustine. It was not for nothing that the archbishop had turned over his old folios. He quoted, quoted again; but, although this was more than enough to induce the belief that he was a deep student of theology, it was not enough to disconcert his adversary, who, although taken at unawares, opposed phrase to phrase and author to author with an admirable art. At each new answer he displayed the judgment of his mind and the vivacity of his imagination. He spoke of the human heart like an old man; of eloquence, like a finished orator; of the evangelical ministry, like a priest grown grey in the pastoral office. M. de Gondi having observed that a true preacher ought to propose to himself to affect more than to please—

"Be easy, monseigneur, be easy on that score. I intend to remember it this evening. Let God but aid me, and there will be tears in the saloon of madame de Rambouillet."

And his physiognomy assumed, at these words, such an expression of grandeur and authority, that the good archbishop, with his eyes fixed upon him, found not a word to say. He perceived it, and blushed still more than the first time.

"Pardon me," he said, casting down his eyes, "I forget to whom I am speaking. You must have found me very presumptuous."

"Courage, my son, courage!" said M. de Gondi, "I like this impetuosity in a young man. *In nomine Demosthenis et Ciceronis ego te absolvo!*" And he accompanied these words with the gesture which the priests employ in pronouncing the usual form of absolution. The young man bent his knee, kissed the prelate's hand, and retired. They were both satisfied.

Let us be pardoned these two excursions away from the hotel de Rambouillet. They were necessary, in order to form some acquaintance with the hero of our evening.

Madame de Rambouillet, a woman of true piety, but a little scrupulous, scarcely approved of what was going to take place in her house: she was very near finding it scandalous. However, not venturing to oppose the almost unanimous wish of the company, she endeavoured at least to save appearances. It was decided that the ladies should dress simply, that the violins (for they had music every evening) should be countermanded, and, finally, that neither prose nor verse should be read all the evening. She sent for a hundred straw chairs from the neighbouring church, and two workmen were occupied during the day upon something which was covered with a cloth, and bore no bad resemblance to a pulpit. On the right was placed a large crucifix, and in a cabinet transformed into a sacristy a white surplice awaited the orator.

The assembly was quite complete at an early hour. The *habitués* of the house would not on any account have missed so novel a spectacle: those who were absent the evening before had been informed by M. de Feuquieres of the glorious trial to which his *protégé* was about to be submitted. The prince de Condé had brought all his friends, and the vicomte de Turenne, although a protestant, had arrived among the first, after having well assured himself, however, that there was to be no mass.

In this age, high society passed easily, and without any scruples, from worldly pleasures to religious exercises: in spite of the saying, they managed without much trouble at the same time to serve God and the world. It was doubtful if the best part were always given to God; but, nevertheless, people went to mass before dressing themselves for the ball, and managed, between two fêtes, to put on all the exterior of a conventual life. Many persons did not even content themselves with externals, but contrived to be, if it were but for an hour or two, deeply and truly pious.

The latter, however, were not the majority in our company. There was less loud talking than usual; but here stopped all the seriousness which it was thought proper to affect. The change made in the arrangement of the saloon had at first contributed to preserve a certain gravity; Madame de Rambouillet taking the thing seriously, they were afraid of displeasing her. But habit carried the day: the usual furniture was remembered; and this disguise, so far from preparing the audience for religious emotions, caused the secret risibility of all the young people present. The orator himself did not behold these singular preparations without surprise, and was only tolerably pleased with them. It was no longer a saloon, but still less was it a church. Never was a sermon waited for in so ill-disposed a frame of mind.

Hat in hand, M. de Montausier went through the crowd, and received a number of tickets—a new subject for amusement: they imagined a beadle taking up a collection; and the grave collector, into whose head also the idea came, had

trouble enough to preserve his gravity. "For the poor!" he said in a low voice, presenting the hat to a lady. "For the poor in spirit," added a malicious wit; and stifled laughter was heard all along that side of the saloon. Besides, from certain glances which were exchanged during the collection, it would have been easy to understand that a conspiracy was set on foot against the poor orator, and that they had agreed to embarrass him by obscure and difficult subjects. Disappointment was accordingly depicted on more than one countenance when a lady drew from the hat these beautiful and simple words from Ecclesiastes, "Vanity of vanities, all is vanity."

The orator had gone out: he was summoned. He took the paper; his hand trembled. But he had scarcely glanced at it when a burning colour flushed his cheek, and he half raised his eyes to heaven. The most malicious did not fail to attribute this movement to a feeling of terror; but those nearest to him could easily read in his features an emotion of joy and hope. He breathed at length. There was no longer any fear; he was certain of himself. He had already fathomed all the riches of his subject. Glory and nothingness, pride and ruin, the delights of the world, the horror of the tomb: this sublime and terrible contrast, so rich in instructions, in pictures, in developments of every sort—this he had perceived; this he was going to set forth, with all the freedom of genius, to this crowd of rich voluptuaries. What a subject! Could he have made a better choice himself? Accordingly, although a quarter of an hour was given him for preparation, he directed his steps immediately to the pulpit, and ascended with unfaltering tread. People looked at each other in silence: this already was more than had been expected. The laughers ceased laughing: the others felt their hearts beat.

He had, however, the wisdom not to abandon himself from the beginning to the impulses of his soul. "Fire in the exordium is but a fire of straw," said Dumarsais a century afterwards. The audience not having seemed to pay any great attention to the sublimity of the text, it would have been very hazardous to present them *ex abrupto* such an idea in its terrifying nakedness: there is but one step from the grand to the pedantic, and always a slippery one for a young man. He commenced, then, with the greatest simplicity: "Religion loves to present to us the picture of our miseries: she would convince us that nothing in this life really deserves our care and trouble; and thus, that all our earthly affairs ought to be subordinate to the great thought of eternity." Such was the idea of his exordium. Nothing brilliant, few or no figures, nothing ambitious, nothing, in fact, which seemed to aim at effect; and yet all were struck and impressed. The preacher's voice was calm, grave, majestic; his gestures rare and dignified. It was evident that to him this was not merely an intellectual trial; his words proceeded from the depths of his soul; and all that comes from the soul is eloquent. Gradually curiosity became attention, and attention interest: adieu to the saloon with its gay reminiscences. People were obliged, in spite of themselves, to believe that they were in a church; and the *Ave Maria* was said with no less devotion than at Notre Dame. (The *Ave Maria* is the obligatory conclusion of every Roman catholic exordium). Perhaps the orator was one of those who put the least devotion into its repetition. Not that he did not endeavour to pray, not that he did not feel how much he had to bless God for so happy a beginning; but his mind was elsewhere, and he could not help casting a penetrating and joyful glance over his audience, of which I cannot better give an idea than by comparing it to that of the greatest captain of modern times, when in the midst of a battle he beholds the success of some of his gigantic manœuvres, and cries, "They are mine."

And, in fact, his audience was his own. On then, young man! Intoxicate thyself with this glorious despotism of speech: it is the purest and most beautiful of the prerogatives of genius. On, and now strike fearlessly heavy blows, for thou dost not combat alone. The orator who speaks of death always finds in this very thought a redoubtable auxiliary. His power grows in proportion to the helplessness of those who listen to him: each one is an actor with him: each one puts his hand to the lugubrious epic, and, trembling, furnishes to its writer his tribute of terror and of poetry. Speak to me of avarice and sensuality; thunder against calumny, anger, pride, all that you will, I will either not listen, or say, rubbing my hands, "What a lesson for such a one of my friends or neighbours!" But let the subject be death, then it is another thing; then *mea res agitur*; then it is no longer a mote in my brother's eye, but in mine a beam, an enormous beam which I cannot take out, and which will infallibly cause me one day to fall into the ditch: then I bow my head, I listen, I tremble.

The orator kept for the close the representation of the hopes of man, and his importance in the sight of God: until then he wished to see and point out in the human race only a flock of miserable lost beings in the immensity of the universe, which death, its infernal shepherd, unceasingly drags towards the tomb. This picture has been traced a thousand times since this period: preachers, poets, philosophers, have taken complete possession of it; and it would be very difficult at the present time to rejuvenate it sufficiently to escape the accusation, when speaking of it, of making a collection of mere commonplaces. But the eloquence of the pulpit was then in its infancy: he who passes for having been its founder was then a school-boy of twelve years. The truths of religion had scarcely yet been displayed from the French Roman catholic pulpit, except dried up by pedantry or travestied by bad taste: they were awaiting a language worthy of them; and the saloon of Rambouillet had the first fruits of this language, which so many cathedrals had not yet heard.

But it was not enough for our orator to compel the attention of so many rebel minds, and, according to the expression of the poet, to keep his audience hanging upon his lips: it was little to agitate their souls, he wished also to bruise them. To the feeling of calm and pleasure which had been caused, during the exordium, by his pure and solemn diction, soon succeeded the rapid alternations of uneasiness, agitation, and terror, as the acts of this great drama were represented.

"What, then, is life," cried the orator, "if not a pathway whose steep and rugged descent at length terminates in a precipice? What is man,

if not an unhappy traveller who walks in this terrible road? From the very beginning he perceives what must meet him at the end. He would turn back—impossible: he would go less rapidly—impossible. Whether he dream of the termination of his journey, or forget it; whether he sleep or wake, whether he weep or cull flowers, an invincible power pushes him on towards the abyss. He arrives on the brink: he would cling to the edge—he cannot: he slips, he falls, he rolls; and all must slip, and fall, and roll after him!"

And now content with having displayed all the phases of this lamentable decline, he opens the abyss, and follows human misery to its lowest depths. He dragged with him all these great ones of the earth, those worshippers of power and glory, to the shadowy vaults where was their destined place; and there, raising the marble, he sought in the bottom of the tomb for that which death leaves there after a few days, that "indescribable something," he said, "which has no name in any language, so true it is that all dies with man—all, even the the funeral terms by which we would designate his miserable remains!"

It was a sight worth beholding: all these worthy women, with haggard eyes and palpitating bosoms, as if the angel of death had appeared to their eyes, to see them anxiously following all the movements of this young man, whose plebeian name would perhaps have made them smile an hour before, and who had thus despoiled them, piece by piece, of all the gilded trappings of pride and wealth.

His cause was gained. The audience demanded quarters: it would have been wrong to break the fibres so long and violently stretched. These bruised hearts had need of more gentle emotions: these eyes, full of terror and anguish, had need of the refreshing dew of tears. We will not follow the details of his second part. After having depicted man in his misery, he depicted him in his grandeur: the pitiless delineator of the present miseries and future annihilation was succeeded by the prophet of a future of glory and unchangeable felicity: he closed the sepulchre, and opened heaven. All that is most consoling in Christianity, all that is most soothing in poetry, were united in this last passage. Never had religion appeared more gentle, more agreeable, more beautiful, more divine.

This discourse had been long, but no one had dreamed of complaining; or rather, no one had perceived it. A profound silence had not ceased to reign, and was even prolonged, contrary to custom, for some seconds after the concluding words. M. de Feuquieres ran to embrace the orator; and soon there was a crowd around the young man. It was a deluge of praises. He replied nothing: after such a success, all words of modesty would have seemed affected.

M. de Turenne had been one of the most agitated; and, while the others had struggled violently to remain impassable, he, always simple and frank, had not feared several times to wipe away a tear. He was one of the first to congratulate the orator. The latter had not perceived him, and did not suspect the presence of a heretic among his audience: he could not refrain from a movement of surprise. "Yes? parbleu, yes; it is I," said the marshal; "why not? I take good where I find it. Was that sermon catholic? No. Was it Huguenot? Not any more so—it was Christian. For my part, I think that is the best.

"Well, vicomte," said the prince de Condé, laughing, "will that sermon convert you?"

"But—it might—"

"O!" cried the prince and the orator at the same time.

"One moment, one moment, gentlemen," resumed Turenne, with a smile. "How fast you go on! There is conversion and conversion. What I meant to say was this, that the sermon has given me some very good ideas about death and the vanity of the world, two things about which we people of the court and battle-field do not often think. You see, my dear D'Enghien, that you could easily say so much—"

"Good! good!" interrupted the prince; "but apropos, sir preacher, may one know your name?"

"Bossuet, monseigneur."

(William Wilberforce.)

DEATHS OF EMINENT CHRISTIANS.

No. LXVI.

WILLIAM WILBERFORCE*.

(Died 1833, aged 73.)

WILLIAM Wilberforce was a man who exerted himself by his writings and by his example to work a moral reform in the sphere in which he moved; a statesman who shone with brilliancy in the British senate, when men were dazzled with the splendour of Pitt and Fox, and a great philanthropist who devoted successfully his best powers and his best days to the abolition of the slave trade. I select from his biography the circumstances relating to his decease, together with the following observations which he made, during the latter part of life, on sickness, age, and death. His leaving Highwood was soon followed by a trial — the death of his surviving daughter. "Blessed be God," said he, during her illness, "we have every reason to be thankful for the state of mind we witness in her: a holy, calm, humble reliance on her Saviour enables her to enter the dark valley with Christian hope, leaning as it were on her Redeemer's arm, and supported and cheered by the blessed promises of his gospel.

"I was much impressed with the similarity, in

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

that he might save sinners. .... Consider, therefore, this great love of God the Father; amend thy life; fly all occasions of sin and wickedness, and be loth to displease him. And, in thus doing, thou mayest be assured that, though thou hadst done all the sins of the world, they shall neither hurt nor condemn thee; for the mercy of God (in Christ) is greater than all the sins of the world. .... There are none of us all but we may be saved by Christ" (Bishop Latimer).

"Here before thee, prostrate weeping,
And with tears thy torn feet steeping,
Jesu, for thy mercies' sake,
Pity on my misery take.

"From the cross, uplifted high,
My Beloved, cast thine eye;
Turn me to thee, heart and soul!
Speak the word of power, 'Be whole!'"
(Whitehead).

S.

THE SAVIOUR'S GUIDANCE:

A Sermon,

BY THE REV. W. H. PERKINS,

Assistant Minister of St. John's Chapel, Downshire Hill, Hampstead.

EXOD. xxiii. 20-22.

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But, if thou shalt obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

IT is one of the special privileges of the Christian, while a pilgrim of the world, that he has God himself to guide and protect him. He journeys on to an unseen home, like a traveller pressing through a strange country; and his whole dependence is on his Guide. But we may not rest satisfied with the cold assertions of the fact of our heavenly Parent's leading providence: we need also to realize it—to feel that, as we journey onward through childhood, youth, and maturity, we journey on with him. We may not see our gracious Leader. He is a spiritual Friend, and the journey is a spiritual journey; its dangers are spiritual dangers; its joys are spiritual joys. But are these things unreal because they are spiritual? Nay, rather are they not far more real than the veriest certainties of mere mortal existence? And he is wise, who ever strives to realize the ever-present grace of an eternal Friend as vividly as he does that of the much-loved human friends who bear the burdens of life along with him.

It is easy to mark the progress we make in completing the threescore-and-ten stages of life on earth. We have around us some who have just started on the first stage of existence, others who are toiling over the last: we may compare the one with the other, and learn a profitable lesson. We may compare these again with ourselves, and learn there also: in the babe we see what we were, in the aged what we may be. Conviction is very easily attained as to the advance of mortal life. But in the case of spiritual life there is more difficulty, and more danger of self-deception. Scripture is very explicit on this subject; but still it is hard to realize that, as life ebbs on, the spirit surely travels to an eternal state of joy or condemnation.

We can but imperfectly appreciate such passages as the text, however, except we do attain to some measure of conviction as to our spiritual progress. It is true that the Angel of God went before Israel, and led them to an earthly rest; but that rest was but a lively type of a far better home on high. It is equally true that God's providential care has led and still leads us all in our life on earth, doing for us wondrous things; but still we all confess that the way we travel here is rough and thorny—that any rest to which we can here attain, however sweet it may be, has either some present alloy, or at least some exposure to future disquiet. We inquire why it is thus, if indeed the Lord be leading us; and reason readily solves the doubt by the assurance that we are still travellers—that the rest we attain to here is rest by the wayside, and that we have the journey to begin anew to-morrow. We all confess that there remaineth a rest for the people of God; but it is not as yet attained; and, thus confessing ourselves wayfarers, we are content if present rest be broken in upon sometimes, and present joy be incomplete.

I. Let us consider the gracious purpose of God as revealed in the text: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." We need be in no uncertainty as to the nature of that divine Messenger promised to Israel in this passage. "My name is in him" is the Lord's own declaration; for who, we may ask, might dare to assume that high and holy name except One who was partaker of that divine nature which the name of God signifies? Thus also in Isaiah lxiii. we read, "He bare them, and carried them all the days of old. He led them by the hand of Moses with his glorious arm:" "So didst thou lead thy people to make thyself a glorious name:" "Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting." Thus also in 1 Cor. x. 9: Those who sinned are said to

to witness a day in which England is willing to give twenty millions sterling for the abolition of slavery.'"

His son concludes his notes on Friday evening. "He speaks very little, as if looking forward to future happiness; but he seems more like a person in the actual enjoyment of heaven within: he hardly speaks of any one subject except to express his sense of thankfulness, and what cause he feels for gratitude. This is the case even in speaking of the things which try him most. Thus, talking of his being kept from exercise, 'What cause for thankfulness have I that I am not lying in pain, and in a suffering posture, as so many people are! Certainly it is a great privation to me, from my habits, not to be able to walk about, and to lie still so much as I do; but then how many there are who are lying in severe pain!' And then he will break out into some passionate expression of thankfulness."

The next morning (July the 27th) his amendment seemed to continue. To an old servant who drew him out in a wheel-chair, he talked with more than usual animation, and the fervency with which he offered up the family prayer was particularly noticed. But in the evening his weakness returned in a most distressing manner; and the next day he experienced a succession of fainting fits, to which he had been for two years subject, which were followed by much suffering.

During an interval in the evening of Sunday, "I am in a very distressed state," he said, alluding apparently to his bodily condition. "Yes," it was answered; "but you have your feet on the rock." "I do not venture," he replied, "to speak so positively, but I hope I have." And after this expression of his humble trust, with but one groan, he entered into that world where pain and doubt are for ever at an end.

No sooner was his death made known, than the late duke of Gloucester, with the archbishop of Canterbury and the bishop of London, the duke of Wellington, and thirty-three other peers of the realm, signed a petition earnestly requesting of the family that this great and good man might be buried in Westminster abbey, and that they and the other peers, with the members of the house of commons, might be permitted to accompany his remains to their last resting-place. When his funeral reached Westminster abbey, on Saturday, Aug. 5th, the procession was joined by the members then attending the two houses of parliament, and public business was suspended. The prebendary then in residence, one of his few surviving college friends, met the bier at the minster gate with the church's funeral office; and, whilst the vaulted roof gave back the anthem, his body was laid in the north transept, close to the tombs of Pitt, Fox, and Canning. For departed kings there are appointed honours, and the wealthy have their gorgeous obsequies: it was his nobler portion to clothe a people with spontaneous mourning, and go down to the grave amid the benedictions of the poor.

Reflection: I cannot conceive why Christians of the present day so generally shut their eyes upon the glorious list of examples exhibited to us by the history of the church. Be the reason what it may, on such the author of the epistle to the Hebrews assuredly did not act. What a sublime commemoration of departed worthies he has made in his eleventh chapter: his words come pealing upon the reader like the sound of a trumpet, summoning to the battle with the world: name follows name, and action succeeds action, like so many stirring notes, till he concludes with a strain that makes the heart leap; yet how has this list been extended since his days! how much more magnificent is our retrospect! So glorious a procession never yet passed before the eyes of man: through a long and glittering line of martyrs, and confessors, and just men made perfect, we arrive at the human form of the Captain of our salvation, and bless and adore the divine Majesty*.

Weekly Almanac.

"I came not to judge the world, but to save the world."—St. John xii. 47.

I BESEECH thee, O Lord, most merciful Father, not only to wash away all my sins, but also to purge my heart by thy Holy Spirit from the dross of my natural corruption. And, as thou dost add days to my life, so, good Lord, I beseech thee to add repentance to my days; that, when I have passed this mortal life, I may be partaker of thy everlasting kingdom, through the merits of Jesus Christ our Lord. Amen (King Charles I.)

NOVEMBER.	MORN. LESSONS.	EVEN. LESSONS.
20. Twenty-sixth Sunday after Trinity †	Prov. xvii. John xii.	Prov. xix. 2 Tim. iii.
21. Monday	Baruch iv. John xiii.	Baruch v. 2 Tim. iv.
22. Tuesday	Baruch vi. John xiv.	His. Sus. Titus i.
23. Wednesday	Bel and Drag. John xv.	Isa. i. Titus ii. iii.
24. Thursday	Isa. ii. John xvi.	Isa. iii. Philem.
25. Friday	Isa. iv. John xvii.	Isa. v. Heb. i.
26. Saturday	Isa. vi. John xviii.	Isa. vii. Heb. ii.

"There are none so wicked but he may have a remedy. Enter into thine own heart, and search the secrets of the same. Consider thine own life, and how thou hast spent thy days. And, if thou find in thyself all manner of uncleanness and abominable sins, and so seest thy damnation before thine eyes, what shalt thou then do? Confess thy sins unto thy Lord God. Be sorry that thou hast offended so loving a Father, and ask mercy of him in the name of Christ; and believe stedfastly that he will be merciful unto thee, in respect of his only Son which suffered death for thee. And then, have a good purpose to leave all sin and wickedness, and to withstand and resist the affections of thine own flesh, which ever fight against the Spirit, and to live uprightly and godly, after the will and commandment of thy heavenly Father. If thou thus go to work, surely thou shalt be heard: thy sins shall be forgiven thee: God will show himself true to his promise; for to that end he has sent his only Son into this world,

* "The Rectory of Valehead," as quoted by Bishop Jebb in his edition of Gilbert Burnet's "Lives, Characters, and Address," p. 374.

† Use the collect, "Stir up, we beseech thee," &c.

fully, and more gratefully; loving more, because more has been given and forgiven? And how do we receive chastisement and sorrow? Is it meekly, as a stimulus to a more careful walk? Is it thankfully, as being an evidence of the care of the angel Guide, who would keep us in the way? If it please the Lord to take a lamb out of our bosom, to carry it sooner home himself, and that we may travel on less burdened and less anxious, can we say with the Shunammite, "It is well, it is well"? This ought to be our conduct, brethren, if indeed we walk with One so good and so wise as the Lord Jesus; and this is what we profess to be doing; for what is a Christian but one who walks with Christ, and ever leans on him?

But not only does the Saviour go before us, to keep us in the way, but also to bring us to the end of it in peace: "I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Israel were not required to travel till the Lord's land was ready to receive them; nor is the Christian pilgrim required to undertake the spiritual journey without a clear and definite object of pursuit. This home of the soul is called, in the text, the place which God has "prepared". It is no ordinary land to which we travel on. Canaan on earth was the glory of all lands, flowing with milk and honey, rich, happy, and fertile; and how much more so shall be the Canaan of heaven! We look around us now; and on every hand we see the wonders of God's creating might, and the strength of his upholding power, the verdure beneath our feet, the blue firmament above our heads: earth, air, and sea are full of the beauteous creations of the hand of the Lord; and all things praise him. If it has pleased God thus richly to prepare the house of our sojourn on earth, if he has so fully stored it with all we need, so sweetly adorned it with a thousand lovely things, what may we not hope to find in a more perfect world, prepared for our more perfect existence! If the way-side be so fair, what shall be the beauty of the eternal home, which the Lord tells us, in the text, he has "prepared" for us, and to which it is his purpose to bring us! We may hope and believe much of what its bliss may be; "but eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him." We see many an intelligent mind and skilful hand preparing fair mansions for mortal occupants in this world of cloud and sunshine; and the result of their labour is grateful and pleasurable. What, then, shall be the beauty of that dwelling-place which the Lord prepares for those he leads on earth; and what the sweet enjoyment of his calm abode, where no night shall ever veil the sky, no winter ever blight the flower, no sin or sorrow ever dim the eye or sadden the heart of the happy tenants of the Lord's new Eden! It is wondrous grace which assures us pilgrims of the world that he has prepared a home for us: the Angel who leads us tells us this in gospel language also, as in John xiv., "I go to prepare a place for you;" and again, in Heb. xi., we read of some wise ones who did that which we now plead with you to do: they "confessed that they were strangers and pilgrims on earth, desiring a better country, that is a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

We see, therefore, that the Christian sojourner has a real journey to travel, and that he has an ever-present Friend to keep him in the way. We see, further, that this journey has its joyful termination in an eternal home; and that he, who is pledged to keep us in the way, is also pledged to bring us to the place which God has himself prepared for his people. The journey, with its vicissitudes and privations, has an end. We shall not be always travellers; for the object of our Guide is to bring us to the place which he has prepared. Of this place, as yet unseen, we have received a good report: it is the home of each and the home of all: it is the happy centre point of union: it is to the church more than Jerusalem was to Israel—the point at which all were wont to congregate thrice a year, to renew the bond of union with God and with each other.

We are often told that it is a fair sight to stand on the hill-side in some country district, and watch the varied bands of worshippers advancing, on the sabbath morning, from east and west and north and south, to the hoary ivy-clad church in which their fathers and forefathers worshipped God: the sight is pleasing; and the thoughts it suggests are pleasing also. We may give our spiritual vision a far wider range, and conceive a similar process going on in the whole world, a gathering together of God's people to the place he has prepared; "for unto him shall the gathering of the nations be." Our limited powers of observation may but very imperfectly realize the fact; but angels from the everlasting hills behold it, and rejoice to see how the great Angel of the covenant goes before his people of every land, and leads them all to the place he has prepared: he keeps them in the way, and he brings them to the end. They rejoice in the fulfilment of the promise, both as it regards the natural and

the spiritual Israel: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

There is much both of comfort and encouragement in the doctrine of the text. If, when memory dwells on those who have finished their earthly journey, if we can remember the thousand instances in which the Saviour kept them in the way, cheered them as he cheered Israel, chastened them as he chastened Israel, gave them living water from the rock when they thirsted, and manna from heaven when they fainted; if we can but assure ourselves that the Angel went before them in the wilderness, and remember how he took them over Jordan, then we know more: we know that he has led them to the place which he had prepared, and that there they for ever rest in peace which nought can disturb, in security which nought can invade, and in joy which none can take away. We behold them undergoing all the legitimate experience of the journey; and angels behold them enjoying the happiness of the place which God has prepared for them that love him. And, also, when we apply the subject to ourselves, who are still journeying on; if we find these signs of a wayfaring condition in our own life; if we know, by joyous experience, that, when father and mother forsook us, the Lord took us up, and that he has gone before us and kept us in the way, or brought us back again when we wandered; if we know this, we know more, and we know that the Angel of God's presence will also lead us to the place that he has prepared.

II. We may now proceed to notice briefly the caution of the text, as given in connexion with the promise: "Beware of him, and obey his voice, provoke him not; for he will not pardon thy transgressions; for my name is in him." We are here taught that we are not only to love the gracious Guide who goes before us, but also to look up to him with awe. He did great things for Israel; but still they saw him not. His unapproachable glory could not bear intrusion. By day the impenetrable cloud, by night the dazzling fire, hid his glory from their gaze: they followed him they saw not; and this do we. Gracious, therefore, is the caution of the text: "Provoke him not; for he will not pardon thy transgressions; for my name is in him." When we remember how Israel's provocations brought plague and fiery serpents and discomfiture upon them; when we remember how the presumptuous approach of Aaron's sons brought instant death as a punishment upon them, Miriam's murmurs leprosy upon her, Korah's rebellion a strange and unheard-of death upon him and his adherents—these truths are all comments upon the assertion of the text. They show us that, while the tender mercy of God yearns over his people with love more full and free than that of a mother for her child, still his holy nature so utterly abhors all transgression, it is so utterly opposed to all iniquity, that not only Egypt, but Israel also shall perish, if they will not heed the voice of him who leads them, to keep them in the way. The teaching of the text is not more strong than the dealings of God with his people may fully bear out. Sins must be and ever shall be punished: the whole revelation of God's will, while teeming with mercy and grace, gives no shadow or trace of unconditional forgiveness: the death of the sinless Surety, God's own and only Son, declares this awful truth with a voice which none may gainsay. The text distinctly says, "Behold, I send mine Angel before thee .... provoke him not." Yet "some, when they had heard, did provoke." We may enumerate their provocations in scripture words: "They provoked him at the Red Sea:" "in Horeb ye provoked the Lord to wrath:" "at Taberah and Massah ye provoked the Lord to wrath:" and again, David exclaims, "How oft did they provoke him in the wilderness, and grieved him in the desert!" And what was the result, the awful result, of these their provocations? The bones of Israel whitened the wilderness: they would not follow their gracious Guide, who would have kept them in the way; and they came not to the place which he had prepared for them.

These things "were written for our ensamples"; for we have the same spiritual journey to accomplish and the same trials to meet, the same temptations to overcome: our God is Israel's God, and he is a jealous God: our Guide is Israel's Guide; and God's name is in him. Here then, brethren, is another test with which to try ourselves. Is our life a life of holiness? is there any thing in us provoking to God? In what temper do we discharge the daily duties of our respective stations? in which spirit do we bear our ordinary burdens and cares? Israel, faithless Israel, found something to murmur at, in every new stage of their journey. And there are some among God's professing children, who seem to copy their evil example; having sight for nought but that which is evil, having lips for nought but complaint. We look in vain for that sweet and placid calm which surely ought to fill the heart of one who knows that he is steadily pursuing so happy a journey, the Holy Spirit witnessing with his spirit that he is a child of God. We

look in vain for that hallowed reverence for eternal things, that quiet seriousness under means of grace, that modest retirement from the busy world, which mark the upright servant of God. O let us think how serious a thing it is to live, how serious a thing it is to die. Let us not suffer the clouds that flit across our daily path to disturb our spirit, nor the fair flowers that grow by the way-side to tempt our feet astray. Ever let us bear in mind that the world passes away as we travel, less of the wilderness remains before us every day we journey onward: let us remember the spotless rectitude of him we follow, and ever bear upon our hearts the precept of the text: "Provoke him not; my name is in him."

Lastly, we learn from the text that the Christian's path is to be the path of obedience, and then it shall also be the path of blessing. "Obey his voice ..... but, if thou shalt obey his voice, I will be an enemy to thine enemies, and an adversary to thine adversaries." Dependence is the true position of the creature and the true happiness of the Christian. It is his chief consolation that his ways are ordered by the Lord. He feels so sure he is in the way when he simply obeys the voice of Jesus. Were he left to direct his own path, to follow his own inclinations uncontrolled, he might at once begin to doubt and fear: he would be like a stranger on the mountains without a guide, like a sheep without a shepherd. He obeys therefore, and delights in obeying. "Lord, what wouldest thou have me to do?" is his daily cry. As the servant looks to the hand of his master, and the maiden to that of her mistress, so does the traveller of Zion to his Forerunner. And thus, walking dependently, he walks surely: obedience is his daily occupation: he has no other.

Is it thus we walk, brethren? Is the law of God written on our hearts? is it the chart on which we trace our past journeyings, and on which we examine the distance still intervening between this day's halting-place and home? Is our obedience and uprightness of such a nature that, while commending us to men, it will also bear the scrutiny of our God? Is it obedience of heart and affections as well as of external conduct? for it is possible to please men, and in so doing to provoke God. If it be upright, we have all the strength of God on our side to uphold us to the end. He will fulfil his pledge, and be an enemy to our enemies, and an adversary to our adversaries. The Lord himself shall fight for us; and we may hold our peace. "Who is he that shall harm us, if we be followers of that which is good"? None of the corruptions of our own hearts, none of the temptations of the world, no malice of Satan may prevail against us: the Lord spreads his shield over us; and we are safe. And, when death, the last enemy, is conquered; when the journey is finished; when the "place which God has prepared" opens its gates to us; when its blest inhabitants, already there, shall ask, "Who is this, that cometh up from the wilderness, leaning on the arm of her beloved?" then may it be our happiness to say, "It is I. The Lord has sent an Angel before me, to keep me in the way, and has brought me to the place which he has prepared."

RELIGIOUS WRITERS OF SPAIN.

No. XXIX.

By Miss M. A. Stodart.

LIFE OF LUIS DE GRANADA.

PART II.

The view of conventual life would hardly be complete without a survey of the cell, couch, and dress of the good friar, though I must forewarn my readers that the minuteness of the description borders upon the ludicrous.

The cell, his constant abode, was notably plain and poor, without any ornament of any kind, merely what was needful for study. A few paper prints were stuck round it, with deep green margins, in order that (as he was almost blind) he might know where they were. He had only three very poor chairs, two of them with backs of coarse frieze. The cardinal Riarius, legate of Gregory XIII., having gone to visit him, without any previous warning, he found nothing in the way of a seat but two little dark stools of firwood; and, each being placed on one, they continued a good while in serious conversation.

His bed differed nothing from that of the other friars, except in its greater poverty: it had no linen, but consisted merely of two old patched blankets laid on a thin mattress; the mattress being as little protection against the hardness of the boards as the blankets were against the cold of winter. Once, when ill, the cardinal archduke Albert sent to ask how he was. The servant, on his return, related to his master the miserable plight in which the venerable man was lying—the wretched mattress, the old blankets, and the coarse, hard, woollen tunic, in which he was dressed. The archduke instantly sent off a bedstead complete with feather beds, sheets, blankets, pillows, and six fine linen shirts. The present, which we should have imagined most useful and seasonable, was courteously and gratefully received; but the bedstead and all its appurtenances, including, I regret to say, the linen, were sent to the infirmary of the convent.

His dress (I must really not pass over his dress), was like his bed, "poor and penitential." "He carried," says his biographer, "his wardrobe on his person. He always wore a woollen

tunic, and had never more than two. He had only one ecclesiastical dress, and that very old; his coat was wretchedly bad; his cloak was old and patched; in fact, he never parted with his old clothes as long as they could hang together. It is said that his cloak lasted him twelve years; and his shoes, when he died, had been in constant wear for nine, and they would have served as many more by the help of mending; for they were by no means considered worn out. One hat lasted him forty years: hats, and shoes too, must have been more durable then than they are now. It seems, however, the worthy man had some misgivings about his hat; for he had intended to have a new one; only, as he was living in constant expectation of dying, he always said he thought it would do for one year more, and thus five-and-twenty years glided by, the old hat still doing duty. He never had any servant. He would have no stove in his cell, even in the midst of winter; and we have a graphic picture of the old friar, coming out of his cell to church, early in the winter mornings, with his thin old cloak doubled over his shoulders, and shivering with cold*.

Peace to his memory. If a smile has passed over my lips while writing, it is not one of ridicule, and it is accompanied with a feeling of gentle regret. These conventual asperities, these prejudices of his age and of his calling, could not be passed over; but let it be remembered that they are mere externals, on which we may charitably hope that Fray Luis himself did not lay undue stress. Our view of this studious and learned friar is obtained by means of a Dominican telescope; or, to vary the metaphor, the portrait which we contemplate has been drawn by a monastic hand. Yet there was sterling excellence in the character; and I go on, not unwillingly, to treat of the realities, which give, I trust, full evidence that the root of the matter was in him.

His humility, in particular, was remarkable; and some beautiful anecdotes have been preserved of him illustrative of his grace. Persons of low birth, when raised to high stations, often forget their humble origin; but this was not the case with Fray Luis.

Once at Lisbon, in a very severe winter, a friend urged him to consider his age and infirmities, and to have an additional garment to throw over his gown. The good old man gently declined it. "There is no occasion for it," he said; "for, though I am somewhat thinly clad, yet, as I have thus gone through several winters, I shall go through this, with God's help; and, besides, this cloak is sufficient against cold and wind." The cloak (our old patched acquaintance), thin and threadbare, does not appear to have found favour in the eyes of the anxious friend; and he reiterated with stronger entreaties his request. Fray Luis then said very gravely, "Father, do not say another word; for I was brought up half-naked and my mother covered me with a poor mantle of hers, far older than my cloak: she very poor, and I ragged, we used to go together to the great gate of St. Domingo de Granada with our pipkin; and in it we used to bring home a little broth, and some broken bits of bread for our subsistence. There are many poor people far better and higher than I am, in this city, naked and dying with hunger: divide the money which the new cloak would cost among them, and leave me, for I am far better off than I deserve."

There is certainly something very remarkable in this anecdote, when we consider that the venerable speaker was then nearly eighty years of age; that the days spent with his mother in such extreme poverty had been very few; that he had been himself educated in a nobleman's house as companion to his sons; that his academical career had been most honourable; that, when he left his own country, it was with the highest reputation; that since he had been in Portugal he had received some of the chief honours of the church, and had refused an archbishopric; that he had been courted and esteemed by sovereign princes; and that, as preacher and confessor to her majesty, he had seen the queen herself habitually kneeling at his feet. Add to this, that he was far from the scenes of his early childhood, that he was in a different kingdom, and that, even if inquiry had been made on the spot, it was probable that there was no one then alive who remembered the circumstance of the poor half-clad widow and her ragged little boy coming for alms to the convent-gate, still less who could have identified that urchin as the learned and celebrated Fray Luis de Granada.

On another occasion, when at Setubal, attending to the foundation of the convent of St. Sebastian, being at that time one of the royal preachers, and having been Provincial, he had a visit from some muleteers, who had come to take up a cargo of fish. There were among them some who in truth were related to him. He received them all with as much courtesy and friendliness as if they had been noblemen; and he shared with them what he had for himself, without omitting any duty of kindness and politeness. Some of their fellow-muleteers knew of this, and, in the hope of the same kind welcome, went to see him, and said they too were his relations. The good old man said, smiling with much grace and affection, "I knew that I had some relations muleteers; but I did not know that I had so many."

A few years before he died, having some money which he had gained by his books, he wished, with the permission of his superiors, to make a benefaction to his convent of Granada, in token of his attachment and gratitude. The words with which he offered the benefaction are more deserving of remembrance than the deed itself: he wrote to the prior to have an entry made in the books, that Fray Luis de Granada, son of the washerwoman and bread-bearer of the convent, belonging, by virtue of his vows, to the same convent, had sent that benefaction.

* The friend of Fray Luis, Juan de Avila, appears to have had the same longing lingering affection for his old habiliments. The archbishop of Granada used to give orders to his servants to steal his old hat or cloak, and put a new one in its place. And a lady, a friend of his, used to try to employ the same stratagem. When he rose in the morning; and did not find his cloak, he began to say, "Give me my cloak, give me my cloak." No one obeyed him, hoping to conquer him by necessity; but they did not. Being Christmas eve, he threw a surplice over his old cassock, and thus went to evening prayer. When they saw him, they gave him back his cloak."—("Life of Juan de Avila," chap. iv. s. 3).

A nobleman of Granada, Don Pedro, afterwards marquis of Campo-Rey, having gone to Portugal in the service of king Philip the Second, went, by order of his father, to pay a visit to Fray Luis in his convent. Fray Luis was delighted to see him, asked him many things respecting Granada, and in particular about different buildings, which when he left the place were being begun, and which were then old; the venerable man pleasantly adding, "My inquiries must appear something like those of the seven sleepers." Don Pedro expressed to him the high esteem in which he was held, and how much all persons in his native city considered themselves honoured by his name and works. Fray Luis, with great sincerity, replied, "Poor creature that I am, sir; I am the son of a bread-baker of the Alhambra." Don Pedro, struck with admiration, knelt down, and insisted on kissing his hand.

His family humility, if such a word may be permitted (and it seems as legitimate a phrase as its opposite, family pride), was not all: he was humble in heart. Agreeable in conversation, meekness itself in conduct, simple as a child of two years of age, he was so mild and peaceable that it is said no one ever saw him angry, or heard him raise his voice in altercation. He was always the same, quiet and composed; the same by night and by day; in heat and in cold, in public and in private; conversing with the queen or the prince, and talking with the man of the lowest condition; his voice always at one pitch, his eyes generally on the ground, his cowl always on his head.

His lowly estimation of himself was shown by his never appearing to remember his European reputation. One day, having given all he had to some poor foreigners, he was sad and thoughtful, from the feeling that he had not provided them with sufficient for their journey. A friend, to whom he spoke on the subject, said, laughingly, that he could put Fray Luis on a plan by which in one year he might gain twenty thousand ducats. Being asked to explain himself, he said in joke, "Come with me for one year through Spain, Italy, and France: in every city that we enter, I will put you into some house, and any one who wishes to see you must pay according to his condition and means; and in this way we shall have plenty of money to give to the poor." Fray Luis quietly answered, "You are quite right; for there is no one who would not come to see a monster so great and so ugly*. There is no doubt but that he spoke with perfect sincerity: he was now advanced in life, large and corpulent; and, whatever his appearance in youth might have been, his personal habits would not tend to make the most of any external advantages that might have remained.

One anecdote more, which, though very conventual, is truly characteristic, shall close our illustration of the real heartfelt humility of this eminent man. On one occasion, the queen, whose confessor he was, sent for him. Fray Luis went with his cloak in his hand to the prior's cell, and informed him, before the royal messenger, of the summons to the palace. The prior, with some asperity, told him to return to his cell; for coming with his cloak in his hand, was not asking leave, but taking it. Fray Luis, without answering a word, meekly entreated pardon, returned to his cell, and did not go that day to the palace, but the next, when the prior himself commanded it. This occurred after he had been Provincial.

One of his habits in the latter years of his life was frequently to visit the place where he expected to be buried, taking for a subject of meditation the words of Job: "Man that is born of a woman is but of few days, and full of trouble." He might have formed this habit (if he had not it before) from a remarkable accident that befel him. Being out in a boat on the Tagus, he unhappily fell into the water, and in the danger and fright called out, "I am drowning, I am drowning; save Fray Luis!" Having been picked up, he could not help reflecting afterwards how little he had thought about God and his soul, and that his whole care had been about his body. The first time that he went to the palace, after the accident, he said to the ladies of the queen, "Let no one defer repentance to the hour of death; for I fell into the water, and the only thing I did was to call out, 'I am drowning; save Fray Luis'!"

The incident is instructive in more ways than one: no one who has stood by a death-bed can have failed to observe how much attention, in a vast number of cases, is absolutely required for the perishing body, and how unfavourable such a time is for attending to the interests of the immortal soul. And it is further worthy of notice that if, in sudden danger, a man as holy as Fray Luis, and so trained to devout exercises, thought of nothing but how he could be saved from the impending peril, it is vain presumption for one of thoughtless life and habits to expect that, when death suddenly stares him in the face, he will at once be able to turn to God, and make at that trying moment peace with his Maker.

In drawing up this account of Fray Luis de Granada, I have omitted all particulars relative to his personal penances—first, because these details form by no means an agreeable subject for contemplation; secondly, because I could not as a protestant transcribe these things without trying to point out the error and danger of "will-worship and humility, and neglecting of the body;" and, thirdly, and lastly, because I sincerely hope, and am very much inclined to believe, that the accounts handed down to us of the severe discipline the father exercised on himself are not all true. It is consolatory, in every point of view, to hear his biographer say that in the latter years of his life his penances were greatly mitigated both as regards frequency and rigour. Surely we may hope that "at evening time there was more light," and that, as this servant of God approached with faltering steps the boundary of his earthly course, he was enabled to see, as he had not before done, that Christ in dying on the cross had made a "full, perfect, sufficient sacrifice, atonement, and oblation for the sins of the whole world;" that man cannot add to that work which Christ himself has pronounced "finished;" and

* "Un monstruo tan grande y disforme." Fray Luis, who was an elegant Latin scholar, had of course on his mind, and probably quoted in words the well-known line of Virgil—
"Monstrum horrendum, informe, ingens, cui lumen ademptum."
The last particular in the description was, as we have already seen, and shall hereafter have occasion more fully to revert to, only too appropriate to the venerable friar.

that the words addressed to the trembling jailor of Philippi are the only true ground for hope to the most advanced saint: "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE PRIMARY WORK OF THE MINISTRY TO TESTIFY THE GOSPEL OF THE GRACE OF GOD*.

NONE but will admit that, in order to the right apprehension of the primary design and work of our ministry, it must be of great moment that we collect, and that we carefully compare and combine, the many passages in which St. Paul and the other inspired penmen of the New Testament speak of or dilate on this ministry. Take the great apostle. Collect, compare, combine, the deeply interesting passages in his writings (and they are not few) in which St. Paul gives utterance to his grateful sense of the "grace given" him in putting him into the ministry, in which he glories in his office and in his work. Let us lay aside our preconceived theories, and divest ourselves of our own impressions and feelings about the ministry, and candidly and dispassionately weigh these many passages. Let us build our theory of the ministry on the sure written word. On what, we ask, does St. Paul lay the stress? In what does he joy? in what glory? What element in his ministry most oppresses him with its awful responsibility? He shall answer for himself: "The ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God": "Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel": "A dispensation of the gospel" (clearly, of preaching the gospel) "is committed unto me" (1 Cor. ix. 16, 17): "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Ephes. iii. 8): "As we were allowed of God to be put in trust with the gospel, even so we speak" (1 Thess. ii. 4): "The glorious gospel of the blessed God, which was committed to my trust" (1 Tim. i. 11): "Christ sent me not to baptize, but to preach the gospel" (1 Cor. i. 17). If, then, we close not wilfully our ears against apostolic truth, if we seek a simply scriptural view of the ministry which Christ hath ordained in his church, clearly the testifying of the gospel of the grace of God is its prime element, its main work.

The "treasure" of the "earthen vessels" is Christ; for Christ is the gospel; the gospel is Christ. The good news is God's loving gift of Christ: the glad tidings is God's love in Christ. Christ the gift of God, Christ "the Lamb of God," Christ "the righteousness of God," Christ dying, Christ fulfilling, Christ pleading, Christ sympathizing, Christ pouring out of his Spirit, Christ returning—this is the good news. This "is the power of God unto" the "salvation" of the souls with whom the recipients of this ministry have to deal.

And in this its main and vital element there is no difference in our work, however diverse our spheres.

Our Master places one amid the scattered hundreds of a country parish, another amid the swarming thousands of our working masses. But amid those sequestered and quiet scenes of rural beauty, far from the crash and din of towns and cities, and amid the congregated myriads who cluster round our murky factories, the farmer and the peasant, the merchant, the manufacturer, and the artizan, the boor sunk in sottish ignorance, the mechanic sharpened to scepticism, need each and all "the gospel of the grace of God." This must be our testimony within village churches, within city temples, within cathedral walls.

For everywhere we have sin—sin in its guilt and power—wherewith to do: everywhere we have man lost, with whom to deal, and Jesus saving, of whom to tell. And, in so far only as our whole ministry, in the pulpit and in the school, from house to house, and by the bed of sickness and of death, converges to this—the opening up to sinners of the fulness of the grace which is in Christ Jesus for their present salvation—does it fulfil its end. When we preach of morality (and we must preach of morality when we preach of good works, and we must preach of good works when we preach of the church), when we preach of the ministry, when we preach of the sacraments (and the church, the ministry, and the sacraments must, in their place and season, be our themes), in nothing must we disparage or dim or adulterate or fritter away or pare down the grace of "the glorious gospel of the blessed God." Else are we found false witnesses: else do we dishonour Christ, and forfeit all hope of the Spirit's blessing upon our testimony.

Apostolic preaching was emphatically a testimony, the testimony of eye-witnesses and ear-witnesses to Christ. Woe to that minister who can testify of the gospel only from books, from college lectures, from the hearing of the ear. His own need of salvation, felt under the Spirit's conviction; his own salvation found in Christ Jesus, under the Spirit's testifying; his own burden removed, his own mind enlightened, his own soul renewed, sanctified, strengthened, comforted; in a word, he in Christ and Christ in him—this is the witness which gives weight to our ministry. "He is to stand forth," it has been well said, "as a witness, but a witness of what he knows, not of what he has been told"*.

But he has another means of testimony, a means without which the testimony of his sermons will be feeble. His life must preach the gospel. He must live and walk amid his people as under its subduing, controlling, elevating power†. His household, in so far as in him lies,

* From a very valuable sermon, "Our Office, our Work, our Master," preached at the general ordination in Worcester cathedral, Sept. 25; by the rev. J. C. Miller, rector of St. Martin's, Birmingham. London: Hatchard. 1853.

* Cecil's Remains, p. 242.

† "Other professions are indeed professions: they are exercised but outwardly. As soon as they retire into privacy, the professors retire into the common class of mankind, resemble their fellow-men; and, as the French proverb says, 'The greatest general is no hero to his valet-de-chambre.' But this indulgence, which is allowed to the rest, is denied to the clergyman; and with good reason, for his is a confession also. His inward character forms his essential qualification; and therefore he must exhibit the same outward manifestation of it, as well to his domestics within as to his parishioners without. When he retires to the secrecy of home, he does

must testify the gospel*. Our church, in this day's service, has not forgotten this. "Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?" Our vow is, "I will so do, the Lord being my helper"†.

What a field of difficulty is thus opened up! Our lives, our households. To preach Christ, how easy! to live Christ, how hard! The vineyard of our parish will demand how much of thought and energy and toil and self-denial! our own vineyard, the parish within—the heart, its self-loving and self-seeking and self-pleasing, its indolence, its covetousness, its ambition, its worldliness, its pride, its vanity, its sensitiveness, its tempers, its base lusts—how much more! And an unruly household in the rectory or parsonage—the minister's wife a worldling and a lover of pleasure, the minister's children reprobates or unruly—how sad, how mischievous a witness! The life contradicting the sermon! The parsonage and the pulpit discordant! "Walk," not only so as ye hear us preach, but "so as ye have us for an example."

not cease from the exercise of his profession; for it is perpetual, and he cannot put off any thing; for, when he went abroad he put on nothing, unless it were a hat or a cloak: he must necessarily be the same at all times and in all places. It is most natural, therefore, that his parishioners should be more than commonly curious to be informed concerning his conduct in his hours of privacy, that they may know whether he maintains a proper consistency. And who can blame them? With the privacy of other men they have nothing to do, and their spying into it argues an idle and vulgar curiosity, a love of gossip and scandal. But with his they are as deeply concerned as men training up for everlasting life can be. They must have a desire to be assured, as much as possible, how far they can confide themselves to his instruction; therefore, while all other houses may have secrets, his can have none: eyes follow him everywhere, ears are open to all that he says, and the eyes and ears moreover of those who, whether from ignorance or love of retailing something strange, or from a spirit of mischief-making, or especial malice, are apt to misinterpret the most indifferent action, the most unmeaning word. That which is done in the secret chamber is indeed proclaimed from the house-top; and you must not be surprised at any time to find that some domestic occurrence, of which you had thought so little as utterly to have forgotten it, has become part and parcel of the staple news of the parish. You are indeed a public character, and must put up with all its inconveniences. You must submit to have your hours of rising and retiring known; the hours and qualities of your meals known; what time you give to amusement, what to study, known; yea, and the nature of your studies known; the conversation at your table to be known, your guests to be known, every thing to be known; and you cannot deny the right of your parishioners to have them known, still less defy their power to have them known. When you shall have made your house air-tight, then, and not till then, you may block out all communication of news. Think not, therefore, to lay aside your watchfulness against offence even in the privacy of your own home: beware of being surprised into any burst of impetuous feeling, or betrayed into any levity, or overcome by any infirmity which you would not exhibit in public: you are always in public" (Evans's "Bishopric of Souls," pp. 199, &c).

* "As the head of your household you are responsible for its appearances. Its pride, sloth, and disorder will be yours. You are accountable for your wife's conduct, dress, and manners, as well as those of your children, whose education must be peculiarly exemplary. Your family is to be a picture of what you wish other families to be; and without the most determined resolution, in reliance on God, to finish this picture, cost what it will, your recommending family religion to others will but create a smile. Your unfriendly hearers will recollect enough of scripture to tell you that you ought, like the primitive bishop, to be 'one that ruleth well his own house, having his children in subjection with all gravity'; for, 'if a man know not how to rule his own house, how shall he take care of the church of God'?" (Cecil's "Remains," p. 403, &c.). "In the home of a preacher all are preachers" (Herbert's "Country Parson," c. 10).

† "A family" (as Quesnel beautifully observes) "is a small diocese in which the first essays are made of the episcopal and ecclesiastical zeal, piety, and prudence" (Quoted by Bridges, "Christian Ministry," part iii., c. ix., p. 216).

Miscellaneous.

MOTHER (English)—*Muth* (ancient Egyptian).—One of the epithets by which Isis was known in Egypt was "Muth," which Plutarch rightly interprets "mother." The word "muth" (מוֹת) in Hebrew, signifies death; and the coincidence is not a little remarkable, when we remember that it was Eve who introduced death into the world again. The Phœnicians taught that "Muth" was a man, the son of Saturn and Rhea, or Ops, the serpent. The words of Eusebius are these: "He consecrated his son Muth, whom he had by Rhea; whom the Phœnicians called 'death,' or Pluto" (Prep. Evangel. i. 38). Death, the offspring of the serpent, is thus an epithet to designate the woman, "by whom came death." Can there be a closer affinity between truth and fable, or a more illustrative commentary of mythology upon scripture? "Muth", signifying in the Egyptian language mother, is probably the parent of our English word expressing the same idea; and if there ever was a period in the primitive language in which the word "muth" signified both mother and death, how elegant the combination, and how expressive its simplicity! Mother is a sound which brings with it the remembrance of affectionate solicitude from the cradle to the grave; but, accustomed as we are to its connexion with the former, how little are we sensible of its relation to the latter! how little do we recollect that from her who gave us life we inherit death!—*J. B. Deane.*

SCRIPTURE ILLUSTRATED BY SCIENCE.—"Forthwith came there out blood and water" (St. John xix. 34). The fount and source of our present existence, the heart, is made also a witness to that o futurity. For a long time philosophers, only too much inclined to the sin of Didymus, found a stumbling-block to their faith, in that memorable passage of the New Testament, so familiar to all, which describes the wound in the side of the dying Saviour as pouring forth blood and water. And it was alleged that such a thing could not have happened; as the issue from the wound, if the frame of the Redeemer perfectly resembled our own, would necessarily have been blood only. But science has risen up, like a holy apostle, to testify to the truth of Christianity. The discharge from the heart would indeed have been blood alone; but it is now known that the great reservoir of the vital fluid, from which a ruddy stream is circling continually through the veins, is invested by a hollow, purse-like membrane, called the pericardium, containing a small quantity of clear water, and consequently the issue from the divine wound must necessarily have comprised both water and blood. By such seeming accidents are the authority and truthfulness of the scriptures established and vindicated—*Fullom's Marvels of Science.*

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

NOVEMBER 26, 1853.

TWO EVENINGS AT THE HOTEL DE RAMBOUILLET.

CHAPTER II.

COTIN.

THE next day nothing was talked of, in the city, but this magnificent success. Every one asked, "Were you at the Hotel de Rambouillet yesterday?" and those who could answer "Yes" were happy and proud as of a great adventure.

The preacher retired alone and quite late. Every one was in bed at the college of Navarre; and he hastened to his cell, delighted to find no one to whom to relate his triumph: one does not like to praise one's self, when sure of losing nothing by waiting. He did not deceive himself. In the morning, before eight o'clock, the great news had arrived, and flew rapidly from mouth to mouth, from cell to cell, throughout the whole building. An unaccustomed activity reigned in the corridors and the courts: he heard steps, whisperings, questions, answers which he could not seize, but which he guessed from the beating of his heart. He had written to his father, delighted that he could fill his soul with such happiness, and enchanted at last to pour out his own, not to have to pretend modesty, to be able at length to say, "I have fought, I have triumphed, I have opened to myself the way to fortune and glory!"

The hour for mass had nearly arrived. There was a knock at his door: "Come in," he said, carelessly; and it was the head-master, the grave Nicholas Cornet, who had risen a quarter of an hour sooner than usual, to come and embrace his dear Benignus.

This day was but one long triumph. His professors treated him with the greatest respect. His companions dared not call him *thou;* before noon he had I know not how many comtes and marquises for intimate friends, all younger sons of noble families, and destined also for the church, but who had never yet addressed a word to him. It is true that he had been at Paris but a short time, and that he had until then been considered much less as an orator or a man of talent, than a scholar, a hard student, a plodder as we say. Those more solid than brilliant qualities, accompanied, it must be confessed, by manners still somewhat provincial, had made no great impression upon these ignorant and idle young nobles, who came to the college of Navarre to pretend to study. *Bossuetus*, they said, *Bos suetus aratro*; Bossuet is an ox accustomed to the plough (authentic). But the ox had become a bull, the digger had finally displayed all the gold he had been raking; the dawn of a great name had begun to break in France!

But, nevertheless, his joy was not unmixed. Faint praise would bitterly have mortified him: too much frightened him. Singular destiny of ambition! Pure or impure in its motive, successful or unsuccessful in efforts, no matter: it feeds but on anguish. His success had been too great, too far above his hopes. He calculated with a kind of terror the dangers of a position suddenly become so glorious; and his friends, his real friends I mean, did not know what conduct to pursue with him. To praise him as much as he deserved would have been exposing him to the danger of being spoiled: not to praise him, or only to praise him with reserve, was to run great risk of being thought by him unjust or jealous.

Do not imagine, however, that detractors were wanting. Nearly unanimous beneath the impression of so noble and lofty an eloquence, the praises were already fainter on the following evening; and, as there is nothing easier than to make fools burn what they adore, a single man had enough influence at the Hotel de Rambouillet to bring about the strange revolution which we are about to relate.

We do not yet know this man, that is to say, we have as yet had no occasion to bring him forward; for as to his name, it is known, prodigiously known—far too well known for his glory or the repose of his spirit, since it was no less a person than Monsieur Charles Cotin, chaplain and preacher to the king, chanoine of Bayeux, member of the French academy, and author of also I

know not how many works, which would sleep at the present day, like his sermons, were it not for the sad immortality which Molière and Boileau have given them.

We could have shown you, upon the evening of which we have spoken, at the extremity of the saloon, a certain abbé, whose easy gallant manners, together with the regards of all who surrounded him, would have made you recognize him as one of the court, and one of the principal *habitués* of the house; but, as soon as he had no more compliments to give or receive, you could have perceived, from his sullen and irritated air, and certain spiteful and almost angry motions, that no one in the world could wish less for the success of the young orator than he. You might have seen him, beforehand, doing his best to encourage the little conspiracies got up against him: you might have heard him dictating to some of his neighbours texts from which the ablest rhetorician would not have been able to get a discourse of half a dozen pages. Then, forced to listen, impressed like all the rest, and struggling with himself not to manifest the least sign of approbation, he had gone out precipitately at the last word of the discourse, which had, however, not prevented his hearing from the ante-chamber the flattering murmurs and the long concert of praises of which we have endeavoured to give an idea. This poor abbé was our man: it was Cotin.

The abbé Cotin was not malicious at heart; we may add (and it is the very least we can do before making ourselves merry at his expense) that his absurdities have been much exaggerated. As a poet, he made very pretty verses, the prettiest perhaps of this epoch, when as yet so few beautiful ones were made; of a preacher, whatever the author of "Satires" may say, he was one of the most run after of the capital; lastly, as a man of letters (and everybody is ignorant, or pretends to be ignorant of this), he read Hebrew and Syriac, and understood Greek as few people understood it at that time. But the infatuation of his friends, the indulgence of the public, and the flatteries of the sex from whom, alas! his robe did not always cause him to turn away his eyes—all had concurred to pervert his judgment and spoil his heart. Since the death of Voiture, he shared with Chapelain the sovereign authority at the Hotel de Rambouillet: he found himself the centre of all that perfumed literature to which the century was soon to do justice, and which filled his little life with the most noise and folly possible. Spoiled child of the first society of Paris, might he not think himself a genius? All the interest and praise which any other might receive was a wrong done him.

He went out, then, with death in his soul. This palm which he thought he held, and which he had held perhaps, had been snatched from him by a preacher of eighteen years. And it is not so bad to be jealous, if one has only the consolation of telling one's self, right or wrong, that the decree was unjust, and that the triumph of one's rival was due to error or intrigue. But to confess to one's self that one is vanquished, well and justly vanquished—to look for something to criticize, and find only what is admirable—that is terrible. And this, the most torturing of all jealousy, was precisely that of Cotin. He would have given twenty of his own sermons to find a fault of any importance in the one which he had just heard; but in vain he racked his brains: he came back always, in spite of himself, to the purest, most striking, most irreproachable passages. One would have fancied that a demon came to sing them in his ear.

And, nevertheless, he did not yield: bad taste and bad feelings gained the day. One always finishes by believing what one passionately wishes. Cotin wished to think this sermon a paltry one: he succeeded. How, I do not know; but the night was not over before our man had contrived to convince himself of two things—first, that this discourse, the amplification of a school-boy, had, in truth, possessed the principal merits of a school-boy, but at the same time all the faults; secondly, that the youth of the orator had been taken into consideration, and that, in applauding him so loudly, people had in reality only wished to encourage him. Thereupon he rubbed his hands; and, enchanted with so judicious a conclusion, he forgot the four or five hours of torment and sleeplessness which he had given himself in order to arrive at it.

The most difficult part was accomplished. Once convinced of the worthlessness of this miserable discourse, he knew his own influence too well to fear that the Hotel de Rambouillet would venture to think otherwise. He, however, took good care, the next evening, not to attack openly an impression still so vivid. He listened without saying anything: he only approved by an imperceptible smile, only disapproved by a cold immoveability; the whole, be it understood, in a manner which allowed it to be perceived that he did not *think* any the less for this.

The day after, the same reserve; but it might be remarked that two or three of his friends had singularly changed their tone. One made the remark as a general one, that no really good discourse ought to please and allure simply as a whole: another repeated the remark, adding that, before praising the sermon of this young Bossuet so highly, it would have been wise to ask themselves why they admired it, and analyze it. "There were not four of all those ideas on the fragility of man," said this one, "which are not in Seneca."

"Without doubt," added the other; "and I recollect very well one long tirade which seemed translated from Cicero." "And who knows," resumed a third, "whether we have no all been his dupes? You saw how his quarry was furnished; not a word out of place, not a dragging sentence—he was reciting, gentlemen—he was reciting. Find me a preacher who has not a sermon on death in his head. He had memorized this, I say." And the idea appeared an excellent one. Besides, it must be confessed that, judged by the oratorical theories of the age, this discourse was faulty in more than one respect. No striking divisions, no subtleties, no syllogisms, no profane images, not a single verse from Homer or Virgil—decidedly it was miserably poor. It is true that the orator had captivated all minds, touched all hearts, overthrown all obstacles—no matter; in place of concluding that his method is a good one, since it so well conducted him to his object, it is decided that it is good for nothing, because it is

not exactly according to all the forms. And this was soon the opinion of the whole company. Three persons, three only, took the other side of the question; three persons, it is true, who were well worth any three others, since they were Messieurs de Montausier and Turenne, as well as the prince de Condé, to whom were added M. de Feuquières, the protector of Bossuet, and a certain poet named Corneille, in no great favour at the Hotel de Rambouillet. But, as to this latter, it was an understood thing that no one should regard what he said: as to the others, after having mechanically and from respect granted them a few moments' attention, people ran to resume their places and re-open their ears in the groups over which Cotin presided.

Condé was not of a passive disposition. He soon lost patience; and, with all the impetuosity of the conqueror of Rocroy, he darted towards Cotin, broke through the double rank of simpletons who surrounded him, seized his arm, and cried, "Monsieur l'abbé, I should be very glad to have a sermon from you also—"

"Well, monseigneur—Sunday—at the Louvre," said Cotin, who had, however, very well understood what the prince meant by this.

"Not at all, not at all," resumed the prince briskly; "I mean a sermon—you understand, like the other, upon a subject drawn at hazard. In the king's chapel I have heard you often, very often, monsieur l'abbé."

It was clear that this very often signified too often. Cotin bowed. "To-morrow if monseigneur orders it."

"Well, gentlemen," the prince began, in the tone of a herald at arms, "monsieur l'abbé Cotin here has promised to gratify us to-morrow by an extemporized sermon."

The abbé carried it off as well as possible.

Not that he was altogether a novice in the difficult art of extemporization. He had talent, and even a good deal of talent: now, if talent be not genius, it is that which can best supply the want of it. Cotin had experienced this many a time; and certes, if he were wanting in anything, it was not vanity. And yet he was not easy. I know not what presentiment told him that the comparison would not be to his advantage. His young rival had bounded with pride and joy at the idea of so glorious a trial: he, on the contrary, could scarcely sustain himself. But Bossuet, on looking forward to the terrible evening, had felt a tormenting inquietude increase from hour to hour: he, surrounded by admirers and complimented beforehand, was not long in becoming calm. When the moment arrived he was tranquil: his head was raised, his countenance radiant: it was the Cotin of every day, so completely that he affirmed he had not waked until nine o'clock, "so far was I," he seemed to imply, "from feeling the slightest uneasiness." Upon which the vicompte de Turenne observed, with an incredulous smile, that it would have been still finer to sleep until evening, and to awake, like Alexander, only at the moment of the battle.

The drawing of the text took place as on the first occasion, only it was a lady—the young and beautiful comtesse de Lafayette—who presented it to the orator. Cotin was not quite so tranquil at this moment; but, nevertheless, he thought himself obliged to compliment the comtesse, and said to her with the greatest coolness, "Madame, when a lady of your merit deigned to present her chevalier with a sword, he believed himself invincible; but I dare not believe it is the same with the sword of the word of God, however beautiful the hand which has just armed me with it—"

"Bad beginning, monsieur l'abbé," said a severe voice: "do not let us mingle God and the devil."

Cotin started, and was silent: this voice was that of monsieur de Montausier, and the poor abbé did not care to enter into an explanation with a man whose grave good sense had more than once disconcerted him. Besides, from one moment to another, he felt his assurance forsaking him. A quarter of an hour was offered him to arrange his ideas—and he had great need of it; but to accept this favour would be to place himself beneath him who had not made use of it. What should he do then? His eyes fixed upon his paper, he slowly approached the door—there stopped, then went on: he grew red and pale by turns. At last prudence gained the victory: he was going out, when his eyes met those of the prince de Condé: he saw him enjoying his embarrassment; and this mute defiance made him ascend the two steps of the little pulpit with a single stride.

The oracle was about to speak. Conversations, movements, all ceased. In the twinkling of an eye the assembly was ready to listen, or to applaud rather; for these two words were synonymous as soon as Cotin was in the case; and applause was very nearly commencing already, when, with his sweetest (doucereuse) voice, he read the words of his text, "I am your Father, saith the Lord." "A sweet subject, a charming subject," murmured the ladies.

And he also was a sweet man, a charming man, the abbé Cotin! He was nearly forty; but you would not have guessed him to be thirty. It was a sight to see him, with his long curling hair, with his little moustache, which the most elegant nobles of the court envied him, and with those blue eyes which had gained him a compliment from the queen-mother, his canonicate of Bayeux, a thousand crowns from the privy purse of the cardinal, and so many other favours not recorded by history. Besides, if his eloquence lacked fire and nobleness, nothing could have been more graceful. I have seen a paltry sonnet to his praise, in which the author scruples not to say of him, as Homer of the old Nestor—

> "Sweeter than honey far, thy voice
> Flows in pure waves," &c.

But it was further necessary that he should have something to say; and this was hardly the case. He had one of those subjects which appear fruitful, and which are so in reality, but which only yield, as preachers say, by dint of labour, or at least by force of genius. In the beginning, the orator imagines that he will never finish: he speaks five minutes, and finds that he is at a stop. And this is what happened.

His exordium was not bad. He described tolerably well what there is consolatory and noble in this great thought of the universal paternity of God, announced by nature and confirmed by religion. Ideas and words seemed to flow in abun-

dance: the Ave Maria was recited with enthusiasm.

"Well, monsieur," said a lady to one of her neighbours who had appeared to doubt the abbé's success, "what do you say to that?"

"What do I say, madame? I say that it is impossible more gracefully to eat one's corn in the blade."

"But what do you mean?"

"You will understand me presently."

And, in fact, the orator had said all, devoured all in his exordium. Whether he had not thought of the remainder, or rather, whether he had not known how to do otherwise, he was not long in perceiving that he had finished before he had really commenced, that he was repeating his exordium, that he was going round in a circle—in fact, that he was going to stop short. Stop short! Ask the lawyer, the preacher—ask whoever speaks in public, if there is any torture equal to that of not knowing what one is going to say next—of racking one's brains without being able to get a single idea! No! the soldier, who has just used his last cartridge, and sees himself still surrounded by twenty enemies, is not more ill at his ease than the orator who has let go his last idea. He economizes it, he caresses it, he loads it with synonyms, and yet it is about to end! He knows, he feels it: it is like the archdeacon hung by his torn robe to the gutter which bends beneath his weight, and is about to precipitate him into the abyss.

The silence was redoubled. All eyes were fixed on Cotin with an anxiety full of interest, but which was none the less embarassing for that. Sometimes he could scarcely be heard; sometimes, like those who are afraid, and sing to inspire themselves with courage, he set off on a gallop and with a thundering voice. Bossuet! Bossuet! thou wast already sufficiently avenged.

We do not know how the thing would have finished, if a lady who had a great friendship for him had not rendered him the eminent service of being seized with a nervous attack. In less than a second all was in confusion; and the orator, springing down from the pulpit, which he nearly overturned, ran to join those who were rendering their aid to madame de M——, and carrying her from the saloon. He played his devotion so well, and, besides, so many persons were interested in his cause, that no one wished to seem to perceive what a lucky accident this had been for him. "What a pity," said his principal friends, on the contrary—"what a pity he should have been interrupted!"

"He was just coming to a dead stop," said the prince de Condé, in a low voice.

"I saw it perfectly well," said Turenne.

"Let us see a little how he will take up his thread again."

"We must give him a quarter of an hour."

"Not at all: let him pay all the interest of this chastisement to his malicious tongue."

"Come, we must be more charitable than he."

And, when the orator returned, there was a cry from all sides that it was just to let him take breath. Cotin did not require persuasion: madame de Rambouillet led him into her cabinet; and the fifteen minutes granted lasted nearly thirty. This *entr'acte* appeared somewhat long; but all took good care not to say so, and Cotin found his audience as attentive and benevolent as ever.

This time he had a plan—a plan drawn up according to all the rules of Quinctilian and Aristotle, which does not always signify according to the rules of eloquence. Three points divided his discourse; each point had three subdivisions; each subdivision two parallel ideas; all of which were distinctly numbered and noted down upon a little paper which he brought in the sleeve of his robe, and placed adroitly before him. But, at the first gesture, behold this unlucky paper flies off, and falls, fluttering round and round, at the feet of a lady, who, either from malice or kindness, hastens to return it to him. Cotin stifled his vexation: he could have torn it into a thousand fragments: he could have gnawed it between his teeth, this miserable paper, which he no longer dared to use, and which had caused him such mortification. But, alas! he could only crumple it between his fingers with an affected *nonchalance*. Did he recollect his plan? The chronicle saith not: all that we know is, that he arrived without fresh accident at the end of his journey, which, in truth, was not long, for in less than twenty minutes he had pronounced his last amen.

Consequently his best friends looked embarrassed enough. They pressed his hand, but without saying anything; and this mute compliment resembled not a little a compliment of condolence. No conversation could be established. Many were near bursting into a fit of laughter; and others, —the majority—on the point of bursting into tears: everywhere was the same uneasiness, the same wish to see the end of this miserable evening. Turenne was one of the first to disappear; as, ever generous and good, he was reluctant to push Cotin's mortification any further. Soon the leave-taking was general: before nine o'clock there were not a dozen persons left in the saloon.

And Cotin? you will ask. Cotin probably passed a very uncomfortable night; but we should ill understand the spirit of the age, if we should imagine that this check much injured his fame. Two days had been enough to efface at the hotel de Rambouillet the most profound impressions of Bossuet's eloquence—two days were enough to re-establish Cotin. The first remained in his college; the other seized again, without opposition, the sceptre of taste and fashion. But, years afterwards, Cotin was still the abbé Cotin, with some talents the less, and some absurdities the more; while Bossuet was already monseigneur the bishop of Condom, until he should become the bishop, or, as he is called, the "eagle of Meaux."

A VOICE FROM MINES AND FURNACES*.

It would almost seem as if the undermining of the land, as it is carried on in these parts, tended gradually to undermine the basis of civilized life. In the same degree that it dilapidates the dwellings of man, and blights vegetation, it appears, in this

* From "Sermons: with a Voice from Mines and Furnaces"; by the rev. W. F. Vance, M.A. Wolverhampton: Parke: 1853. When favourably noticing this volume, some time ago, we promised to direct our readers' attention to some of the valuable suggestions in behalf of the mining population. Let them peruse and ponder the extract we have given above."—Ed.

locality at least, to dissever most of the bonds by which society is held together. In conjunction with the furnace and the forge, it expels nearly all the respectability of the region from its natural position, alienates to a considerable extent the landlord from his tenantry, the proprietor from his works, the pastor from his flock. It fosters in many breasts the spirit of ruthless, unscrupulous covetousness, and generates among the men a feeling of sullen discontent and apathy. It empties our churches, crowds the ale-houses, disheartens the minister of religion, counteracts his efforts at pastoral usefulness, occasions in the minds of the masters periodical panics, and, in a word, it aggravates the evils, moral and physical, of human life, in this vicinity, to an extent so alarming, that, unless some remedial measures be promptly devised, and effectually carried out, the probable issue is such as to excite the gravest apprehension.

I am not ignorant that, among the proprietors of coal and iron works, as among others of the opulent classes, are to be found noble-minded individuals, elevated above sordid and selfish aims, who are duly impressed with their solemn obligations to society, and desire to discharge their responsibilities with fidelity, who value wealth, not as supplying aliment for their vitiated tastes, but chiefly as subsidiary to beneficence, and who not only devise liberal things, but exemplify them in a manner worthy the highest commendation.

Would to God that the number of these burning and shining lights could be multiplied tenfold in the aristocratic firmament! But it is evident that, before any effectual antidote can be applied to evils so deeply rooted, and which necessarily increase simultaneously with the increasing demand for our midland minerals, there must be a cordial co-operation of the masters generally with those whose special vocation it is to labour for the best interests of their men. The tone of moral and religious feeling among the influential classes must be elevated, before any corresponding elevation can be hoped for among their dependants. The greater the employer's wealth and influence, the more imperative his obligation to exert them, not for the prejudice, but the advantage, of those under him. Where this principle is acted upon, a marked difference among the men is perceptible.

Let abuses already notorious receive due correction. Let Saturday-night payments and long reckonings be at once abolished, as nuisances admitting of no extenuation. Let the immoderate use of intoxicating stimulants, instead of meeting with encouragement, incur steady and consistent reprehension. Let the keeping of public-houses by the middlemen or butties be sternly discountenanced, and every practicable means resorted to to render the homes of the workmen comfortable. Let Saturday night and Sunday morning labour be as far as possible diminished, and every inducement held out to promote the education and religious instruction of the young, with the due observance of the Lord's-day among all classes. If to these suggestions were superadded the adoption of a plan, the feasibility of which has been proved in more than one instance—that of providing a convenient room in the works for divine worship, and publications of an interesting and edifying character for circulation among the men during leisure hours—who can estimate the happy results which might, under the divine blessing, be confidently anticipated? When these or similar plans are put into execution, then, and not till then, will the proprietors of this important but hitherto neglected region be exonerated from the weighty responsibilities now resting upon them; then, and not till then, will they be entitled to the praise of having "done what they could" to alleviate human woe.

Secondly, though the all-important subject of education has of latter years been gradually ascending to that high position which it deserves to occupy in enlightened minds, there is one branch of it which, so far as I am capable of judging, has not yet received the attention due to it, as being decidedly one of the most natural and scriptural means of in every respect ameliorating the condition of the poor in the mining districts more especially—*i. e.*, female industrial education—and the consequent elevation of the standard of domestic and social virtue among the wives, mothers, and daughters of the labouring classes. By industrial education I mean, not merely instruction in the elementary branches of knowledge, but a training, so far as practicable, in a system of domestic economy and useful employments, such as will qualify them for hereafter filling their several relationships of life with credit to themselves and advantage to others.

That the closest of all ties—the marriage bond—is equally important in its bearings upon the lower as upon the higher grades of society, is too evident to need demonstration. How inexpressibly desirable, therefore, that it might be so modified as to hold out some rational hope of mutual comfort and well-being! but how, in the name of common sense, can this be expected, when the range of choice open to the labourer offers little selection but that of ignorance, vanity, and vice, and when wedded life is almost of necessity a perpetuation of domestic misery? Where can the degraded youth of these districts seek for partners but among females as degraded as themselves? It is in the public tap-room, at the scene of nocturnal revelry or riotous debauchery, that the unhappy candidate for connubial joys selects, as the future mother of his children, some gaily-decked slattern, with a mind barren of every requisite for promoting the comfort of a home, or for bringing up children in the paths of virtue and respectability.

To counteract in any degree this formidable evil, by training in habits of religion, industry, and propriety, the young females of the district, would be an incalculable blessing; and, in the furtherance of so high and holy an object, our appeal is made to the ladies of influence and respectability connected with the mining country.

We have not now to consider the importance or the legitimacy of female agency. We need not refer to the sacred oracles, nor search the records of history, nor revert to maternal associations, nor allude to the extensive employment of such agency in the Romish church and in many parts of protestant Europe, in demonstration of the potency, the extent, or the manifold beneficial results of its genial influence.

The experience of not a few ministers in our own church attests that female zeal and beneficence are among the most powerful, as they are among he most obvious and natural, of all instrumen-

talities, for softening the obdurate spirit, reclaiming the erring, and pouring balm upon the wounded heart. Whatever little amount of good may have been effected in my own parish has, I consider, emanated principally from female exertion; and, if a very small number of individuals, scattered here and there, few and far between, throughout a dense population, are capable of so strengthening the hands of a minister, what happy results might not be looked for, were all the females of respectability connected with this desolate region to combine their efforts in a well-organized system for the spiritual and temporal amelioration of the families of the colliers and ironworkers?

With reason might that lady be ranked among the best benefactresses of her sex, who, in strong dependence upon divine aid, would zealously devote herself to the hallowed work of endeavouring to improve the minds and circumstances of the wives, widows, and children of these deeply depressed labourers. To those who desire an ample sphere of Christian usefulness, it is by no means necessary to cross the seas, and spend their life and labour among the remote heathen, when parts of our own country present scenes of moral destitution so loudly crying out for relief.

Well persuaded am I that, if ever the papal hierarchy should unhappily regain ascendancy in these parts, brief time would be permitted to elapse before a system of female visitation, &c., would be organized for this special object, in accordance with the principles of the Tridentine creed; and why should such self-abnegating efforts at usefulness be limited to the promulgation of traditionary and unscriptural dogmas? Why should not the like zeal and energy be combined in the maintenance of pure gospel truth? *Fas est ab hoste doceri.* Let not that stupendous fabric of fiction monopolize all the advantages resulting from united and well-regulated exertion, nor "methodism" be exclusively the privilege of sectaries. Unity of action and devotedness of will are the grand desiderata of our protestant church.

If it be indeed ascertained, as one of the prodigious revelations of these latter days, that the force of human wills, when combined and concentrated, can, by some mysterious operation, at which human reason stands bewildered, communicate motive-energy even to senseless matter, is it not one of the legitimate inferences deducible from this surprising phenomenon, that human wills combined and concentrated, in the spirit of devout faith and prayer, on him who ordereth all things after the counsel of his own will, shall, without doubt, effect purposes in subserviency to that all-controlling volition, vastly surpassing every thing that has heretofore been conceived possible?

If these things be done in a dry tree, what may not be accomplished in a green? The fact, that there are more secrets in the natural world than our philosophy has yet dreamed of, holds not less true of the world of spirits. If, from the outer court of Jehovah's mighty temple, our souls reverentially advance within the inner, it may be we shall be privileged to see and effect prodigies greater and more beneficial than imparting motion to wood.

A sisterhood of mercy for the mining districts—a female mission, established upon really scriptural and enlightened principles, somewhat resembling, though with a different sphere of labour, that order of deaconesses which has been found to work so well at Kaisersworth and elsewhere—might, indeed, prove a blessing to the midland counties, and, if judiciously regulated, would probably be instrumental in effecting a far greater amount of good than any system of mere elementary education, however excellent. If female influence be manifestly, in the purpose of providence, the potent agent we admit it to be in the higher walks of life, no less powerful is it among the lower grades of society, if not, as designed, for good, assuredly in its perversion for evil. This is a truth universally recognised; but, in the mining districts, where all the associations tend to depress the standard of the female character and habits, it acquires augmented significance. In no part of the country are labouring men more dependent upon female help and sympathy than here, where their perils are so great and their casualties so numerous.

To have a husband, a father, a son, carried home helpless, senseless, disabled for months on a bed of pain, is an event of ordinary occurrence, and that, perhaps, repeated many times in the course of the same life. No where can there exist more abundant opportunities of exercising womanly care, affection, and management; and no where can it be more indispensable that the woman presiding over the dwellings of the poor should possess resources adequate to emergencies so fearful; but, alas! the spirit of recklessness which so fatally characterizes the male has extended its ruinous influence over the female part of the population, in whom, as being more unnatural, its effects are, if possible, still more calamitous.

Many bright exceptions, undoubtedly, there are; many lovely specimens of feminine worth to be met with even here—sunny spots to be found at distant intervals throughout the district, to show what a collier's or ironworker's home may be; but I speak with reference to the women in general.

Trained as they are, for the most part from earliest infancy, among those who are destitute of a governing principle, they have grown to maturity without any motive of action stronger than the impulse of the hour. Habituated to almost every thing that is debasing and repugnant to feminine purity and gentleness, huddled together in dwellings (often in hovels) in which the same apartment is shared, without distinction of sex, age, or condition, by all the members of their family, their destitution to a great extent of modesty or delicacy in their riper years can excite no surprise. Accustomed to the constant desecration of the sabbath, the return of the sacred day brings with it, to them, no reverential associations, no desire for hallowed rest, or for other than sensual enjoyment. Long used to abodes in which regard to order, cleanliness, or domestic peace seldom made its influence felt, they have little desire to promote comfort or neatness in their husbands' homes. Ignorant of the value, they are consequently indifferent to the possession of those appliances of domestic happiness which it is the pride of most English women to gather around them.

Brought up in numbers to work upon the pit banks, in the brick kilns, and at similar slavish and degrading employments, the almost inevitable tendency of which is to extinguish in them every thing womanly in virtue, habit, or appearance; utterly unpractised in all branches of household work or cottage management, the great proportion of the married women make no effort to maintain the slightest system of domestic economy, or to provide with the least foresight for the wants of their families. Their dwellings present in most cases a melancholy picture of confusion, uncleanliness, often of squalid wretchedness; the money, which should be expended on clothing, is squandered for the indulgence of the appetites; their provisions, purchased of necessity from the mode of their husband's payment in the most expensive manner, are lavished with a profusion of waste almost incredible; and, when the frequent time of sickness and trouble arrives to themselves or their families, these poor creatures have few comforts to alleviate suffering, few home enjoyments, few resources from within or from without, to allay the tedium or improve the hours of sickness or of lassitude.

Without education themselves, they have too low an appreciation of its value to make real sacrifices of time or convenience, in order to bestow it upon their children; and consequently the schooling which they allow to them is so desultory, so often interrupted, and so quickly terminated, that slight indeed are the advantages accruing from that pitiful modicum of letters and figures by which the name of education is too frequently dishonoured and burlesqued; and, lastly, inured through their whole lives to the occurrence of awful casualties in the persons of those nearest to them, habituated to spectacles of sufferings which would overwhelm the mind of a stranger, the effect has been, in a sad degree, to deaden their feelings and chill their affections; for the same causes, which operate to render the workmen of these parts reckless of their own lives, are no doubt effectual in producing that callous indifference to the lives and health of their children which is so lamentable a characteristic of many of the women in this locality.

The main efforts, therefore, of those who desire to improve the condition of the colliers and ironworkers in this district should, in my opinion, be directed primarily to the correction of their domestic habits, through the purifying of that home influence now in most cases exercised for evil rather than for good. Until this be in some measure effected, all other plans adopted for their moral or intellectual elevation, however humanely intended, however imperatively called for, however beneficial in their proportion, must prove essentially abortive. As reasonably might we hope to arrest the falls of the Niagara by opposing a sluicegate to its flood, as endeavour, by any system of ordinary school instruction, to check the downward and headlong tendency of habits and feelings, so utterly subversive of human weal, in its most comprehensive import, as those which prevail among this besotted and infatuated people.

Until the homes of the labourers afford them some comfort and gratification after their day or night of depressing toil, it is futile to expect of the great majority that they will abandon their present haunts of low and sensual dissipation. The alehouse is to the working-man what the clubhouse is to the man of fashion: it is his newsroom, his place of convivial and social intercourse; it is, alas! in a sense, his home; and can we wonder at his attachment to it, when it offers so many attractions which he might in vain look for in his own wretched dwelling?

> The blessed homes of England,
> How sweetly on their bowers
> Is laid the holy quietness
> That breathes from sabbath hours.
> Solemn, yet sweet, the church bell's chime
> Floats through their woods at morn,
> All other sounds in that still time
> Of breeze and leaf are born.

No such sabbath-home, no such peaceful and hallowed rest refreshes the weary and depressed collier or ironworker. Sunday enjoyment is sought in the sedatives which the alehouse affords. There, enveloped in the fumes of the narcotic weed, he can for a few hours imagine himself happy; there, when conscience for a time awakens with its scorpion stings, he can silence its clamours, and lull it to a fatal slumber; there he can enjoy, O pitiful solace! at least the semblance of comparative comfort and cleanliness, which in his own squalid abode, amid a troop of dirty, brawling children, it would be useless to expect. Unspeakable as might be the advantage of an alteration in the mode and time of their payment, the operatives will reap little benefit from such a change, till their wives and daughters are instructed in a more rational system of expenditure and thrift. Inestimable as might be the blessing of an abridgment of the Sunday labour, its effects will be essentially counteracted, so long as the example influence of the wife and mother preponderate and on the side of sabbath desecration.

Here, therefore, in the homes and among the women of the district, lies the most promising, the most available field for Christian benevolence and exertion. Their improvement in disposition and in habit is the grand end at which to aim; and, for the attainment of this primary desideratum, female agency, in co-operation with pastoral effort, appears to me, under the divine blessing, the only efficacious instrument.

Weekly Almanac.

"Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!"—MATT. xxi. 9.

O HOLY and almighty God, Father of mercies, Father of our Lord Jesus Christ, the Son of thy love and eternal mercies, I adore and praise and glorify thy infinite and unspeakable love and wisdom, who hast sent thy Son from the bosom of felicities to take upon him our nature, our misery, and our guilt, and hast made thy Son to become the Son of man, that we might become thy sons, O God, and partakers of thy divine nature. Since thou hast so exalted our human nature, be pleased also to sanctify my person, that, by a conformity to the humility and laws and sufferings of my dearest Saviour, I may be united to his Spirit,

and be made all one with thee, O holy Jesus. Amen (Bishop J. Taylor, adapted).

	MORN. LESSONS.	EVEN. LESSONS.
NOVEMBER.		
27. Advent Sunday ..	Isa. i. / John xix.	Isa. ii. / Heb. iii.
28. Monday	Isa. x. / John xx.	Isa. xi. / Heb. iv.
29. Tuesday (Fast)....	Isa. xii. / John xxi.	Isa. xiii. / Heb. v.
30. Wednesday (St. Andrew Apos. & Mar.	Prov. xx. / Acts i.	Prov. xxi. / Heb. vi.
DECEMBER		
1. Thursday	Isa. xiv. / Acts ii.	Isa. xv. / Heb. vii.
2. Friday	Isa. xvi. / Acts iii.	Isa. xvii. / Heb. viii.
3. Saturday	Isa. xviii. / Acts iv.	Isa. xix. / Heb. ix.

"Let us, my beloved, place ourselves on a rock of safety, for we know not when our Lord cometh. As a thief in the night, and as a snare, so does his dreadful day come. As the swift lightning flash, so is the Lord's presence: "the trumpet shall sound; and the dead shall be raised." .... Behold, his day is verily at hand; and his presence is most surely coming upon us. Come then, beloved, let us prepare ourselves, and be watchful, waiting for our Lord, the heavenly Bridegroom. Behold, he is come! Children of light, hasten to the light: go forth with joy, and meet the light of the Lord" (St. Ephraim).

"Christ is 'King of righteousness.' He possesses the perfection of holiness, judging his people righteously. Let those who unfeignedly submit to him rejoice that he will give them those tempers of mind which are indispensably necessary for them, and that he will enable them to perform the duties which he commands. He is, therefore, the 'King of righteousness,' because the very end of his government is that he make all his subjects like himself. They are renewed after his image, and rendered conformable to his will. Much opposition is raised against him from their depraved nature; but he reigns in them that he may subdue their corruptions, and purify them to himself; so that, finally, by the power of his Spirit, as well as through the merit of his blood, they shall be presented to himself, 'not having spot or wrinkle, or any such thing.' Christ is also 'King of peace.' He undertakes to make reconciliations between God and man, to bring together those adverse parties, and to unite them in the closest bands of unity and love. Thus 'he is our peace,' not only as he publishes to sinners pardon with their offended God, but as he procures it for them. By him, therefore, we have deliverance from condemnation, and access with confidence and joy to that God who would otherwise have been 'a consuming fire,' but who 'is now become a Father of mercy, and a God of all comfort:' 'being justified by faith, we have peace with God, through our Lord Jesus Christ' (Rom. v. 1)" (Robinson).

"He came to give
The weary and the heavy-laden rest;
To bid the sinner live,
And soothe our griefs to slumber on his breast!"
(Monsell).

S.

THE TRUE CHRISTIAN NO DEBTOR TO THE FLESH:

A Sermon,

BY THE REV. H. RAIKES, M.A.,

Chancellor of Chester.

ROM. viii. 12, 13.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For, if ye live after the flesh, ye shall die; but, if ye through the Spirit do mortify the deeds of the body, ye shall live."

THE language of St. Paul, in his epistles, is frequently said to be obscure. It is not necessary to deny the charge; but it is nothing more than reasonable to assign the cause that makes it so. The difficulty is inseparable from the subject. Spiritual things cannot be understood by carnal minds; and he, who undertakes the office of explaining the mysteries of faith, and the way of salvation for a sinner, to minds that have not been prepared by early education for the reception of such truths, will soon find that he is in danger either of rising above the comprehension of his hearers, or of degrading the truth he wishes to convey by adapting it to their level. But, if this is the case with us at present, and while we are speaking to those who have been in some degree enlightened, if this is a difficulty of which every teacher complains, from him who occupies the pulpit down to him who manages the lowest class in a Sunday-school, we may conceive what it must have been to him who had to explain to heathen hearers things hidden from the foundation of the world, and to infuse spiritual truths into minds stupified by the power that Satan had exercised over them and their forefathers for preceding generations. Undoubtedly there was for him the promise of spiritual assistance in this work, both direct and indirect. The same Spirit, which helped their infirmities in prayer, "making intercession for them with groanings which cannot be uttered," was ready to assist the preachers of the gospel, and to render the word effectual by softening the hard heart, by awakening the dead conscience, and by enlightening the dull mind, in those who heard. But the help which God gives does not supersede the necessity of man's exertion; and, while the apostle rested in the full assurance of faith in the promise, and felt that his labour would not be in vain in the Lord, he likewise felt that that labour must be exerted, and that he must be found working, in season and out of season, publicly and from house to house, and becoming all things to all men, if by any means he might save some.

It was this conviction which led him to

adopt in this, and in his other epistles, such a variety of figures and illustrations, in order to represent the freeness of the gospel dispensation to minds originally incapable of comprehending it; and, trusted as he was with the gospel, commissioned to make known to men that love of God which passeth knowledge, truths which men could not understand, things which "eye had not seen, nor ear heard, neither had it entered into the heart of man to conceive," but which "God had revealed" to him "by the Spirit", he sought on every side for means to make the revelation intelligible, and to lay open to men the freeness of the gift, without exposing it to neglect from that very freeness which constituted its value.

In our present state of knowledge, we are unable to understand the difficulties which, in this respect, beset the apostle's course. He had not only to speak of spiritual things to carnal minds, and to unfold truths which had been hidden from the foundation of the world; he had not only to bring light into that which had been darkness, and to reveal the glories of heaven to those who were sunk in earth; but he had to do that which was still more difficult: he had to explain how God could be just, and yet the Justifier of them that believe in Jesus: he had to reconcile the freeness of the gift with the holiness of the Giver, and to show that what the law could not do, in that it was weak through the flesh, God had done by sending his Son in the likeness of sinful flesh, and for sin, and had accomplished that through love which had never been done through fear. This was the work which the preacher of the gospel at that time had before him; and in doing this he had to meet not ignorance alone, or minds besotted by lust or passion, but the accumulated prejudices of ages, systems which had been piled on one another till they seemed to stand like mountains in his way. He had to overturn all the preconceived notions of right and wrong, of good and evil, in order to build on their ruin the foundation of Christian hope, justification by faith alone, the redemption of man by the sufferings of Christ, the means of his sanctification and renewal through the Spirit. A work like this required the exertion of all his powers; and accordingly we find that every resource that the apostle could devise, or that the Spirit by which he spoke suggested, was employed. The several relations of life—things with which they were acquainted, and on which they were agreed—were made to lend their analogies, in order to enable his hearers to comprehend the truth he wished to convey, and thus prepare the way for their conviction. The connexion between father and child, between husband and wife, between master and slave, between body and head, are in turns referred to; while the apostle endeavoured to borrow from each some light which might prepare their minds, blinded with heathenish prejudices, to receive that gospel which he preached, and which was to be "the power of God unto salvation" in all that believed it.

I consider that the text before us is a striking instance of this mode of argument; and as such I wish now, under God's help, to consider it.

"We are debtors," says the apostle, "not to the flesh, to live after the flesh." At the time when this epistle was written, and among the people to whom it was addressed, the creditor exercised over the debtor a power which the humanity of modern times has abolished. At that time, and in that country, the unfortunate man who was insolvent was at the mercy of his creditor, and might be treated as he chose. It has long been a question whether, according to the Roman law, the creditors had not the right of cutting the man's body in pieces in proportion to the amount of their claims; and there can be no doubt that the debtor's person as well as his property, his family as well as himself, were liable to be apprehended and disposed of; just as we read in the parable, where the king is found ordering that the servant who owed him ten thousand talents should be sold, with his family and all that he had, that payment might be made. A debtor, therefore, then was very differently circumstanced from him who is a debtor now; and the apostle knew that, when he referred to the condition of a debtor, he should awaken in his hearers a very different train of thought from anything that we connect with it at present. In this sense, therefore, and in the sense which his hearers would ascribe to it, the debtor of the flesh would have been a man over whom the flesh had established an absolute power; whose mind as well as body were devoted to its service, and bound to do its will—who, if he laboured, was to labour that he might make "provision for the flesh, to fulfil the lusts thereof"; who, if he rested, was to rest that he might indulge it in all its inclinations more freely; who, if he thought, was to be thinking about things to be had in the body, or, if he spoke, was to be speaking of them, and was to show a distaste for thought and conversation of a higher, purer character.

Such would have been the state of the man who was debtor to the flesh; and doubtless

the apostle knew that, whether he wrote to the Romans, or to the Corinthians, or to any of those whom the grace of God had awakened through his preaching, he might have said, and said to all, "And such were some of you." Alas! must we not add that, even now, had he been addressing a Christian congregation, even a congregation like the present, he might have felt it his duty to say, "And such *are* some of you." Amidst all the advantages of light and knowledge, in a Christian country, in a land where the gospel is recognized by law, and men consider it their glory to be of Christ, it may still be said, not only "such were some of you"; but such, even now, in the midst of all these advantages and privileges, these means of grace and this hope of glory, even now such are some of you.

Having said thus much in explanation of the language made use of by the apostle, and of his general purpose, let me ask you to consider the text in that application to yourselves which may seem supported by circumstances.

The apostle says, first, "We are debtors." The expression, you see, includes himself as well as those to whom he wrote. It contains a truth applicable to the saint as well as to the sinner; yes, to the saint made perfect in light, as well as to the sinner sunk in the degradation of sin. We are all debtors. The saint has nothing that he did not receive, and ascribes to God the glory of what he is. The saint delights to acknowledge that he owes to the grace of God, which called and awakened and converted him, every thing that he has, every thing that he hopes for, and would shrink in horror from the thought that any thing was his own to which he trusted.

The sinner may be unconscious of his state; but even in this sense he cannot deny the obligation it includes, the debt under which he stands. He owes to God the life that he misspends, the talents that he is wasting, the powers that he exercises in rebellion against God. Beyond that, he owes to the long-suffering of God that extension of life which aggravates his guilt, since it might have led him to repentance; and, though he may deny or forget his state, it still is evident that he is conscious of it, for it is the consciousness of debt which makes him restless and unhappy in the midst of his enjoyments, and haunts him with the thought of what he owes to God, and which he feels he can never pay.

But, though all are equally and alike debtors, they have a different notion of the obligations under which they stand, and of the nature of the debt they owe. "We," says the apostle, "are debtors, not to the flesh." He admits the fact of the debt; but he denies that he is a debtor to the flesh, that he owes to it any thing, or expects any thing from it. The case might once have been different with him. He might have been, he thought himself a debtor to it; but he felt that the debt was cancelled, the price laid down and paid; and he then stood fast in the liberty with which Christ had made him free, and owned no debt except that boundless debt of love which he owed to him who had paid the ransom for him, and which absorbed and included every other obligation. There had been a time when the flesh had endeavoured to assert its claim: there had been a time when it had boasted of the gratification it could offer, and had taught him to glory in the things that he had done, and had tried to persuade him that he owed the pleasures that make life dear, and the hope that extends beyond the present world, to things done in the body. But he had long since seen the hollowness of the claim. Those things which he had once counted gain, he now counted loss for Christ. He had found there was no fruit in those things of which he was now ashamed; no substance in those hopes which he once had cherished. Disgusted with the defilement inseparable from the flesh, he had rejoiced to find the tie broken, and to feel himself delivered from its influence. Thenceforth he had gained a new view of his position, and felt that he was indeed a debtor, but a debtor to another power than that which had endeavoured to entangle him. He felt that he was a debtor to God, for the life that had been given, and sustained through daily means and daily mercies. He felt still more that he was a debtor to God for the mercy that devised the scheme of his redemption, and prepared the means of his recovery before its necessity was seen. He felt that he was a debtor to the Son, who took up and carried on to its completion that work of mercy which was ordained in the eternal counsels of the Father. He felt that he was a debtor to the blessed Spirit, who had opened his eyes to the light of truth, inclined his heart to receive it, and daily testified to the change effected within by enabling him to overcome the evil of his nature. He was a debtor to each Person in the blessed Trinity for the hope on which he was standing; and, under the sense of this obligation, he felt that every thing he had, body, soul, and spirit, were pledged to the service of him who had loved him when he was unlovely, who had washed him when he was unclean, and prepared him for future glory by present sanctification.

But, if this was the case with the apostle himself, if it is the case with those who walk so as they have him for an example, if they can say, "We are debtors not to the flesh, to live after the flesh," it is not so with all. There are some—alas, how many!—who are debtors to the flesh; who feel and admit and acknowledge the obligations, and show no will or inclination to be released from it.

For instance, listen to the voice of what is called the world, and observe how the debt is recognized; and men even in word admit the bondage they are living in. Hear how the young are told that they ought to enjoy themselves while they are able; that they ought to walk in the ways of their hearts, and the sight f their eyes, and that no one can condemn them if they do so. Hear how those who are more advanced are told that they ought to live as other people do; that they ought to mix in the world, notwithstanding its enmity to God; that in dress, in furniture, in table, in amusements, they ought to do what others do, and that they ought not to give offence by adopting a more sober, a more serious, nay, even a more Christian course of life than that which their neighbours lead. Is not this the language of the world? May I not appeal to all who hear me whether this is not the language which we have been all accustomed to hear, which too many of us have been accustomed to use, and by which our lives have been influenced? And yet, when this language of the world, with which we are so familiar, comes to be translated into other words, and those the words of the text, is it not equivalent with saying, "We are debtors to the flesh, to live after the flesh: we are debtors to the flesh, to make provision for its indulgence; we are debtors to the flesh, for every thing we enjoy or desire; and therefore we are bound to do all we can, in order to fulfil its purposes, and gratify its riches"?

The case, therefore, my brethren, contemplated in the text, is not one with which we are not concerned, or with which we are so remotely concerned as to be able to treat it with indifference. "We are debtors". We cannot, we do not deny that we are so. Our notion of liberty and independence is no better than a dream. But on the nature of our debt, on the nature of that power to which we consider that we are indebted for the comforts of life or for the hope of eternity, depend the character of the life that we lead on earth, the character of the eternity that awaits us hereafter. "Therefore," as the apostle continues, "if ye live after the flesh, ye shall die." If you have persuaded yourselves that you must owe to the flesh the happiness you wish for, if you please yourselves by imagining some combination of circumstances, where health and wealth and outward means and inward temper shall make something like a second paradise, and shall allow man to think that every want will be satisfied by the abundance of the things that he possesses, and if, acting under this impression, that you are "debtors to the flesh", you determine to "live after the flesh", seeking the things that are to be had in the body, instead of the kingdom of God and his righteousness, you are forewarned of the consequences that will follow: "If ye live after the flesh, ye shall die." Death will soon come, and put an end to all these dreams you have been cherishing; but, long before death comes to chill your mirth, long before those rosebuds are withered with which you have been crowning yourselves, a deadness of heart shall come over you, a deadness to all spiritual things shall be produced by the prevailing influence of the flesh, which shall be the pledge and token of that eternal death, the destruction of the soul, which awaits you in the world to come.

But, if this is the end to which those must look who acknowledge themselves to be "debtors to the flesh", and who manifest the reality of the tie by seeking to do its will, let us remember that a very different course is open to those who reject the influence which the flesh would claim, scorn the idea of being dependent on it, and religiously and devoutly endeavour to carry out the promise of their baptism by renouncing all the sinful lusts of the flesh. To them the apostle holds out not only the liberty they may obtain, the glorious end to which they may aspire, but likewise the way by which they may attain that end, the means by which they may accomplish their emancipation. To them he says, "If ye through the Spirit do mortify the deeds of the body, ye shall live."

If, then, we determine on disclaiming the authority which the flesh assumes, if we refuse to depend upon its offers, and deny its right of dictating as to the life we are to lead, if with this resolution we wish to be delivered from its power and to be free, let us remember that it is by the Spirit our deliverance is to be effected and our independence maintained; it is through the Spirit that the deeds of the flesh are to be mortified; and it is by that abiding sense of things spiritual and eternal, which it is the province of the Spirit to create and keep alive, that the allurements and devices of the flesh are to be overcome. Mark, then, the means ordained by God, through which this work is to be accomplished; and think not that the work can ever be done if the means are not attended

to. If ye would live, and live to the Spirit, the mind must be withdrawn from earthly things, and be fixed on those which are spiritual. The heart, the affections must be weaned from the delusions with which we are surrounded; and be sanctified and renewed by dwelling on the realities that are revealed. We must accustom ourselves to walk by faith, not by sight; to see the hand of God in every thing that happens; and to overcome the sense of present objects by dwelling on their future consequences. By this process, by the watchfulness, by the meditation, by the prayer which it involves, the affections, ever ready to fix themselves on that which is fleshly, must be raised upwards and purified in their direction. The goodness, the greatness, the glory of God must be had in continual remembrance. The work of redemption, the mysteries of faith, the record of that love which passeth knowledge, must be on our minds, on our hearts, and on our lips. The help of the Spirit, the guidance, the comfort, the presence of the Holy Ghost must be asked for, and sought for, desired and delighted in; and it must be our daily care that that Holy Spirit, "by whom we are sealed unto the day of redemption," may not be grieved by the levity of our thoughts, by jealousy, by envy, by ill-will, or by the love of earthly things.

Thus living, we may hope to live, and to live eternally. While the deeds of the body are thus mortified, the soul will rise above the influence of the flesh, and be made partaker of a higher state of being; and the communion that is thus enjoyed with God, even in this life, shall be the inward pledge and the outward token of that more full and perfect communion which shall form the happiness of heaven.

STATE OF THE GREEK CHURCH IN THE HOLY LAND.

BY A CLERGYMAN,

(Several years a resident in Palestine).

So much has been said of late about the oriental church, in this country, that I think it may be useful to give a little information of the actual working of that church in the patriarchate of Palestine. It is the fashion in this country to speak of that church as only slightly divergent from the doctrine of the gospel; but I suspect, were the teaching of the orientals a little more known in England, many of those who now sympathize with them would shrink from committing themselves to the "*quidquid Græcia mendax audet in ecclesiâ.*" On this subject, however, I do not enter at present.

The church in Palestine is tyrannized over by the imposition on the native churches of a foreign hierarchy. It is, in fact, much in the state of the British church under Roman dominion, when all the benefices of any value were in the hands of Italians. The patriarch, the bishops, and the monks are always foreigners, ignorant of the language of the people. The only natives in the ministry are the parochial clergy; and, if there are any of these who can read and write, I can only say, I never met with one during a five years' residence in Palestine. Till within the last eight years, the patriarch was a regular non-resident, and lived at Constantinople, and his place was supplied by a deputy. Now he resides in Jerusalem; and all the bishops of the patriarchate, save one, are non-resident; for they dwell with the patriarch in the great convent at Jerusalem, where they misgovern the church committed to their charge. The parochial clergy are, without exception, I believe, ignorant peasants, and obtain their situations, if they can but make a satisfactory arrangement with these heads of the church for the due payment of ecclesiastical dues. There is not one school for the education of the clergy in the patriarchate.

Ignorance, however, is not confined to the parochial clergy. I shall give a specimen or two by which the reader will be enabled to judge for himself of the existing condition of the holy oriental church in this part of its domains. These specimens are not select examples, culled to support a cause: they are facts that came to my knowledge without search or inquiry on my part: a diligent research would undoubtedly bring some astounding revelations to light. Not long since, a bishopric in the patriarchate of Jerusalem was vacant; and the electors proceeded to choose a worthy successor. He was chosen, and he was approved by the patriarch; and the hour was named for his solemn consecration. It is usual, on these solemnities, to invite the presence of the patriarchs of the Armenian, and of the Greek catholics (that part of the Greek church which acknowledges the papal supremacy) to be present at the ceremony; and this usage was observed on the present occasion. When the time drew near, about an hour before the consecration, messengers were hurriedly sent off from the church of the Holy Sepulchre to inform their holinesses that the consecration was unavoidably postponed *sine die*. On inquiry as to the cause, we learned, on indisputable authority, that a monk in the convent, of the party adverse to the bishop-elect, had discovered, a few hours before, that the individual, chosen by the electors, and approved by the patriarch, and about to be invested with the solemn and responsible office of a bishop of the church of Christ, was unable to recite the Lord's prayer, the apostles' creed, or the ten commandments. What was privately known, but not considered an impediment, when divulged could not decently be got over. When such are the heads, one can scarce be taken aback by the following anecdote of one of the extremities:

Bishop Gobert has a school at Nablous, the ancient Sychar. On one occasion, his secretary, travelling to that place to visit the schools, overtook an aged priest of the Greek church, near the celebrated well of Joseph. As they journeyed on together, the secretary very naturally made the remark, as they passed the well, that the Sa-

viour's submitting to thirst and weariness, as he had done on that spot, was a wonderful proof of the love of God for fallen man. The priest started, and said, "You don't pretend to say that Christ, who is God, was ever subject to human sufferings such as those?" "Surely," replied the secretary, "that need not astonish you, when he submitted to far worse, even death itself, for man." On this the poor priest's horrors exceeded all bounds. He cursed and anathematized his companion, who could assert so monstrous a falsehood as that Christ, the very and eternal God, could die; and he rudely turned away from his companion, audibly praying to God for forgiveness for having, even in ignorance, conversed with such a heretic.

I never personally met with anything so bad as this; but I know that, even in the capital, such is the ignorance of the priesthood, that there is but one priest in Jerusalem who is acquainted with the gospel—Papa Joel, archimandite of the Greek convent; and to him the priests, before preaching, always resort, that he may tell them what they are to say in their sermons.

On one occasion, however, wanting a guide from Bireh, near Jerusalem, to the ruins, or supposed ruins of Jeroboam's temple at Bethel, a countryman without shoes, and scarcely dress enough for decency, offered himself and was accepted. He was mounted on a sorry nag, which in England would soon have found its way to the kennel, without saddle, and only a jagged rope for a bridle. Having performed his mission, during which we had sufficient opportunity to discover his total ignorance on every subject, he invited us to his house, to have a cup of coffee before returning home. We were introduced into a hovel, much like a large pigstye, and found it expedient, lest we should carry away some very unpleasant memorials of our visit, to sit on the open terrace on our own carpets, rather than those of our host. He could neither read nor write. There was not the ghost of a book in the house; yet this gentleman had been for years the parish priest of Bireh.

Again, not very long ago, the patriarch, who might be supposed to have a little learning, and a little regard for decency, was assailed by a member of his church, who was desirous of procuring a dispensation for imitating the liberty of his moslem brethren, and revelling in a plurality of wives. A peremptory refusal was his holiness's answer; the plea alleged being that such a thing was contrary to the gospel and the canons of the church. "Very well," said the petitioner, "I shall turn protestant." How he hoped that would better his condition, I know not; but it answered his purpose; for the scruples of the patriarch gave way, the gospel was forgotten, the canons broken, and a dispensation, under the seal of his holiness the patriarch of Jerusalem, was issued to enable a Christian member of the Greek church to live in sin without danger.

Monkery prevails with all its abominations. Those very evils, which Chrysostom, a thousand years ago and more, wrote his most extraordinary treatises to deplore and condemn, exist in full force to the present day. Each monk has his sister, who has the care of his cell and his comforts; and other frightful evils, which Basil acknowledged and laboured to prevent, though fruitlessly, but which I cannot mention more distinctly, are awfully prevalent: I dare not be more explicit.

The open contempt of religion by its ministers must inevitably be the cause of unmitigated evils among the laity: even if they did teach the gospel, the lesson would be inspiration coming from those who plainly show they do not believe it. But what probability there is that it is taught at all may be inferred from what I have already stated, and equally from the further fact that every practicable opposition is offered by them to the reading of the scriptures by the laity. Indeed, their open contempt of religion is proved, not only by the carelessness of the priesthood about their ministerial duties, but by the fact that their churches are frequently the scenes of fighting and bloodshed. On one occasion, during my stay, a battle was fought on mount Calvary, between the Greek and Latin priests, about the important matter of whether a certain piece of carpeting should or should not lie upon the altar; and the weapons they employed were the holy vessels and candlesticks used at divine service. And, again, at Bethlehem, a priest of the Greek church, offended at the length of time a Latin took to say his prayers on a particular spot which he himself was waiting to occupy, went coolly up to him, and ended his devotions by knocking him off his knees. Something very much like an Irish row succeeded, and so many heads were broken, that they were obliged to invoke the aid of the physician of the hospital at Jerusalem, erected by the London Jews' Society, to assist to patch them up. By this means we became acquainted with the cause of the fight and the extent of the bodily injury committed.

I could allude to more than one suspicion of poison to remove an obnoxious prelate by the members of the convent in which he resides; but I refrain, preferring what I know. Going one day to visit a bishop, I found him on his divan, exceedingly ill. He informed me that, a day or two previously, one of the monks had intentionally administered corrosive-sublimate to him, in the pepper brought up at dinner. Had I not sent for the aid of Dr. Macgowan, he must have perished: he was restored with great difficulty; and so violent was the effect of the poison, that he lost his hair and nails. This was told me by the sufferer himself.

In fact, morality has perished out of Palestine, *pari passu*, with the absence of pure religion; and yet I grieve to see that some traitors to the gospel and the church of England are endeavouring to raise a clamour against bishop Gobat, because, by the dissemination of the word of God, he has been instrumental in leading some of these poor blinded mortals to wish for emancipation from the blind guides who are leading their souls astray, and to seek for communion with the English church.

It is a duty, therefore, to spread some information on these points; and I trust that ere long something more to the purpose may appear on the subject of the doctrines and practices of the Greek church. At present, amid a press of other engagements, I have hastily thrown together these few facts for the better information of the members of the church of England, as well as in support of

bishop Gobat's holy endeavours, by legitimate means, to ameliorate the spiritual and social condition of the people of the land*.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough Square, Fleet-street.

No. LXXXVIII.

THE PRESUMPTION.

"Hast thou admitted, with a blind fond trust,
The lie that burn'd the fathers' bones to dust?
That first adjudged them heretics, then sent
Their souls to heaven, and cursed them as they went?
* * * * *
Grant them the rights of men; and, while they cease
To vex the peace of others, grant them peace.
But trusting bigots, whose false zeal has made
Treachery their duty, thou art self betrayed."
Cowper—"Expostulation"—(First edition).

"By their fruits ye shall know them," was the rule which our Lord gave, by which to test the pretensions of the false teachers of his day, the scribes and pharisees and doctors of the law; and by the same rule, no doubt, we may test systems of faith as well as individuals. And one of the strongest presumptive arguments, beyond question, by which we can judge of any religious system proposed to our belief, is the practical tendency of that system. We cannot help feeling this. We cannot help reasoning thus, that that which proceeds from God must have a tendency to lead back to God; that which proceeds from a God of love must necessarily be promotive of the happiness of man—of all that is just and true and benevolent and pure and upright and good. To suppose that men should not be influenced by a great practical argument of this kind, by observing the effect which a system has upon the character and spirit of those who embrace it, would be to do violence to the best understood principle of our nature. Therefore there are few inquiries we can make, which we feel we have more concern with, than this: "What kind of a character is the natural and genuine offspring of such and such a system?"

Now, this test is, I am aware fatal to the infidel system (if so it may be called). The stamp of character, which is produced or moulded by that system, when it operates according to its true and genuine nature, betrays its nature. It bespeaks it at once as a suicidal system. Society could not, absolutely could not exist under it. Earth would be converted into a hell—a slaughter-house under it. This we have seen historically proved.

Now, if, guided by the principle or standard of judgment I have laid down, we find any system, professing to be true and divine, to be one which has a proved tendency to destroy the best instincts of our nature, to deaden our sympathies, to contract and harden the heart, and, in proportion to the degree in which it influences the character, to make that character a subtle, vindictive, cold, cruel, and bigoted one, insomuch that one under its influence may come to think with approval of, and to do that which the heart if left to its own native instincts would revolt from, would shudder at—could that system, I inquire, a system of such a practical tendency, be from God?

But that this is the phase of character which has developed itself under the influence of a certain form and type of professed Christianity, it were idle to deny. You must first blot out the darkest page in history which tells of cruelties unparalleled which have been inflicted on thousands and tens of thousands of innocent and unoffending men, the best and holiest men (for it is not denied they were such) that ever lived upon the earth, and that too by men who, in doing so, in perpetrating these cruelties, professed to be serving a church, and to be acting in obedience to the mandates of that church, in the extirpation of what that church called the crime of heresy—unknown as a crime until that church made it a capital offence. There the fact stands, deny it as you may—evade it, explain it away as you will—there the fact stands, broad and palpable. All the special pleading in the world cannot get rid of it. The deaths, the cruel deaths inflicted on innocent, unoffending, holy men—these are facts; and that these deaths were inflicted, not for crimes against society, not for capital offences, but for denying certain doctrines which they could not conscientiously believe, and protesting against errors which they believed to be dangerous and fatal—these are facts which no one can deny. The question then arises, Who is to blame for this? at whose door does the guilt lie? Will it be contended that they who perpetrated these cruel deeds were wicked, abandoned, blood-thirsty men, self-moved, self-impelled, like beasts of prey, by a native thirst for blood? Who will pretend this? Not so: they who did these acts thought they were doing God a service by their brutality. But who taught them to believe this? Where did they learn this shocking lesson? Who infused this murderous zeal into their hearts? Alas! the connexion between cause and effect, the link which joins the acts with the system which prompted them, is one which all the special pleading in the world cannot sever or dissolve. Facts are facts, and here they are incontrovertible. That the men whose deeds we shudder to think of, who could cast off all pity, could slaughter the innocent and helpless, without distinction of age or sex, and afterwards could thank God for the deed as an acceptable one to heaven—that these were men formed and moulded by that system, were made, in short, what they were by means of that system—this no one of an unbiassed mind could deny. Now, could this system be from the God of "charity"? Who would venture to identify it with him? Could that be a fair and legitimate fruit and offspring and development of Christianity, which could countenance and incite to such acts! Could it have proceeded from him who is "Love"; who came "to bind up the broken heart, to preach deliverance to the captive, and the opening of the prison to them that were

* Subscriptions in favour of the bishop's efforts are received in the name of "The Jerusalem Diocesan Fund," by Messrs. Strahan and Paul, Bankers, 217, Strand; and by the secretary of the fund, the rev. W. D. Veitch, 23, Devonshire Terrace, Paddington; as well as by the members of the committee for this fund.

bound"; and who said, in rebuke of the blind persecuting zeal of his disciples which would fain have called down fire from heaven on the unhospitable Samaritans to consume them, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them"?

But there is another feature about the peculiar phase or cast of character which is moulded and formed by that system, which constitutes that character, a moral phenomenon (so to speak) unlike any thing that had ever appeared in the world until a perversion (as I believe it to be)—a perversion of Christianity gave birth to it. This was a peculiar kind of duplicity and dissimulation which was unparalleled by any thing which the previous history of man had presented. The mind is absolutely shocked when it calmly considers that that vice which the very heathen abhorred came to be considered the greatest virtue under (what we must believe) a perversion of Christianity. The practice of every sort of dissimulation and disguise and artifice and treachery was countenanced and sanctioned by the system, provided it were promotive of what was the good of the church, or what was termed "ecclesiastical utility." All acts of subterfuge and equivocation, mental reservation, fraud*, perfidy, dishonesty, were resorted to, in the belief that they were meritorious acts. Cunning, artifice, falsehood were reduced to a system. It was regarded as a mark of the highest and most commendable talent to hide one's meaning under an impenetrable web of sophistry; to use language as a medium for disguising, not giving clear expressions to thoughts. Deception was reduced to a system under this perverted form of Christianity. It was a thing unknown in heathen times. It is peculiar to times of Christianity. This is one of the startling phenomena that strike us in the history of the corruptions of the church, this art that was introduced and practised under the name of Christianity. This none can deny: the proofs of it are patent to all the world. How did this art first commence? Who originated it? Here again the necessary connecting link between the system and the acts no reasoning of man can sever. That the minds which practised these arts of dissimulation, and which were the greatest adepts in them, were minds formed and moulded by that ecclesiastical system; that under the training of that system they came to look on this cunning, dissimulation, artifice, mental reservation, &c., as legitimate, nay, meritorious deeds, by which the church which they espoused was to be served and its interests advanced; that to serve that church the most deliberate and systematic deception, frauds, and subterfuges were had recourse to—these are facts, and not matters of conjecture. Now, could that system, that form of Christianity which gave birth to this, claim the God of Truth as its parent; the God who hates every species of duplicity and falsehood, who has placed truth amongst the highest of the Christian virtues? O let any one examine the character of the religion of Christ as it came fresh from heaven—all light, all openness, all truth. Let him look to its precepts: "Putting away lying, speak every man truth with his neighbour," &c., &c.: "Walk as children of the light," and he shall perceive the contrast between the two systems to be absolutely startling.

It would not be difficult to accumulate presumptive evidences like these, which go to prove the extreme improbability that a system in which such features are found could be from God. It requires little strength of reasoning to conclude that cruelty or falsehood, expressed in any shape, could not be from God.

And this kind of presumptive evidence forms a strong ground from which no one can be dislodged. Would that many, who are led away by false and sophistical reasonings in these times, would see the wisdom of taking their stand upon the broad ground of undeniable facts that are before our eyes, instead of those specious reasonings which blind and bewilder those who entangle themselves with them! Of one thing we may feel certain, that the strongest arguments against every system of falsehood are the most simple and obvious ones. Indeed the goodness of God is speedily seen in this—in his so ordering that the arguments which weigh most powerfully with all minds are those which the plain and honest mind can fully comprehend the force of. There may be endless discussions, nice distinctions, long and elaborate chains of reasoning entered into and employed by the advocates of truth. But these do not, I suspect, produce the greatest effect on the minds of the most subtle disputants themselves. I rather think it will be found that the arguments which weigh most with the acutest and the strongest minds are those great, powerful, simple, and obvious ones which all can appreciate. And well they may; for the common-sense view of every subject is the strongest, clearest, and most convincing view which can be taken. And I believe the Lord never expected more than the exercise of common sense and common honesty to identify the features of that system which he foretold by his servants should arise in the church, which, whatever it be, has no doubt arisen as foretold (it is not very likely that eighteen hundred years would pass without a notice in the volume of prophecy), and which he has described in such terms as to make us bless the Almighty that we are not under its influence, and to pray from our hearts in the fervour of charity that God may of his infinite mercy and compassion open the eyes of those who are, and deliver them from it: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

* If any one desire to see a confirmation of this, he will find it in rev. W. Goode's elaborate and unanswerable work on "The Rule of Faith."—(See p. 192 of vol. 1).

Poetry.

THE COLLECT.

FOR THE FIRST SUNDAY IN ADVENT.

(For the Church of England Magazine.)

O God omnipotent, our promised aid,
In answer to our prayer impart thy grace,
That we, whose souls in guilt's dark paths have stray'd,
May from pursuit of sin our steps retrace.
Endue us, Lord, with thy protecting light,
Whilst now below our mortal course we run,
In which, as in the shade of blackest night,
In great humility appeared thy Son.

Grant this, that at the last, when we behold
His second coming in judicial guise,
We, as his sheep, may in salvation's fold
Accepted stand, and hence with joy may rise
To endless life through him, who one with thee
And with the Spirit lives eternally.

J. T. BELL.

HYMNS FOR THE HOLY DAYS IN THE YEAR.

BY JOSEPH FEARN.

(SUGGESTED BY SOME PORTION OF THE SERVICE FOR THE DAY).

(For the Church of England Magazine).

ST. ANDREW'S DAY.

"And he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him."—MATT. iv. 18 (The Gospel).

JESUS saw two brethren stand
On the shore of Galilee:
They were simple fishermen
Casting nets into the sea.

And unto the twain he said,
"Follow me;" and ye shall prove
Fishers of immortal souls,
Chosen by eternal love.

Willing in the day of power
(Tho' perchance their faith was dim),
They, obedient in that hour,
Left their nets and followed him.

Let the church this lesson learn,
From the gospel of to-day—
Seldom do the worldly-wise
Jesus' mighty grace display.

But, when he disciples chose,
Not the learned nor the great,
But the lowliest sons of earth,
Jesus did predestinate.

God's elect the world despise;
Yet the saints shall judge the world;
And o'er Satan's loftiest towers
Shall their banner be unfurled.

Then "the glorious company
Of the apostles," one and all,
Having served their Master here,
Round his sapphire throne shall fall;

And each follower of the Lamb,
Poor and base in earth's esteem,
Shall lift up his head with joy,
Sovereign grace the endless theme.

Jesus! let me hear thy voice—
Breathe the accents "follow me,"
And, like Andrew, make me leave
All I have, and follow thee.

NOW.

ON the short *nows* God sends,
My everlasting state depends;
And, should I but this "now"
To cultivate my soul allow,
Short as it is, 'twould me prepare
To be of bliss eternal heir.
I oft made solemn vows
To consecrate to God my "nows."
This now I would begin;
But worldly thoughts came rushing in;
Then I the next and next design'd:
When the next came, I changed my mind.

BISHOP KEN.

THE MARKED ONES*.

BY COLONEL BLACKER.

(For the Church of England Magazine.)

IN Salem's desecrated fane
Delusion holds unholy reign:
In vain the anxious prophet's word
Would urge the terrors of the Lord:
Unhallowed clouds of incense rise
From those who warnings all despise.
See noisome beasts and reptiles vile (1
Portrayed, the sacred walls defile,
For recreant Israel to adore,
And seek their fathers' God no more;
While Israel's daughters, lost to shame,
Those superstitious tears proclaim,
In impious sorrow madly shed
For deified Adonis dead (2);
While some the holy temple spurn,
And, Baal adoring, eastward turn (3),
To the created orb of light
Giving its great Creator's right.
"He sees us not," the lost ones say (4)—
"His eye from earth is turned away."

But lo! the hour of mercy past,
His suffering justice wakes at last:
He sends his minister of wrath—
Unsparing slaughter marks his path.
And who may 'scape, in that dread hour,
From the destroying angel's power?

Yes, those there are, whose hearts still true,
Give to Jehovah homage due,
And sorrowing weep with pious wail
To see idolatry prevail.
His eye is on them from above—
He sends his messenger of love (5)
To mark his faithful ones, and stay
From them the smiter on his way.

Saviour and God, who lov'st to spare,
O happy those thy mark that bear:
Sign'd by thy cross, O be it mine
To think on that baptismal sign,
That marked me first a child of grace,
Enrolled to run the Christian race,
The faithful servant of the Lord,
The soldier of his will and word;
And let me strive with soul and might
To make that service my delight.
Spirit of comfort! in mine aid
O be thy quickening power display'd:
Cleanse thou this heart from all of sin
That lingers yet that heart within;
And, as I trust in thee alone,
Redeemer, mark me for thine own.

Amen.

* See Ezekiel chap. viii. and ix.
(1) Chap. viii. ver. 10. (2) viii. 14. (3) viii. 16. (4) viii 12. (5) ix. 4.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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RELIGIOUS WRITERS OF SPAIN.

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By Miss M. A. Stodart.

FRAY LUIS DE GRANADA.

PART III.

We now come to the last years of the life of Fray Luis. In one respect his age was highly favoured; for the vigour of his intellect and his power of undergoing mental labour seemed to be continued to the last. In fact, we cannot help feeling surprised at the number and the importance of his writings even after the age of seventy. It was at that age that he wrote the "Addition to the Memorial of the Christian Life:" the "Introduction to the Articles of Faith," a work of great learning, was finished at the age of seventy-eight: the fifth part of this book was completed at the age of eighty. His sermon upon stumbling-blocks, or putting occasions to fall in others' way, was composed in his last illness, at the age of eighty-four. But in other respects the picture has to be darkened: sorrow and suffering were, in more respects than one, the portion of Fray Luis in his declining years.

Fray Luis had always been short-sighted; but on one occasion, after a night of severe study in preparation for public preaching, he was suddenly threatened with the total loss of sight. In fact, he was blind for some days; but, contrary to expectation, he recovered his sight partially, and could again, with care, employ his eyes in his favourite studies and labours. It is not unworthy of notice that he found some relief by writing on coloured paper*: the whole of the life of Fray Bartholomé de los Martyres, archbishop of Braga, was thus written.

It was on the 21st of July, 1586, the eve of Mary Magdalene, that Fray Luis was laid low, under sudden, severe, and apparently hopeless suffering. Medical skill was exerted in vain, and immediate death was expected; but, contrary to all expectation, his life was prolonged, and he continued for yet two years and a-half a martyr in suffering, but a model of patience and resignation. It is worthy of remark that, though his life now must have been a burden to him, he continued to perform his public duties and private devotions with the same zeal and earnestness as in earlier and brighter days—a strong proof of his energy of mind, and of his patient devotion to the service of God. But his cup of sorrow was not yet full: the bitterest part of the potion was yet behind. The inquisitorial thunders were launched at the hoary head of this venerable man for his simple-minded credulity in believing the feigned sanctity of the celebrated nun of Portugal. The Dominican biographer is, of course, very guarded in his expressions on this subject; but Llorente does not fail to mention it, and remarks that it was the third time that Fray Luis had been amenable to censures of that dreadful tribunal. He was considered fortunate to escape by public reproof, and not to be cast into secret prison.

It was about the year 1586* that Maria de la Vinturin, prioress of the Annunciada, in Lisbon, allured probably by the fame of Santa Teresa (who had died only three years before, in all the odour of sanctity) professed to have been favoured with divine visions and revelations, and in particular to have received the marks of Christ's wounds on her hands, feet, and side, and also those on her temples. The story exciting much attention, the cardinal Albert, inquisitor-general of Portugal, empowered the archbishop of Lisbon and others to make a diligent investigation into the case. The imposture was detected: the prioress was deposed, and sentenced to perpetual imprisonment in a convent at some distance from Lisbon, and to severe and degrading chastisement. In fact, on reading the sentence, it is impossible to avoid thinking that the poor woman's future life must have been a sort of living death. It

* A friend of the compiler's has had recourse to the same expedient with decided advantage: it avoids the glare of the white paper.

* This was the height of the imposture—I mean, when it attracted the more public attention; but it seems to have gone on an incredible length of time, nearly fourteen

would have been well, however, if the tremendous power of the inquisition had been always as legitimately employed as in the detection and punishment of imposture*.

Our good friar was at this time living quietly in the Dominican convent at Lisbon; but, unfortunately, he went to see this famous nun. Some accounts say he was one of her confessors. Guileless himself, he seems not to have suspected deception in others; and, with much simplicity of heart, believed the accounts she gave of what she said God had wrought in her. The intellect of Fray Luis was as clear as ever; but his senses had, of course, failed from advanced age; and, even in the prime of life, his short-sightedness would have been a serious impediment to any close examination. At this time he was almost blind, and could see nothing without spectacles; and one of his apologists quaintly informs us that it was most unlikely that Fray Luis would put on spectacles to look at a woman, since he was known to say that all his life long he had never seen any woman. When his professional duties required his attendance on the queen of Portugal, he conversed with her majesty without his glasses, and consequently without distinguishing her features. When we consider that several official examinations were made before the imposition was detected, that the credit of it was upheld for years among a number of nuns (which seems hardly credible unless there had been some willingness to deceive or be deceived), we cannot be surprised that an old man of very feeble sight, who saw the prioress only occasionally, should have failed in discovering the true cause of the marks on her temples and hands. Most certainly Fray Luis erred merely through simplicity and credulity (the latter failing is discernible in many of his writings): he had no personal interest in maintaining the deception. There are some of whom the same cannot be said; for rich gifts were sent from many parts, even from the Portuguese in the East Indies, entreating an interest in the prayers of the prioress of the Anunciada, and requesting her intercession. There must have been associates in the work of deception within the convent: it is impossible to believe otherwise.

This was the third time, as has been already said, that Fray Luis had been summoned before the inquisition; and it was, probably, to satisfy the demands of that tribunal, as well as to relieve his own conscience, that he wrote and published a sort of recantation of his error, in his celebrated sermon on this occasion, taking for his text the words of St. Paul: "Who is weak, and I am not weak? Who is offended, and I burn not?" This sermon was written in 1588, during his last illness: it was considered so important that it should be speedily published, that the archbishop of Lisbon gave permission for the printing to go on in Christmas week. The printing was finished on Innocents'-day: a copy was taken to Fray Luis in his cell; he saw it, and was much pleased. It was just in time; for on the 31st of December he died. His biographer says that many think the affair of the nun of Portugal killed him; but, with true monastic discretion, he abstains from giving an opinion, and tells us that on such subjects there is nothing to be done but to throw our judgments into the air: a mysterious process, in which, however, the good licentiate seems to have been an adept.

One thing, on which the Dominican biographer speaks with less reserve, is the probability that the death of Fray Luis was hastened by his rigorous observance of the season of Advent: he ate little, and confined himself to vegetable diet. Thoroughly disordered by this improper food, medical men were summoned; who, in the hope of allaying the sickness (believing it to proceed from cold or relaxation), ordered hot applications externally and internally, which contributed to the fever, and only increased the evil. The physicians perceived their error, and changed the mode of treatment; but it was too late. The venerable sufferer knew that that fever was conducting him to eternal rest, and rejoiced to think that the close of his labours were near, and that the crown of righteousness laid up for him was now about to be bestowed. Throughout this final illness he appeared cheerful and rejoicing, and at the same time peaceful and tranquil: his hopes were placed in heaven; his desire was to depart, and be with Christ. The language of his lips accorded with the feelings of his heart, and seemed to breathe a foretaste of heavenly bliss and enjoyment.

He never complained either of the physicians, the nurse, or the attendants; though, as is wont to happen in convents, he was ill attended to, and things were brought to him ill cooked, and out of the proper time.

Two days before his death, seeing his companion monk weeping, he said to him, "Weep not, father: you see I am not weeping; but I know not whether you can refrain, for I believe we two have different thoughts." It was so indeed: the one was mourning over the loss of an earthly friend; the other was rejoicing in the prospect of a heavenly inheritance.

The 30th of December, the medical men found him extremely weak, and directed the sacrament to be administered. The final announcement was made to him that death was rapidly approaching. No sorrow or sadness of countenance was seen; on the contrary, an expression of gladness seemed to announce that the language of his heart was, "I was glad when they said to me, We will go into the house of the Lord: blessed are they that dwell therein; for they will praise him for ever and ever." He received the sacramental bread with deep devotion and humility, speaking such tender and loving words that all the bystanders were melted into tears. He requested to be left alone: he entered, as it were, within himself; and his soul collected all its powers to do honour to his Lord and Saviour.

The next day, the last of the year, at four in the evening, he received extreme unction. While the ceremony was going forward, he was in the full and perfect possession of his faculties, assisting in the rite, answering all, reciting with the monks the psalms and other prayers which they make

* There seems to have been a good deal of jealousy of the fame of the nun of Portugal among the personal friends of Santa Teresa. We are gravely told that the first intimation of the deception was given in a dream to Ana de San Bartholomé, a Carmelite, a friend and companion of Santa Teresa; while Santa Teresa's associate, San Juan de la Cruz, expressed boldly and openly his opinion of the imposture while was at its very height.

use of in that service, and going through all with great quietness and composure.

After this, at the request of some of the monks, he made a most serious and impressive discourse to the novices, and, like a divine swan, sang in that last moment with sweeter melody: he spoke to them with grave, holy, affectionate, and efficacious words, exhorting them to the love of God and perseverance in holiness, from considerations drawn from the brevity of life, the certainty of death, and the unspeakable happiness of heaven*.

After this, he again begged to be left alone: he continued in prayer for more than an hour, and spoke to God with so much fervour that even out of his cell the strength and vigour of his spirit were perceived. He then asked to have the history of the sufferings of Christ read to him out of St. John, to which he listened with the most tender feeling, and, when the lecture was finished, took leave of the bystanders.

As the last moment approached, the lighted taper was placed in his hand, in token of his having kept the Christian faith; and thus, amid the prayers and recitations of the monks, he quietly breathed out his life, at nine o'clock in the evening, the 31st of December, 1588, at the age of 84, having passed 66 years under monastic vows.

I have transcribed the account of the burdensome observances with which the dying friar's last moments were encumbered, under the strong feeling how grievous is the yoke which Rome lays on the necks of her children in the hour of nature's greatest weakness. In the case of Fray Luis, "a good hope" may surely be held that he was enabled by the Spirit of God to look to the Friend of sinners for salvation; that the wood, hay, and stubble built on the only true foundation were destroyed, and that he himself was saved, "yet so as by fire."

Fray Luis de Granada seems in his youth to have had considerable personal advantages. He was above the middle height, majestic in his appearance, large, and well proportioned; his complexion good; his brow spacious and serene; his nose aquiline; his mouth well formed; his teeth white and regular; his hair in youth auburn, but quite white before his death; the expression of his countenance high and thoughtful, inspiring awe and reverence, though his conversation and manners were gentle and amiable.

I may be pardoned if I go on to give some account of the funeral solemnities, so widely different as they are, to our habits and mode of thinking, but throwing light on the times, and especially on the very high estimation in which Fray Luis de Granada was held by the people of Lisbon. At midnight the dead body was removed to the chapel of the convent, and placed in the choir. In the morning the death was generally known; and early on that New Year's-day an immense concourse of people was seen in the church, lamenting with tears the loss which they had sustained.

In the evening, after the services appointed for the day had entirely closed, the service for the dead began with the same music and solemnity, and the burial service was then begun. All the religious orders that were in Lisbon were present, without having been summoned, in order to pay respect to one who might be considered, by means of his books, a teacher and guide to all.

The service being finished, the funeral procession was formed, and a curious and striking description is given of the superstitious reverence with which the dead body was regarded. During the whole day, brethren of the noviciate had stood by the corpse, and, touching the face with rosaries, had distributed them to the people; but this was not enough—the excitement seemed to increase. To satisfy the anxious wishes of the assembled multitude, orders were given, on lifting the body, that the procession should pass through the church, round the court, which was very large, and also round the cloister, before coming to the entrance before the choir, where the sepulchre was prepared. Throughout this long circuit it was scarcely possible to pass, for the incredible numbers of persons who tried to see and touch the deceased, and to kiss the hands and feet. The confusion increased so much, that it was necessary to have constables to open the way; and with all their efforts to keep peace they could not prevent the cloak, dress, and scapulary from being carried off, torn into shreds: the body remained almost without clothing, and there was one individual, more fortunate than his fellows, who pulled out from the mouth the only tooth which was to be found there.

At last the grave was reached; and it was now needful to remove the body from the bier to the coffin; but such was the concourse that it seemed impossible. Two noblemen placed themselves one on each side of the corpse, both with their cloaks off, from the pressure of the crowd, and each with a poignard in his hand, to obtain space for the interment. In the midst of the struggle, a monk of the convent of the Holy Trinity rushed forwards towards the corpse: he found nothing that he could take but a shoe, which he placed hastily in his bosom, and went away as delighted as if he had gained a treasure.

Thus was buried the great Fray Luis de Granada.

The day following, his funeral sermon was preached in the presence of all the nobility of the kingdom, all the religious orders, and a vast assembly of people. The account given of the sermon is very singular. The preacher, Fray Antonio de Sousa, who had been vicar-general of the order of Preachers, and was afterwards bishop of Viseu, spent a good part of the time in relating anecdotes which he had heard from the deceased friar, of his humble birth: he spoke also of his self-denial, and mentioned as an instance that he ate only the ends of cucumbers, which is the most bitter part. We can hardly imagine this particular to have been heard with perfect gravity by all.

A stone was placed over the tomb by a personal friend of the deceased, bearing a Latin inscription, of which the following is a translation:—

"Fray Luis de Granada, of the order of Preachers,
By whose doctrine greater miracles are seen,
(As Pope Gregory XIII. himself has pronounced),

* One cannot help suspecting that the discourse here ascribed to Fray Luis, and which from the recapitulation seems to have been a long set speech, was, according to the fashion of the ancient historians, made for the friar by his biographer. It is difficult to believe that a person so very near death, and sinking from exhaustion, should be able to say so much, especially after the fatiguing rite of extreme unction.

Than if he had obtained of God to give sight to the blind, life to the dead;
Much more illustrious for having often refused bishoprics,
Distinguished for his admirable devotion to God, and compassion to the poor,
Having enlightened all the globe by his excellent books and sermons,
At the age of eighty-four,
Died at Lisbon, to the great sorrow of the Christian republic,
The day before the first of January 1589."

GODLINESS PROFITABLE*.

"GODLINESS," says the apostle — "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." These words were written to Timothy, when he was bishop of Ephesus; and Ephesus was a large, populous, magnificent city, well stored with every thing to delight the eyes and to captivate the hearts of men. The inhabitants were singularly devoted to pleasure and sensual enjoyments; and, if wealth, luxury, pomp, the grandeur and pageantry of this world, could make men happy, then might the ancient Ephesians have been so in a pre-eminent degree; but the apostle urges the youthful bishop, whilst he spoke to them of the life to come and its dread realities, to remind them that the way he pointed out to happiness in that life would also most surely conduce to their happiness on earth, far more than those pursuits wherein alone they had been taught to look for it. Many doubtless of the Ephesians at first regarded the doctrine as absurd; and there are many, very many, alas! even in Christian countries, who so regard it. Unfortunately men have got a strange erroneous view of religion, as something useful when they are going to die, but very useless whilst they are living in health and strength; in short, they are content to admit that "it has promise for the life to come;" but practically they deny that "it has promise also for the life that now is." They will not allow that it is profitable unto all things, and benefits them every way, not only in their souls, but in their bodies; not only in their eternal, but in their temporal state. When you exhort persons to godliness, *i. e.*, to the earnest devotion of themselves to the work of God and to the glory of God, they frequently tell you that they know the advice is good, but they don't see its use to them under their present circumstances. One will say, "I am in good health, I am young, I am strong, and I hope to live many years—these matters don't concern me so much as they do older people." Thus they try to avoid the subject, to keep it out of their thoughts; for this reason, as I imagine—because they falsely regard religion as something necessary for the next world, but by no means necessary for this.

Many too will tell you that they don't wish to have their present pleasures and enjoyments marred by religion; that it makes them gloomy; that it agitates and distresses their minds; that it prevents their attending properly to their every-day occupations, and so forth; and, when they see a person in their judgment more under its influence than usual, they sneer at him, and apply to him contemptuous remarks, and try to laugh him out of it, as if they considered it really hurtful to his prospects. Now, it is impossible that any error can be more completely erroneous than this; for the same book, that teaches us that godliness is necessary, or has the promise of blessings in the future life, teaches us that it has also the promise of what is really desirable for the present life as well: not my text alone, but the whole bible, taking it as a whole, clearly declares this. And, brethren, we never can subscribe to the too prevalent notion, that religion is a subject which casts a tinge of melancholy over life, by bringing us to think of death. Far from it—the very direct contrary is the truth; and the very same authority, which charges a minister of Christ's church to tell his people that, if they would be safe in the hour of death and in the day of judgment, they must endeavour to live to the glory of God, charges him also to tell them that, if on earth they would be happy themselves, and see their friends and neighbours happy too, they must follow precisely the same course; that the same godliness has promise for the life that now is, which has the promise of the life to come.

Further: this fact (for a fact it is) may be easily shown to agree with our experience and our reason, by many and various considerations. I shall suggest a few, since although the simple declaration of the text be amply sufficient for those who receive the scriptures as the word of God, it is always well to point out how the scriptures are corroborated by extraneous evidence.

Now, reason tells us, that all things made for specific purposes and for specific uses are most advantageously employed when applied to those purposes and uses. Experience also tells us that the gifts of God which we have here are then only enjoyed by us, when we use them as they were designed to be used. It tells us clearly and unmistakably, that, as God sends the morning light to rouse us to the labour of the day, and the shades of evening for our refreshment and rest, so, if men reverse his constituted order, if they sit up, and work all night, and go to bed and sleep all day, they soon suffer for it. The cheek, deprived of its wonted sun, exchanges the ruddy glow of health for a pale wan hue akin to that of the orb of night; the eye, forced to endure the glare of artificial light, becomes weak and weary; the limbs, around which the breezes of heaven never play, lose their vigour and elasticity; nay, the whole fabric of the body is deranged, and becomes full of pain and disease. Each season in its turn brings us its own peculiar delights. But, if in the bright summer days we shut ourselves up in close rooms with blazing fires, and go out clad in furs and warm thick coats, would not the season be to us miserable, oppressive, painful beyond endurance? And, so, if in winter we should live without fires in our houses, and wander about the woods and lanes thinly clothed, and go and lie down in the fields among the snow and ice, would not our sufferings be intense? These instances, then (not to mention others) lead us inductively to conclude that life (if that too be God's gift) will pass most happily when we use it for the purpose he intended, and live in it as he intended; and how he intends us to regard it, and how he intends us to pass it, we cannot doubt, if we believe that the bible ever taught us that we are strangers and pilgrims on earth, and that, "whether we eat or

* From "Sermons preached at Stockport to the operatives." By rev. J. H. C. Wright, M.A., curate of St. Mary, Stockport. Stockport: Claye. 1853.

drink, or whatsoever we do, we should do all to the glory of God."

Again: our happiness on earth you will all, I think, admit depends upon the degree in which we sympathize and co-operate. Now, what link have we to bind us together, to make us sympathize and co-operate more than the lower creatures have, except God, except our devotion to God as our one common Parent? Generally speaking, upon earth no people are so solicitous one for another as brothers and sisters—those who know they have sprung from the same loins, have been reared by the same hands, and sucked at the same breasts. Their love for their common parents makes them also love one another more than any thing else could do. And in the same way, no obligation upon man to sympathize with and co-operate with his fellow-man can be so strong as the feeling that they have one God for their common Father. Now, godliness consists in the fear and love of God, in the desire to serve him, in the striving for his glory; and it is clear enough that all who desire to serve God, and strive for his glory, will desire also to serve God's children, and strive for their welfare.

Godliness too involves obedience to the commandments and precepts of God. Now, all these, if you examine them in the pages of the bible, are such as go to making man act justly and kindly to man. They tell us to honour parents, guardians, and protectors, to abstain from theft, murder, adultery, false witness, covetousness, fraud, deceit. Also the gospel of our Lord and Master enjoins upon us the graces of meekness, humility, forbearance, forgiveness, charity—those beautiful mitigators of the ills and miseries of life. He who serves God can be no tyrant, no extortioner, not one who would abridge or curtail, but rather augment and enlarge the comforts and privileges of his fellow-creatures.

And, if you appeal to the evidence of history, you find that Christianity, as it has progressed and extended itself in the world, has gradually removed many of the old ills of society. It has made laws more equal and less sanguinary, has caused rulers and legislators to treat the people committed to their charge with mercy and benevolence. Whatever may be said, my brethren, in favour of the laws under which you live, may properly be ascribed to the national godliness: whatever cruelty or injustice can be urged against them will disappear only by the increase of godliness throughout the land.

Furthermore: all men have minds and consciences; and, unless these be at peace, they never can enjoy the life that now is, no matter what their rank, influence, or possessions. Whatever we do to prevent it, the mind will work; whether we like it or not, it will work; and, as surely as the magnetic needle struggles to its pole, so surely also will the mind ever and anon revert to God. But the mind of the ungodly sees in God only a cause of disquiet and of dread. To the ungodly all thoughts of God are agony: to the godly alone they are peace and joy.

From these considerations you may see how clearly godliness has the promise of the life that now is. And as respects its necessity for the life that is to come, on that I need say little: that is admitted by all who believe in a future state.

TABLE-TURNING.

We have had our attention called to the subject of table-turning; and we are, in consequence, induced to offer a few words upon it.

When the very singular effects which most persons have witnessed were first produced, there was much speculation as to the cause of the table's motion. Some were disposed to attribute it to electricity; others contended for involuntary muscular pressure. We believe that Dr. Faraday's very ingenious test has satisfied the minds of most of those best competent to judge.

But the facts are very curious; and it is not surprising that persons were disposed to repeat the experiments, and to watch as far as they were able the results that appeared. We acknowledge that we ourselves were, in more than one instance, persuaded to join a party proposing to lay hands upon a table. The subject has, however, of late assumed a different aspect. Many persons maintain that the phenomena can be accounted for only on the supposition that the spirits of the dead are engaged in them. Two clergymen have published pamphlets in support of this view, and have detailed some marvellous conversations which they have themselves, they say, held with beings from the pit. We do not enter on the question whether they are right or wrong in this notion. We will only say that it is evident that the answers supposed to be obtained to questions are in accordance with the questioners' own predispositions. For, while the clergymen we have alluded to find a confirmation, in what they believe is told them, of their views of scripture doctrine, and get a notion of the date of the downfal, which they expect, of papal power, an individual of widely different principles, the notorious Mr. Robert Owen, obtains from the spirit-world intelligence of quite a diverse character, viz., mystical hints of spheres and orders and arrangements of incorporeal beings. It is not impossible that a Romanist, did he try it, would derive some addition to his belief that protestants are guilty of heresy.

We do not pretend to explain all the marvels which have been related. But we would take occasion to say that we think that now, while it is maintained by some that evil spirits are the agents, no one is justified in making, through curiosity or otherwise, any such experiments. Be the assertion true or false, we think that a moral pollution has become thereby attached to the practice. Let Christian persons have nothing to do with it.

Of the conduct of the two clergymen who have published their frightful experiments we can hardly think without a shudder. Either they have lamentably deceived themselves, and have given circulation to a lying wonder, or they have actually held communion with foul and unclean spirits. There appears to us no alternative. Their own belief is that the last-named supposition is the true one. And how, with this belief, they could persist in putting their unhallowed questions to the evil being they imagined present—how they could help stopping short in deep abasement before God for having rushed so near the brink of a terrible precipice—how they could go on just doing that which is so energetically and repeatedly denounced in scripture as one of the most awful sins—we confess we are unable to understand. We would only take from them a

warning which we would anxiously impress on others, beseeching all who read these lines to abstain for ever from such presumptuous and sinful experiments.

CHRIST COMING TO SEEK AND TO SAVE THAT WHICH WAS LOST*.

"For the Son of man is come to seek and to save that which is lost" (Luke xix. 10). An emphatic description is here given us, by One who spoke the words of God, of the natural condition of those who, when justified by faith, become the sons of Abraham. They are "lost." It is the word of him who took the pains of their recovery, and bore the charge of their redemption, that so describes them. Jesus could speak with authority on this. None understood so well the truth of their estate as he who was come to seek and to save them for himself. Jesus well knew how far his love must lead him, when he took on him the task of winning back his own. The curse which justly shut them out from natural hope must fall on him, if he would make them free indeed. If he would save them, he must suffer for their sins. And this he was content to do. That he might work effectually the work of their redemption, he would come in the likeness of their sinful flesh. As the Son of man, he would be the kinsman and Redeemer of his own.

Nor was Jesus only interested in this work of love. If he was come alone in person, in sympathy and power he was not alone: the fulness of the Godhead was within that flesh: the Father who sent him bore him company through all the way (John v. 17, viii. 29) of his obedience, until he reached its goal of sacrificial death. Then only was the Lamb of God forsaken, that, in the body of that gracious substitute, sin might be once for all condemned and punished for our sakes (Matt. xxvii. 46; Rom. viii. 3; 2 Cor. v. 21). It was under the anointing of the Holy Ghost that Jesus lived to glorify the Father, and then gave himself to death for our sins (Luke iii. 22; Heb. ix. 14).

Divine love in its perfection was the only help of ruined man: the manifest expression of that love was the coming of the Son of God into the world. Because God loved the world, he sent his Son to be the Saviour of the world: because the Son of God foreknew in love the glory of redemption, he took willingly upon him the Redeemer's work. He could give his flesh for the life of the world, when by means of death he should have destroyed him that had the power of death, even the devil. Having wrought a full obedience for his people, by the gift of his own life for theirs he would atone completely for their souls. By the eternal Spirit he would give himself to God, that the shedding of his precious blood might be the full remission of their sins: his resurrection should declare not only the true glory of his Person, but the triumphant justification of those for whom he died. Through the deep and willing poverty of Jesus should believing sinners find themselves enriched of God. Himself the life and righteousness of those who trust in him, he would return from earth to heaven for a season, to make ready for his disciples, in his Father's house, a rest which should not shame the love he bore them. His Spirit should meanwhile descend from heaven, as the Father's messenger of peace, to welcome sinners in the name of Jesus. That Spirit, as the Spirit of adoption, should, moreover, testify, to all who would receive his witness, the completeness of believers in their glorified Forerunner. The Comforter should shed abroad the love of God in the hearts of the brethren of Jesus. In a little while he would again return to take them to himself.

Such were some of the purposes which filled the mind of Jesus when he came into the world to do the will of God. At the time when the action of our tale occurred, he had well-nigh finished his career of earthly patience. For the last time he had set his face towards Jerusalem, that there might be accomplished all things written by the prophets concerning the Son of man. And now, in the near prospect of that bitter cup which he was presently to drink, he works a work which should be recorded as an abiding memorial of the manner of his love. In Jericho, the city of destruction, he greets the chief of sinners as his friend! For to seek such, and to save them, he was come. Having sought out this lost straggler of his flock, he publicly lays claim to him as his: he becomes the shield of one who, in his overflowing cup of salvation, was already beginning to taste the bitter though welcome infusion of the reproach of Christ. Against the Rock of his salvation the deriders of Zacchæus would break vainly all their strength. His enemies are found liars in the presence of such an advocate. Thus Jesus stills the murmurs of the adversary, by the brighter revelation of his own peculiar glory. He justifies his acts of mercy by an explanation which deprives the gainsayers of their most dearly-prized distinction: he disallows their natural pretensions, by presenting to them the true heir of blessing: he confounds their pride and shatters their false confidence, by reminding them that the riches of divine promise are the portion of those only who in themselves are lost. If they would bear unimpeachably the name of "sons of Abraham," they must consent to share with the despised Zacchæus the free salvation of the Sinner's Friend.

The story of Zacchæus was not written for his sake alone. In its characteristic features it presents to the inquiring soul a faithful and alluring picture of the Saviour and his work. It is fitted thus to speak rich comfort to the conscious but repentant sinner; for the nature of divine salvation never varies, although the modes by which, through the quickening power of the Spirit, the Father leads men to the Saviour, are various indeed; but in every case the God who saves his people calls them by his grace. As then, so now, "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17). Jesus, who fixed his eye upon Zacchæus, and audibly commanded him to quit the place of his concealment, works now no less effectively, although by other means. No longer known now after the flesh, he speaks to us from heaven through the word of grace: his name is now the mighty witness of his saving presence to the quickened soul. Through the power of the Spirit, who declares that name, believing sinners

* From "Zacchæus; or, the Seeker found, a tale of saving grace;" by A. Pridham. Bath: Binns and Co. No date. very nice little book.—Ed

taste that he is gracious. That name is given under heaven among men as the sole means by which we must be saved: "there is salvation in no other" (Acts iv. 12).

But inquiring souls are usually timid in their advances to the Light of life; for the very motive of inquiry is a consciousness of personal need and unworthiness, which is apt to raise an obstructive mist of doubt and misgiving between the Sun of righteousness and our hearts. And this is only natural; for pure and unqualified grace is a thing too far above our natural thoughts to be intelligible at the first report. Love is of God; and in its perfect revelation in the gospel it takes us by surprise. We had not so thought of God. That we were so dear to him in our vileness, as that he should give his Son to death for our sakes, is a persuasion of which we are incapable, until it is inwrought in our souls by God himself. When we begin to think of ourselves, and conscience stirs us up to inquire after God, we naturally meditate upon his holiness, and compare it with our own confessed unholiness. We think of judgment easily, and with a more or less terrible appreciation of its fitness in our case. On the other hand, our estimate of mercy is both scant and difficult, because we know not yet what manner of God it is with whom we have to do. So long as we take counsel in our hearts, we never reach the measure of God's truth. That can be only learnt from God himself, who preaches peace to us by Jesus Christ. His word of grace expounds himself. Peace is the truth of God declared to sinners in the gospel of salvation. That peace is Christ. Having made peace by the shedding of his blood, he is now set forth, according to the perfection of his Person and his work, as the propitiation for our sins. He is thus our peace with God: he, who was always for us in the secret of his counsel, is now known to be on our side: by the blood of an eternal covenant he is now revealed to his believing people as the God of peace (Heb. xiii. 20; Rom. viii. 31).

NOTICE OF BOOKS.

We have, in our usual way, invited the attention of our readers to several of the books which have reached us, by more or less lengthened extracts. Among the rest which we have received are—

"Family Prayers, Original and Selected, for Church Seasons and Particular Occasions, designed as a Supplement to Thornton's Family Prayers," &c. By the rev. W. Hastings Kelke, B.A., rector of Drayton-Beauchamp. London: Cox. No date. It is often imagined that it is an easy thing to compose a good prayer. This is, however, a great mistake; and the almost universal failure of the authors of the numerous manuals of prayers that are continually issuing from the press is sufficient proof of the fact. In opposition to the noble simplicity of scriptural supplication which characterizes our liturgy and other ancient forms, we frequently find declamatory statement, remarks concerning God instead of addresses to him, expressions of wishes instead of actual petitions, involved sentences and hard words instead of the easy flow which is of primary importance when the understanding and affections of an assemblage are to be carried on. We do not say that Mr. Kelke has accomplished in the volume before us all that we could wish—which is, as we have just expressed our opinion, a most difficult task—but we certainly think his compilation superior to very many of those which have been of late given to the public. He has judiciously intermixed many collects and portions of prayers from our liturgy: his language is generally simple; and a wide variety of topics are embraced. Much use has been made of the productions of other writers; and, on the whole, we are disposed to recommend this book as likely to be acceptable and useful in many circles.

"Helen; or, the Infant Prisoner of War: a Narrative." By Anna Maria. London: Partridge and Oakey. 1849. It is a trite observation that truth is stranger than fiction; and the little work before us sufficiently illustrates the fact. The tale is pleasingly told, and the sentiments expressed in it are just and instructive. This book may properly be placed in the hands of young people.

"The Redeemed Rose; or, Willie's Rest." By a Lady. London: Hatchard. 1853. This is the account of the childish life and happy death of a little boy who was early removed to his everlasting home. Here and there we observe an incautious expression; but it is a touching narrative, and we feel sure will be read with interest and profit.

"The Journal of Sacred Literature." No. IX. October. London. Blackader and Co. 1853. The editorship of this journal has been transferred from the hands of Dr. Kitto (whose numerous other literary engagements, we are told, have obliged him to give up this) into those of the rev. H. Burgess, curate of St. Mary, Blackburn; and the number opens with an introductory address on the extent and restrictions of sacred literature, by Mr. Burgess. The other contents are as varied and interesting as usual. There is an abstract of a new visit paid last year to Palestine by Dr. Robinson, the well-known American traveller: it will be perused with pleasure. Then succeeds a second article, supplementary to that in a preceding part, on "the rivers of Damascus"; and after this comes a very valuable though unfinished paper "On the inspired Character of the Four Gospels." The author's style is not lucid, and he affects strange words—which he sometimes does not understand: thus we should hardly have expected that a Cambridge man would have called "seven" a multiple—a fault which is shared by the writer of another kindred paper "On the Origin and Connexion of the Gospels," who talks of "autopticity," a word through which the editor would have done well to run his pen. But both these papers, in spite of minor blemishes, are really important and useful. There are others on "Clerical Education," "The Study of Hebrew," "Syriac Literature," "Egyptian Chronology," &c., &c., which well deserve attention. We think that Mr. Burgess begins his editorial career well, and we heartily hope and trust that the journal will keep up the character which, under the guidance of Dr. Kitto, it has attained.

"Memoirs of Thomas Chalmers, D.D." By his Son-in-law, the rev. W. Hanna, LL.D. Edinburgh: Constable and Co. London: Hamilton, Adams, and Co. These memoirs are issued in quarterly parts, to be completed in four; in monthly parts, of which there will be twenty; and also in weekly numbers, to extend to eighty. The work—a large circulation being anticipated—will thus be brought within the reach of almost all classes of purchasers. In copying the title we have taken the liberty to omit a second doctorship, that of laws, which it seems Chalmers possessed, because to an English eye a multiplication of degrees after a name is offensive, and is always held to savour of quackery. One alone, the highest (however many a man may have passed through), is used by regularly-bred men. Dr. Chalmers, in spite of some capital mistakes which we think he made in his career, will always occupy a respectable place in the literature

and theology of the country: of his piety and single-mindedness there can be no doubt: his pulpit talents were of a high order; and the history of his life will certainly be perused with interest. In his youth he manifested considerable abilities; but for several years he was not under the influence of religion: in fact we believe that his aberrations were greater than Dr. Hanna's narrative records. At length he was brought to the saving knowledge of Christ; and it is most interesting and instructive to mark his progress, and to see the man of fine mind and great attainments devoting all to the glory of God. We may differ with Dr. Chalmers in some not unimportant points, but we cheerfully accord him the tribute of our unfeigned respect and veneration. The portions of the memoir before us contain his earlier life; and in them we gain a curious insight into the proceedings of a Scotch university. Chalmers, while very young, had been appointed assistant to the professor of mathematics at St. Andrew's. This gentleman, his official superior, he publicly insulted in a way that could not be passed over, and which could only be palliated by his actual boyhood. He, in consequence, lost his post. And then what did he do? He set up in St. Andrew's in opposition to the university, and really met with remarkable success. Fancy such a scene at Cambridge or Oxford. The most distinguished senior wrangler, the most brilliant double-first, would be crushed and extinguished in a moment. The way in which this edition is got up is very creditable to the publishers, and we sincerely wish that their anticipations of a large sale may be realized.

"Village Sermons." By the rev. J. W. Colenso, D.D., late fellow of St. John's College, Cambridge, and rector of Forncett St. Mary. These sermons are exactly what they profess to be—village sermons—couched in plain language, and embodying a great deal of valuable truth. Dr. Colenso possesses the faculty of bringing his own attainments to the level of the understanding of those he wishes to teach, whose attention he arouses and intelligence he leads by much apt and graphic illustration. The range of subjects is limited; and, perhaps, that may account for a less full discussion of justification by faith than we could have desired. The last discourse in the volume was preached before the university of Cambridge, and treats of Christian missions. We cannot help thinking that it is in some respects open to objections. Dr. Colenso will not allow us to speak of the heathen as "perishing," except so far as the word may signify a "base and degraded condition:" he maintains that we are "all redeemed, not accursed creatures; that, as in Adam all died, so from the moment of Adam's fall we are all again revived in Christ Jesus, and have received through him the Spirit of life." He seems, indeed, to have adopted a view nearly akin to that doctrine of universal pardon which was put forth some years ago, with much ingenuity, by Mr. Erskine, of Edinburgh. He himself, however, attributes his ideas to Mr. F. D. Maurice; whose disciple, in very laudatory terms, he professes to be. But we will not enter into any discussion: we will only repeat that, with the exceptions we have noted, we find much in the volume which we can cordially recommend.

"Obsolete Words and Phrases in the Bible and Apocrypha, &c., familiarly explained." By the rev. John Booker, M.A., vicar of Killurin, Wexford. Dublin: McGlashan. 1853. A very well-intentioned little book, and likely to be useful. We think, however, that Mr. B. has included in his catalogue many words still in common use, and perfectly intelligible, such as "loth," "amerce," "hap," "contemner," &c., &c.

"The Apology of the Church of England, and the ile to Seignior Scipio." By the Right Rev. Father in God, John Jewel, D.D., Bishop of Salisbury; with notes and life of the author. London: Washbourne and Co. 1853. This is a very pretty little volume; and we are always glad to see any thing of bishop Jewel's reprinted; but it has been entrusted to an incompetent editor, who makes sad work in the notes and with the references.

"A brief Memoir of the late Miss Rosa B. C. Nicholson; with the Sermon preached at her decease." Edited by the rev. C. S. Stanford, M.A., prebendary of St. Michan's. Dublin: Herbert. 1853. This is an interesting memoir of a young lady who peacefully slept in Jesus. We trust that those who read it will be induced, by grace, to imitate her example.

We have also received "Home Thoughts," No. X., October. London: Kent and Co. 1853. A work we have frequently noticed before.

Poetry.

LORD, TO THY CROSS I CLING.

BY MRS. PENDEREL LLEWELYN.

(For the Church of England Magazine.)

In every hour of woe and pain,
When bowed by dark affliction's chain
Of ills that rend the heart in twain,
Lord, to thy cross I cling.

Friendless, alone, and sorely tried,
With fell distress on every side,
Struggling amid th' o'erwhelming tide,
Lord, to thy cross I cling.

In thee is peace: from thee doth flow
The only balm the heart can know:
Assured thy love thou wilt bestow,
Lord, to thy cross I cling.

Without one doubt or wavering fear,
Poor, weak, and lowly, I draw near
In faith I see thy mercies clear,
While to thy cross I cling.

Washed by thy precious blood from sin,
From each destroying doubt within;
Assured through thee, heaven's grace to win,
Lord, to thy cross I cling.

Each good and perfect gift I see
Centred alone, dear Lord, in thee:
O cleanse, receive, and pardon me,
While to thy cross I cling.

Llangynwyd Vicarage.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

DECEMBER 3, 1853.

KINGSTON CHURCH, SURREY.

KINGSTON is situated on the southern bank of the Thames, 17¼ miles N.E. from Guildford, and 12 S.W. from London. It seems to have existed in the time of the Saxons, being at first called Moreford, and to have derived its present name from being held in royal demesne, and being the place where many kings were crowned, as Athelstan, Edwin, Ethelred I., Edward I. or the Elder, Edmund I., Edward II. called the Martyr, and Edred. Near the town-hall is a large stone, on which, according to tradition, the ceremony was performed. Kingston castle belonged to the great family of the Clares, earls of Gloucester.

This town once returned members to parliament, but has long since lost that privilege.

The church of All Saints', Kingston, was originally built in the form of a cross, in the decorated style of English architecture; but it has in the course of time undergone so many alterations that little of the ancient shape or structure now remains.

It consists of a nave, with north and south aisles, together with a chancel, which also has north and south aisles, the latter extending to the extreme eastern end of the church. There are short transepts; and at the intersection rises a tower, which was formerly crowned with a wooden spire covered with lead. This was struck by lightning Feb. 1, 1445, and afterwards repaired. But Nov. 26, 1703, it again received so much injury in the great storm of that period that the spire had to be removed, and was never rebuilt. The oldest part of this building is the south aisle of the chancel, which dates from the time of Richard II.: it is built of chalk, irregularly mixed with flints. It is separated from the middle chancel by pointed Gothic arches, on light clustered columns; and both are surrounded by wooden stalls. The north or belfry chancel is small: its windows are large, with flat arches. The north and south aisles are separated from the nave by four pointed arches, supported by low octangular columns.

The walls are for the most part chalk or stone, faced with flints, to the height of five or six feet, and after that brick, in some cases covered with plaster.

The total length is 145 feet: the greatest breadth at the transept is 97 ft. 6 in.

The population of Kingston was 9,760 at the census of 1841. The living is a vicarage in the gift of King's college, Cambridge.

CHRISTIANITY AND PAGANISM*.

IT is wise for the eye of thought to sweep adown the gulf of history, that we may realize the moral height to which Christianity has raised us. Did I question a child in our Sunday school—the most ignorant of secular learning, and some of us know how ignorant such a one would be—did I examine him on the eternal principles of right and wrong, how would his notions shame not only those of some little heathen of his own age and grade, but those of the proudest, the profoundest pagan! How would the Christian child reprove the morality of a civilization such as this! The private profligacy of the philosopher priests; the vice and corruption which were sown in humanity by the famous secret rites or false mysteries, actually instituted, and professing to teach truths far purer and loftier than the popular creed; the public sensuality which was sanctioned at the annual festivals of the gods—all combine to force upon the mind a frightful picture of pagan immorality, and are a melancholy proof how compatible is the deepest moral degradation with a highly civilized social state. We wonder not at the immorality which polluted the people who, partially civilized as they may have been, were yet but puppets in the power of crown and priesthood: we wonder not at the profligacy of the prince in those days, as irresponsible power must speedily corrupt the heart, as it turns the head of humanity

* From "The Christianity of Civilisation;" a Lecture, by G. T. F. Abraham, delivered on behalf of the Trinity St. Pancras Schools. London: Piper. 1853.

in priest or layman; but we may well wonder that the high art, the proud philosophy, the subtle science of that age should have been so thoroughly vicious as we find them to have been. Here were men of great natural endowments, of high intellectual eminence, excelling in art, versed in all the mysteries of nature and all the depths of science, who not only did not hold themselves responsible for the people's virtue, but countenanced and practised the grossest licentiousness; yet these were the self-elected guardians and interpreters of religion! We might allow excuses for their idolatry, and think it not strange that

> "Matter high-wrought to such surpassing pomp,
> Such godlike glory, stole the style of gods,"

even with these master-minds, when left to their own efforts to find out the Deity; but, if conscience be a moral law to the feeblest intelligence, how does it shake our faith in secular civilization to behold such lofty intellects so steeped in sense, so stooping to the lowest immorality! What a lesson, would the phariseaical spirit learn it, for the optimism which is now reviving in our literature and lecturing—for those who, forgetting that "man's corruptibility is greater than his perfectibility," vainly bid him re-enter his lost Eden of purity and perfection by the path of nature or providence, by any but that of a Christian revelation, who bid him bridge over, with the tree of human knowledge, the abyss between erring humanity and the divine source of unworldly wisdom!

But a broader law of life has taught us Christians that morality consists not in mere personal purity, but in the discharge of every duty which man may owe, in the restoration of every right which man can claim from man. Weighed in this exact balance of moral justice, of Christian equity, how is the civilization of the pagan past found wanting! Where the household bonds are loosened, and loosened they must be when morals and manners are generally corrupt, the frail network of social obligation is soon disordered, and mutual rights and duties are disregarded. Then political morality is unknown, authority becomes oppression, and obedience the tribute of terror. That this was so in the ancient Asiatic states needed no truthful tongue from the silent past to tell. Government was then a pure military despotism, riveted by all the power of a priesthood on a proverbially superstitious and servile people; for in the infancy of kingcraft, as was the custom in more modern Mexico, one brow bore both crown and mitre, one arm wielded both sceptre and crook. This century has witnessed the immediate misery, the ruinous results of wholesale conscriptions: we can thus partially appreciate the desolation which must have swept over the homes of Asia when some Asyrian conqueror recruited his vast hordes to whiten with their bones the rocks of Edom or the sandy wastes of Egypt. By the pains and privations of the poor in this age of benevolence, we may guess something of the social wrongs that roused, as is said, against iniquitous Babylon "the most inanimate parts of creation, the very timber and stone, to life and indignation," and brought Nineveh's great wickedness to the like judgment, though reprieved by her timely repentance at the preaching of the prophet.

And was this sway of the sword, so grinding to its own children, not more terrible still to strangers? Were there no weepers, think you, beside Babylon's tear-stained waters, but the exiled harpists of Judah? Were there, think you, no human holocausts, no sacrifices to the god of fire in the plain of Dura, but the three Hebrew youths, who, though high in the favour of the cruel king, were only plucked by a mysterious miracle from the sevenfold furnace of his bigot fury? Was the good and gifted Daniel, the president over princes, the only foreign victim, nominally to the impolitic law of Persia, but virtually to the envy of the satraps he had supplanted, and the hate of the magicians who found in him their master? this too the barbarous crime of a people whose creed is celebrated as superior to that of surrounding nations! O, we cannot believe that the hapless Israelites were the first or last slaves who groaned beneath Egyptian bondage, whose innocents were ruthlessly slaughtered by Egyptian kings, whose blood cemented their cities, their palaces, and pyramids. And what a lot must theirs have been, who were held the rightful spoil of war, if so hard a measure was dealt out to the peaceful colony of Goshen, the descendants of the benefactor of the land, and yet more of the throne of Egypt! And well might the faint-hearted fugitives be sore afraid, when seemingly thrown back on the cruel mercies of a Pharaoh and his "Memphian chivalry;" for that they expected an indiscriminate massacre is evident: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness!" They knew their fate when subjected to martial law. The cruelties which are inseparable from bloodshed in its mildest form were aggravated a thousandfold in the exterminating wars of the great aggressive powers of the east. Nor were they confined to the field of battle, or the hot onslaught. The inhuman custom of torturing the helpless captive, the infliction of needless anguish was, alas! but too common. I will not go into detail. It is ever an ungrateful task to dwell on the gloomy reverse of man's glory, and were best avoided, except as now to show the ferocity of that fallen nature which the human naturalist exalts to the seat of God—a ferocity lurking in the most intellectual amongst us, that by Christian faith and power we may raise anew the man, and, in the expressive figure of the poet, "work out the beast, and let the ape and tiger die;" and these atrocities, which after all were but the fuller development of the warlike spirit, enable us to judge of a civilization that was emphatically the civilization of war; for then

> "There was no light in earth or heaven
> But the wild light of wars,
> And the first watch of time was given
> To the red planet Mars."

The fate of the conquered kingdoms is a sad seal to the spirit of that warfare. Some may tell us that a tribute was only wrung from the subject nation. But the long oppression of Israel, by the Syrian Hazael, who justified the sacred seer's prophetic warning by threshing to dust the Samaritan armies; the dispersion of the ten tribes by the spoiler of Hamath, Arpad, and Sepharvaim; the sack of Jerusalem, her partial depopulation and ultimate destruction by Nebuchadnezzar; the

ıg of Solomon's marble palace and golden
; the assassination of her nobles, the mu-
n and perpetual imprisonment of her king;
serable lot of the remnant which policy left
land, who drank their water for money,
heir wood was sold unto them, whose young
ere taken to grind, and their children made
l under the wood, who gat their bread with
ives, because of the sword of the wilder-
the sword of the Chaldean ruling in the
tion of Zion!—all this tells a far other tale,
as no solitary instance of Asiatic vengeance
vanquished; since we dare not ascribe to
triotism of the prophet-poets of Palestine
ark colouring of the metaphors they used,
indignantly denouncing the persecutors of
people as "a destroying mountain which
the world a wilderness, and destroyed the
thereof, and opened not the house of its
ers," as "the spoiler of many nations."

SKETCHES.

By the Rev. Denis Kelly, M.A.,

inister of Trinity Church, Gough-square Fleet-street, London.

No. LXXXIX.

CONVERSION.

Will they believe, though credulous enough
To swallow much upon much weaker proof,
That there are bless'd inhabitants of earth
Partakers of a new ethereal birth,
Their hopes, desires, and purposes estranged
From things terrestrial, and divinely changed."
Cowper, "Conversation."

word "conversion" seems to be fast falling
isrepute*. Divines and others are getting

o wonder some should be a little afraid to use the term,
re find the "evangelicals'" notion of conversion is thus
by what is considered a high authority, "The Edin-
Review," Oct. 1853: "It means, according to them,
very individual must experience, on a particular day
or, certain prescribed sensations, in a defined order."
pretty well. Now, the writer of this owns himself an
lical, though not a "Recordite" and he can truly say
would as soon preach the koran as such silly nonsen-
uff, not to say such a profane doctrine as this.
asserted, moreover, that a certain prelate ex-
his clergy in his "charges" that preaching is almost
e duty of the clergy. The writer of this knows nothing
eminent prelate (the bishop of Ossory) except from the
s general character and his writings, which prove him
in the estimation of thousands, one of the ablest men
the episcopal bench at this moment (for what theolo-
ork of recent date can stand comparison with his
on Justification? If there be any such, let it be
). But this much the writer can confidently affirm,
there be a prelate at the present day who is more
ly desirous than another that his clergy should
ad in every good work," "in every labour of love,"
hat eminently good as well as transcendently gifted
However, the critic's own definition of conver-
, that "it means that the selfishness of man's
nature must be superseded by the strength of
e life, before his actions can possess any spiritual
" This, no doubt, is put forth as the very
a and model of a clear, simple, beautiful, and lucid
on—quite Hookerian! but it strikes the writer to be
as and unsatisfactory as it is high-sounding. What a
ear notion of the subject this would give to a mixed

almost afraid or ashamed to use it. This is, I suppose, owing to circumstances of recent occurrence, to the debates and disputations which have agitated the minds of men so much of late.

Nevertheless, it may have its use, if, amidst the din of controversy with which the church now resounds, we put the question, Is there such a thing as conversion at all? Does the change of heart and views thereby intended take place or not? Is it only the dream of an enthusiast? Do men change from what they were? Is it a question only becoming a hot-headed enthusiast or fanatic to ask a man "whether he is converted to God"? Are the passages of scripture which speak of "a change of heart", of "a renewal in the spirit of the mind," of a "quickening from the death of sin," of a "new creation," &c.—are these only figurative expressions, all to be explained away, meaning in fact nothing? Are the changes which we speak of, as the fruit of the operation of the Spirit of grace on the heart, changes which are to be accounted for by secondary causes? Are they none other than those which are produced by the influence of outward circumstances, by change of situation or new connexions, &c.? Is it true what hundreds of shrewd and intelligent men of the world assert, that men never change in this way, that they remain the same that they were, with the same tastes and sentiments and feelings, as selfish as ever; as fond of money, of pleasure, of influence as ever; with their hopes and wishes bounded by the world? Is it enthusiastic folly to expect any other change in men than what time and outward circumstances may produce in them—which will, of course, make some alteration, tame the buoyancy of youthful spirits, subdue the force of passions, and alter the tastes, at least so far that a man at sixty may view with comparative apathy that which he enthusiastically admired at the age of twenty or thirty?

But is this the only change to be expected in man? And, when we ask a man is he converted, is the most that we can expect of him that he will pay more respect to the outward forms of religion, abstain from grosser sins, attend church more regularly, read the responses louder, be a little more liberal, and put his name down as a subscriber to a few public charities? This seems to be the view which is taken of conversion by "the world." This is the fashionable view of it. This is "the world's creed" upon the subject. But, when we allude to any change beyond this, when we touch upon the subject of the operation of the Holy Spirit upon the human heart, we are denounced as fitter for a conventicle or a "camp meeting" than for the sober, orthodox, rational church of England. Therefore you perceive many now who seem almost ashamed to pronounce the term "conversion," as if it were a proscribed one; or, if they do allude to it, it is as if they would let it slip in quietly and unperceived. And then they take a kind of credit to themselves, and feel a sort of secret

congregation! How some would stare at it! The writer of the article referred to would do well to remember that the easiest thing in the world is to raise a laugh at any party or cause, if you only sit down and make the most ludicrous representation you can of it, out of your own imagination, with an heroic disregard to facts.

triumph, as if by doing so they had given a commendable proof of honest boldness in thus expressing it before faces.

But the question arises, does the word "conversion" speak of a reality? That there are numerous passages of scripture which speak of a change that takes place in the heart of man, a moral, inward, and spiritual change, I suppose there are few will deny; but did all these expressions, when addressed to the Christian converts of old, mean no more than this: "Ye, that were once heathen by profession, are now Christians by profession: ye, that were once Jews, are now nominally Christians?" I think that he who will contend for this must have got a very summary, or what is termed a very "slashing" way of interpreting scripture, of surmounting all difficulties, of reconciling all apparent incongruities. For what do facts declare? What is the verdict of general experience on the subject? Do facts attest, or do they not, the reality of these conversions? Do these, or do they not, pronounce that certain changes take place in men, which, to say the least of it, seem to correspond in a very remarkable manner with the descriptions which the apostle has given of them; which certainly seem to demonstrate that these descriptions have some intelligible meaning, and that they are not, what upon the hypothesis of the "world" they are, the most unaccountable sort of expressions that were ever penned by one who wanted to make his meaning understood? Do we find cases, then, in which the whole bias, the very habit and complexion of the soul, is so altered that it is not too much to affirm that a man now loves what he before disliked, and dislikes what he before loved? This may be brought to a speedy issue by an appeal at once to facts. Do we then find men, who once (to use the homely phrase) never troubled their heads about religion, now feel a greater concern, a hundredfold, about their everlasting safety than any other subject that can occupy their thought? Do we find men, who before held the world's low standard of morals, which too often "calls evil good, and good evil," now acquire a tenderness of conscience which would not suffer them for millions to commit sins which they once thought lightly of, because they now see and believe that these sins exclude from the kingdom of God? Do you find men who once thought "serious godliness" a blemish on any man, a weakness which spoiled him for society—do you find them now regarding the same as men's truest ornament, so that they rejoice in heart to hear of any one being brought under the power of it? Do you find men who have neglected prayer, all except the form of it, now making prayer the most important business of their lives? Do you find a man, who was once as indifferent as the thousands around him are to such matters, now taking the liveliest interest in all that relates to the cause of God, to the spread of Christ's kingdom upon earth? Does he hate the sin, the vice, the profligacy in every shape, which the world tolerates? and does he love virtue, holiness, and all that is fitted to promote it? Observe the changes which take place in persons, and which are marked by indications like these. Observe the way in which you find some men speak of places and pursuits, to which they were once as devoted as others. Is the very mention of these distressing to them? The books that they once admired, perhaps ardently, enthusiastically, do they now hate them, not because they admire genius less, but because those writings are of a pernicious tendency, and foster and encourage the vices which they loathe? The places, the scenes which they once frequented and passed rapturous hours in, do they now hate them, not because they are enemies to harmless, innocent enjoyment, but because they know these places to be haunts of vice and iniquity?

Now, changes like these do, beyond question, take place in men's views and sentiments. There are hundreds of examples of such. But are these changes merely the result of that restless appetite for change which is natural to man, and which makes him so delight to turn from "gay to grave"? Are they the result of that weariness and dissatisfaction with the present which is so common to man, and the desire for something new—a mere proof of man's fickleness? O speak to the hundreds in whom this change has taken place, and you shall not find them restless, fickle men, but calm, sober-minded, sedate; men of vigorous minds, of sound understanding, clear-headed, practical men; men who evince, in the ordinary affairs of life, as much wisdom, talent, and acuteness as any others. If the hearts of these men were laid open, if we could ascertain what passes in them, if we could see the deeper current of their feelings and thoughts, we should discover as the result what a beautiful aptitude and significancy there was in those expressions—which are ignored by a thoughtless, prejudiced world—"If any man be in Christ Jesus, he is a new creature (or there is a new creation); old things are passed away: behold, all things are become new." We should perceive, from their case, that no two states could more widely differ, that no two individuals could more widely differ from one another than they differed, so to speak, from their former selves.

And are such changes infrequent? I believe they are by no means so. They are of frequent occurrence. And, if we see a large number of individuals, of intelligent men, all feeling alike, thinking alike, all manifesting the same tastes, their hearts beating responsive to each other, loving the same objects, meeting on a common ground, gathering round one great rallying point and "Head," we may well believe that this unanimity is no delusion. Delusions could scarcely act so uniformly, equally, systematically. The process by which the change in question may be arrived at may vary in different individuals; for this will depend on constitutional temperament and a variety of other causes. One will be influenced by circumstances of one kind, another by those of another kind. One may be influenced by outward trials, by sickness, by the near approach of death: another may be led to the state of mind described by the ordinary powers of reflection and observation, as it appears, by the rational exercise of his own faculties. In some the process may be more rapid: in others it may be more gradual and slow. The religious experience of some may be marked by more striking and remarkable circumstances than of others. Some may be turned from an openly vicious course of life to a strict and holy one: others may be turned from an outwardly

moral and decorous course of conduct to a life of real vital godliness. But, however the steps in the process may vary, the end arrived at is the same in all cases. However converted to God, the marks of the same plastic hand are discernible upon all: the same "fruits of the Spirit" are found produced, more or less, in all: the same virtues shine in all. If these, then, be not the changes which the apostle intended, it must at least be admitted that there is a very remarkable coincidence between them and his descriptions. The consentient voice of ages proclaims the reality of these changes. The apostles' times, the after times, present times, give us their verdict in favour of them. These are what martyrs and confessors of old, these are what reformers of later date, these are what our own great names—our Ridleys and Cranmers, our Hookers and Leightons, our Cecils and Venns and Newtons and Scotts and Hebers called conversions. We are not ashamed of a term which was employed by men of this note. We are not going to explain away or to discard what was described by them as a great and blessed reality. There is nothing either in the learning, wisdom, talent, piety, or conscientiousness of those who speak contemptuously of the term, which was employed by these men, and the way in which they employed it, to make us attach very much weight to their disapproval. It is not miserable shuffling, and special pleading, and attempts to reduce religion to a mere thing of form and ceremonial observance: it is not that strange tortuosity of mind which can make the clearest and plainest statements of the word of God to have a contrary sense to the obvious one; so that, when they say that a thing *is* so and so, they mean that it is *not* so—these are not the arts which inspire confidence and respect, or which make us attach any great weight to their opinions; more especially when these opinions set themselves up in opposition to those of the deliberate judgment of the soundest-minded men, and, I believe, as honest-hearted men as ever brought honour to their divine Master's name.

Juvenile Reading.

THE YOUNG CHRISTIAN'S HAPPY DEATH*.

"Nay, weep not for him—for the flower of the morning,
So dear to your bosom, so fair in your eyes;
But weep for the souls, unbelievingly scorning
The counsel and truth of the 'God only wise.'

He came to the cross when his young cheek was blooming,
And raised to the Lord the bright beam of his eye;
And, when o'er its beauty death's darkness was glooming,
The cross did uphold him, the Saviour was nigh."

"O God, thou art my God: early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

"To see thy power and thy glory, so as I have seen thee in the sanctuary.

"Because thy loving-kindness is better than life, my lips shall praise thee.

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips,

"When I remember thee upon my bed, and meditate on thee in the night watches.

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

Thus read Isabel at the bedside of her brother, now totally blind, and sinking rapidly to his final rest. The sickness and hiccoughs continued almost incessantly; and the last week he had been wholly deprived of his sight. Still physicians attended, still remedies were applied; but all failed. He was in the hands of an all-wise Providence, who did what seemed him best; and human skill was wholly baffled. They could not even name the disorder; although, as at first, they still thought its origin was the head. Medicine was given, blisters applied, lotions used; but all were useless. It was at last agreed between the physicians and the doctors that it was only paining the child for nought; therefore it would be best to apply merely soothing remedies, and leave the rest in the hands of a higher Power.

Willie bore all with heroic calmness and resignation; and, although all without was dark, within there was nothing but light and life. He seemed perfectly aware of his approaching end; yet, for the satisfaction of his parents, he was willing to have every remedy tried. His greatest delight was in thinking, and, when he was able, talking about the land to which he was hastening. Isabel was his constant companion; for she used to delight in reading and conversing with him; and no selfish pleasure or gratification could keep her from the bedside of her brother.

When she had finished reading, he said,

"I think I feel the same thirsting for God that David did when he wrote that beautiful psalm. I feel as if I were going to see his power and glory, with no earth to come between."

"And do you feel quite happy?" asked Isabel.

"Yes, for myself, but I cannot bear the thoughts of leaving you all here, and not knowing whether you will join me there."

"We must do our best, dear Willie, to secure so great a blessing: I dare say, if we strive earnestly, the Lord will direct our steps."

"O yes, I am sure he will; and mamma has promised me she will do so too. But, Isabel, mind when I am gone you talk to Horace and Minnie, and do not let them slip. You know Minnie is very young and giddy; and, when she gets older, you must teach her to rely on the only hope set before us, 'the only name under heaven whereby we can be saved.'" At that moment the little girl popped into the room, bringing a beautiful peach. Running up to him, she said,

"Brother Willie, brother Willie, I have brought you such a nice peach!"

"Come here, dear, and let me feel it," he said.

She took it, saying, "You must try and eat it, Willie; for mamma says it is as rosy as my cheeks."

"It must be very beautiful then," he said. "But where are you? Let me kiss your cheeks."

She bent over; and he drew her to him, and kissed her fondly. Then, asking the nurse to raise him, he took one of Minnie's hands in his, and placed his other on her head, saying, "Do you know, Minnie dear, that I am quite blind?"

* From "The Redeemed Rose; or, Willie's Rest." London: Hatchard. 1853. We have before favourably noticed this book.—Ed.

"Yes, Willie; and it makes me very unhappy."

"O you must not be unhappy, because I am not: I feel it is all in love. But do you know, Minnie, I shall never see you, nor anything in this world, again?"

"But, Willie, perhaps you may."

"No, Minnie, I shall not; but I want to tell you something about the goodness of God. Since I lost my sight, he has not forsaken me: he has rendered my sense of feeling much finer. I can tell everything now by its feel, and form a very good idea of it, which I am sure I could not before; therefore it shows how he provides for us. Now, when you grow older, I hope you will think of this, and always place your entire trust in him. And every night, when you say your prayers, ask him to grant you a place in that beautiful kingdom we talked about in the summer-house, one day; and never forget your brother Willie, Minnie, nor how good God was to him."

"No, that I am sure I never shall," said the little girl.

"And, when the summer comes again, will you and Isabel go sometimes and sprinkle flowers over my grave?"

"Yes, Willie dear," cried both the girls, sorrowfully.

"Not only for my sake," he continued, "but also to enable you to remember that God took me home, and that he will some day send for you."

Here he was seized with one of his painful fits of coughing, that his sisters had to leave the room, that he might be kept quiet.

A few days after this, he appeared to be very much distressed, and cried a great deal. For a long time no one could discover the cause. At last he sent word he should like to see his aunt Kate alone. She had been much with him during his illness; and her pleasant conversation, and prayers, had tended greatly to alleviate his sufferings, and while the time gently away. When she came, he said,

"O aunt, I am so unhappy! I dreamt last night I was near a pleasant stream, and I could not get across: the more I tried, the farther it went away from me. When I awoke, I thought the stream was heaven, and that it meant I should not get there; and I have not been able to rest since. I am so unhappy, what shall I do?"

"You must exercise that faith, dear, that we one day talked about. Now is the time you must keep fast hold of Jesus: you must not let your trust for an instant waver. Cry to him, cling to him; and he will intercede for you, and bring you safely across the stream. You must say, 'My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.' And you will receive the blessed assurance, that 'whosoever shall call upon the name of the Lord shall be saved.'"

"But, aunt, that story I told at school troubles me. Suppose God should not have forgiven me!"

"God has promised, dear, to cleanse us from all our iniquities, and to heal us from our wounds. Therefore we must not fear, but say, 'Thy loving-kindness is better than life; therefore my lips will praise thee.' Do you not remember, when Peter asked his Lord how many times he was to forgive his brother, he said, 'I say not unto you, until seven times, but until seventy times seven.' Much more bountiful even than this will our Lord himself be to those who call upon him truly in their hour of need. Therefore, Willie dear, look up hopefully, with sincere trusting faith, and you will be brought through this stream safely to the shore."

"O Lord, forsake me not, now my strength faileth me," cried Willie: "enable me to cling to thee."

"Shall I pray with you, Willie," asked aunt Kate.

"Yes, please; that nice prayer out of the little book you gave me."

She took the book,* and prayed, Willie repeating after her:

"Almighty Father of all mercies, and God of all consolation, who calledst me into being, and hast preserved me to this awful hour, when thy hand presseth sore against me, and the sorrows of my heart are enlarged; my body now tendeth to decay, and oppresseth me with grievous pains: my mind is no longer enlightened with thoughts of thy mercy, but afflicteth me with the sore remembrances of my offences. Blessed Lord, thou art pure and holy; and I am sinful and disobedient. To thy promised mercy, through Christ, do I flee for hope. O lift up the light of thy countenance upon me: say unto my soul, 'Thy sins are forgiven, depart in peace;' even so, my heavenly Father, be it; and grant that I may resign my will wholly unto thee, that no suffering of body or mind may make me forego my hopes in thy goodness; so that at the awful close of life my soul may be full of peace. Thus trusting in the infinite mercies of my Creator and Redeemer, I rest my soul and cast my care on thee; hoping, through the mediation of my blessed Saviour, for a glorious resurrection in everlasting life. Amen."

When they had finished, he said calmly,

"Thank you, aunt: I feel much better and easier now. I think I should like to go to sleep."

She then shook up his pillows; and he slept more peacefully than he had done for days before.

When he awoke, aunt Kate was still sitting by his side; and he said,

"O aunt! I am so happy now. I dreamt about the stream again, but I crossed it this time. O! it was so clear, so bright, so beautiful! Yes, I landed safely on the opposite shore; and all was so still and calm!"

Aunt Kate saw that Willie's hour of trial was passed, that he had passed triumphant through the valley of the shadow; and she knew his time must now be drawing to a close. She said, "And now, Willie, you feel better—quite ready to go, when the Lord shall think fit to call you hence, do you?"

"O yes, aunt; I am so happy!"

Again the child slept. His severe hiccoughs were somewhat quieted; and this made him feel an intense desire to sleep.

Towards evening he awoke, and asked who was in the room. Being told that both his papa and mamma were near, he placed his hands in theirs, and, after remaining in this posture a short time, exclaimed,

"Did you hear a voice?"

"No, dear," they answered.

* "Pietas Quotidiana."

"I did: I think God called me to him. Yes, Lord," he continued, "I come!" and he repeated distinctly, though with a fleeting breath, his favourite hymn:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come!

Just as I am, thy love unknown
Has broken every barrier down,
Now to be thine, yea, thine alone,
O Lamb of God, I come!"

When he had finished he requested that his sisters and Horace might be sent for. Aunt Kate was already in the room. When they came he said,

"I think God is calling me now to his own beautiful land. Will you all come and kiss me before I go? And open the window, please, that I may feel the cool air again, my breath grows so weak."

They did as he wished; and, as he took the hand of each, he said, "Don't forget." Then he continued at intervals, "You will come—you have promised me—be firm—be strong—and we shall meet again! Now we will pray: aunt Kate, will you say the prayer?"

As they knelt down, the gray evening light shrouding the chamber, and the soft air fanning his cheek, she prayed:

"We commend the soul of this dear child, O merciful Jesus, into thy hands, most humbly beseeching thee to receive it, and make it precious in thy sight. Grant, O heavenly Father, that it may be cleansed in the blood of the glorious Lamb, and be presented pure and spotless before thee. And teach us, who are here assembled around this bed, to apply our hearts to that holy and heavenly wisdom whilst we are here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen."

Then they all joined in the Lord's prayer; and as the Amen was uttered, Willie said,

"O I am blind no longer! It is all so bright—so clear—so lovely—now I can see!"

And he could see—darkness from him had fled for ever. His spirit had gone to that clime where light for ever shines. As he drew his last breath, his mother buried her head in his bosom. Hers was the sharpest pang. But in that moment there were no tears shed. They all felt that the beloved of the Lord was sleeping, and the sacred rest must not be disturbed. Presently Mr. Leslie led his wife from the room, Kate took charge of the children; and there was a holy calm.

While his remains were with them, the children daily took flowers, and placed them beside his coffin. When that was entombed in dust, they faithfully performed their promise of sprinkling some, yearly, over his grave.

Weekly Almanac.

"Him hath God exalted with his right hand, to be a Prince and a Saviour."—Acts v. 31.

Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear, read, mark, learn, and inwardly digest them; that, by patience, and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ. Amen.

DECEMBER.	MORN. LESSONS.	EVEN. LESSONS.
4. Second Sunday in Advent	Isa. v. Acts v.	Isa. xxiv. Heb. x.
5. Monday	Isa. xxiii. Acts vi.	Isa. xxiv. Heb. xi.
6. Tuesday	Isa. xxv. Acts vii. 1-29.	Isa. xxvi. Heb. xii.
7. Wednesday	Isa. xxvii. Acts vii. 30-60.	Isa. xxviii. Heb. xiii.
8. Thursday	Isa. xxix. Acts viii.	Isa. xxx. James i.
9. Friday	Isa. xxxi. Acts ix.	Isa. xxxii. James ii.
10. Saturday	Isa. xxxiii. Acts x.	Isa. xxxiv. James iii.

"The Son of man is come to save us that were lost, by being 'made sin for us,' and suffering in his own person and in our nature the 'wages of sin, that we may be made the righteousness of God in him.' He saveth us that were lost, by revealing to us the spiritual nature and the infinite perfections of that high and holy Being to whom alone our worship is due; and by instructing us in the 'spiritual and true' devotion with which alone he is to be worshipped. He saveth us that were lost, by giving us a clear insight into those moral 'defilements' which pollute 'the heart of man'; and by teaching us that, in our intercourse with mankind, we must endeavour to be perfect, even as our Father which is in heaven is perfect'; and that in our personal conduct and affections we must strive to 'purify ourselves, even as he is pure.' He saveth us that were lost, by reconciling us unto God, by imputing to us not our trespasses, but his righteousness; and by converting us from 'children of wrath' into 'children of grace.' He saveth us that were lost, by sending his Holy Spirit to regenerate, renew, comfort, confirm, and strengthen us; to purify us in that which is impure; to sanctify that which is unholy; and to enable us to wrestle against the power of our spiritual adversary. He saveth us that were lost, by filling us with a holy hope and 'joy and peace in believing' that he hath triumphed over death and the grave, and hath opened unto his faithful followers the gates of heaven; that he hath made atonement for our sins; that we are justified by faith in his blood; that we are reconciled to our heavenly Father; that we are become the children of God, and, if children, "then heirs—heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Bp. Mant).

"The Lord our Maker's still our Friend:
Man yet may meet his Judge with joy:
He, in our nature, did not send
His Son to punish and destroy,

He sent him forth to seek and save
The lost, the dying, and the dead,
Cancel the curse, dispel the grave,
And bruise for ever Satan's head.

Thou, who thy Son to us didst give,
That none who trust in him should die;
Give us to him, that we may live:
To his atoning blood we fly.
(J. Montgomery).

S.

OUR LORD'S DECISION IN THE DAY OF JUDGMENT:

A Sermon

(For a Sunday in Advent),

BY THE REV. J. BULL, M.A.,

Late Incumbent of St. John's, Walthamstow.

MATT. XXV. 46.

"These shall go away into everlasting punishment; but the righteous into life eternal."

SUCH was the awful and solemn declaration of our blessed Lord, when he was speaking of his second coming in order to judge the world. Now we are sure that what he then foretold shall actually come to pass; for he knew all things, and was the great revealer of his heavenly Father's will. The grand event, to which our Lord here calls our attention, is an event in which we are all deeply interested; "for we must all appear before the judgment-seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10).

The words of our text expressly declare that there will be two different states in the world to come—the one a state of endless woe, and the other a state of complete felicity; that the former will be the lot of the wicked and ungodly, and the latter the portion of the righteous servants of Christ. "And these," he says, meaning those on his left hand, "shall go away into everlasting punishment, but the righteous into life eternal." This separation, this eternal separation, will take place when the sentence has been pronounced by the all-wise and righteous Judge. The different characters and lives of these two descriptions of persons are clearly delineated, in the preceding verses, by our Lord himself.

"When the Son of man," he says, "shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." The divine Judge will be "the Son of man," partaker of our nature, even he who once descended "to visit us in great humility," to pass through a life of sufferings and sorrows, and finally to die an accursed death, in order to make an atonement for our sins. His decision, therefore, will be according to truth and equity: he will be both just and merciful. But what pen can describe the glory of his second advent, adorned, as he will be, in robes of light, and surrounded with myriads of his holy angels, "that excel in strength, that do his commandments, hearkening unto the voice of his word, as his active ministers that do his pleasure" (Ps. ciii. 20)?

"And before him shall be gathered all nations," that is, the living and the dead from every land; "and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." In the present world "the righteous" and "the wicked" meet together: the upright Christian and the formal hypocrite may be found in the same assembly, in the same church; and the eye of man may not always be able to discriminate between them. But in the last day there will be a complete separation. The Lord himself, "the chief Shepherd, whose eyes are as a flame of fire," will distinguish his people, and will "set them on his own right hand" in the place of honour and felicity; but the unbelieving and the wicked, the slothful and the uncharitable, all who are found destitute of the spirit of active piety, will be placed on his left hand, to await their awful doom.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus we are assured by our Lord himself, that there is a "kingdom prepared" for his faithful servants, according to the good pleasure of God, "from the foundation of the world;" a kingdom designed in the counsels of the Father for his elect people, procured by the mediation of Christ, and made sure by his grace and faithfulness to all those who obey him. The term "kingdom" implies that it will be a state of great glory and unceasing pleasures, where Christ himself, their exalted King, will reign among them; and every thing around them will be pure and peaceful; and where their souls shall rejoice for ever in the multitude of his blessings. As this "kingdom" was "prepared for them before the foundation of the world," so they are "kept by the power of God through faith unto this salvation, which is ready to be revealed in the last time" (1 Pet. i. 5).

The King then assigns a reason why they

were advanced to this honour and glory: their good works in this life clearly proved that they were his faithful and obedient disciples. "For I was an hungred," he says; "and ye gave me meat: I was thirsty; and ye gave me drink: I was a stranger; and ye took me in; naked, and ye clothed me: I was sick; and ye visited me: I was in prison; and ye came unto me." What a striking and beautiful delineation is this of the Christian's duties! Surely every humble and sincere follower of Christ would be ready to administer to his wants, if he saw him in distress—hungry, or thirsty, or a stranger, or naked, or sick, or in prison! The answer which the righteous give to this kind address clearly marks their humility and affection: they express their surprise, and seem to have forgotten those good deeds which their divine Lord so graciously noticed. "Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee?" They appear to be confused by the favourable mention of them and their works, their work of faith and labour of love which they had shown towards him in the person of his followers.

Their Lord soon relieves them from this embarrassment. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is impossible to describe the grace and goodness which are contained in these words. How sweetly will they sound in the ears of "the righteous" in that great day! And what tenderness and affection do they manifest on the part of Christ, in behalf of his afflicted servants in this land of sorrows! Whatever act of kindness is done to one of the least of his brethren, this he accounts as done to himself. His eye is over all, and he will abundantly recompense every charitable deed that is performed towards his afflicted servants during their sojourning in this lower world. Feeding the hungry, and refreshing the thirsty, and protecting the stranger, and clothing the naked, and visiting the sick, and administering relief to those who are in prison, when done from a principle of Christian love, are such deeds as will not be forgotten by our heavenly King. Though no other eye has seen them, he has seen them, and has set down their names and their works in his book of life. The poorest and the weakest are accounted his brethren, when they love and serve him and follow his steps; and these are his representatives on earth, that they who are able may testify their love to Christ, whom they have not seen, by their love of their brethren whom they have always before their eyes (1 John iv. 20).

But, how different from this will be the sentence which Christ will then pronounce on the wicked, on all false professors of the gospel! "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." How awful will be the sound of these words from the mouth of the divine Judge! more awful and piercing as coming from those lips from whence had proceeded the most gracious words during his humiliation in this sinful world—words of friendly admonition, and earnest expostulation, and profound wisdom, and encouraging promises.

Our Lord will pronounce the wicked "accursed," not from a spirit of malevolence, but as the righteous executioner of his Father's decrees; the wicked having exposed themselves to a curse, the curse of the divine law, by their unbelief and evil conduct. The "everlasting fire" was originally "prepared for the devil and his angels," the apostate spirits who rebelled against the Most High, and were "cast down" from heaven into "the bottomless pit." The wicked and impenitent among mankind, participating in their guilt, will also participate in their awful condemnation. "The angels," says St. Jude, "which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

Those who will be set on the "left hand" of their Judge will be the careless and profane, who neglected the great salvation which Christ had procured for them and set before them; or those who had made some profession of his religion, but had never brought forth the fruits of righteousness, possessing neither the root of faith nor the fruits of goodness, being merely nominal and barren Christians. It is to the last-mentioned that the words of Christ are particularly applied: "For I was an hungred," he says; "and ye gave me no meat: I was thirsty; and ye gave me no drink: I was a stranger; and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

It is remarkable that our Lord does not lay any gross or heinous sin to their charge; but he proves, by their being destitute of the proper fruits of the gospel, that their profession was vain; that their lives were barren, and that, having done no good, they could not be his disciples. Their faith was an

empty notion: they were still in their sins, and were vessels of wrath fitted for destruction. This decision of the supreme Judge fills them with surprise: their answer betrays great ignorance of themselves, and of the requirements of the gospel: "Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee"? They call him Lord; but this will not avail them, seeing they had neglected to do those things which he had commanded them. They seek to justify themselves, and to obtain his favour; but their plea is vain; and the time of probation was now past. They had not indeed seen their Lord in distress, nor had they shut up their bowels of compassion from him; but this they had done when they had disregarded his afflicted brethren. "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Such, my brethren, is the grand representation which our Lord has been pleased to give respecting the events of the last great day.

On this interesting subject I would further suggest the following observations:—

1. It may be remarked from this, that, if barren and unfruitful professors of Christ's religion will meet with so severe a punishment as to be banished from the presence of their Lord, and to be tormented in everlasting fire with the devil and his angels, then the punishment of the openly wicked and ungodly will also be very dreadful. These are not only negatively defective, they are also positively vicious and corrupt. They are not only destitute of "the fruits of the Spirit," "the fruits of righteousness," but they are guilty of many evil deeds: the works of the flesh have been manifest in their lives. These unhappy persons cannot expect to be numbered among the righteous in that day, as they now dislike their piety, and shun their company, and frequently give themselves up to "rioting and drunkenness, to chambering and wantonness, to strife and envying." Can those expect that Christ will then place them at his right hand, who now neglect his ordinances, and despise his warnings, and persecute his ministers, and cast his gracious words behind their backs? Will not the King of heaven justly say to them, "Depart from me, all ye that work iniquity"? seeing they have, in effect, said to him, "Depart from us; for we desire not the knowledge of thy ways" (Job xxi. 14): "we will not have this man to reign over us" Can blasphemers and sabbath-breakers and liars and drunkards and unclean persons and the lovers of pleasure and the carnally profane indulge any rational hope of standing with acceptance before the Son of man? (1 Cor. vi. 9).

We must, however, observe that the barren professor is generally found guilty of some actual sins. If he bring not forth good fruits, he will bring forth evil fruits. If he maintain a fair character in some points, he will be found deficient in others, which are equally essential to the upright Christian. Many persons, who are, in the main, sober and industrious, are found to be oppressive and unfeeling, with regard to their poorer brethren. Their hearts are set on this world, and are under the dominion of covetousness, which is declared to be idolatry in the sight of God. Others are living in malice and envy, hateful in themselves, and hating one another, imitating the spirits of darkness, and following their suggestions in sowing "variance, emulations, wrath, strife, seditions, and heresies" (Titus iii. 3; Gal. v. 20, 21).

2. We may remark that the ministers of Christ are not to be accused of bitterness and malevolence, because they warn their brethren of the judgments which will speedily fall on the world of the ungodly. "Knowing the terrors of the Lord, we", who are his ministers, would gladly "persuade men" (2 Cor. v. 2), "we would persuade them to flee from the wrath to come" (Matt. iii. 7). The most tremendous sentence will be pronounced by our Lord himself, in the character of our Judge; yet who will presume to censure him as cruel and severe, when he shall say, "Depart, ye cursed, into everlasting fire"? Is it not rather a proof of affection and love, when we endeavour to rescue our fellow-creatures from that fearful doom, to save them from death and everlasting burnings, and to pluck them as brands from that fire? We are commanded to "reprove, rebuke, and exhort, with all long-suffering and doctrine": we are "charged before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom, to preach the word, to be instant in season, and out of season" (2 Tim. iv. 2). We must earnestly endeavour to "preach Christ, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus" (Col. i. 28).

3. We may remark that the wicked and ungodly, the barren professor, and the hypocrite shall go away into everlasting punishment. The punishment will be everlasting fire, or pains of the most excruciating

kind, the agony occasioned by fire being most afflicting. The fire of the divine wrath will burn, but will not consume: it will torment, but will not destroy: it is "a fire which will never be quenched" (Mark ix. 43): "the smoke of this furnace will ascend up for ever and ever" (Rev. ix. 2). The fallen spirits cannot extinguish it: the unhappy sons of men, who follow their example of wicked rebellion, will not be able to extinguish it: the mercy of God will not extinguish it; for the day of mercy will then be over, and the day of strict justice and retribution will then begin. The divine decree will never be reversed: the righteous sovereignty and the honour of the divine Majesty must be maintained: the holiness and truth of God are engaged to punish the wicked with everlasting destruction. The unrighteous will then continue unrighteous, and will deserve their doom, and will never be able to pay the immense debt which they owe to divine justice. "The Lord God omnipotent will execute his righteous sentence on them that know him not, and who obey not the gospel of his beloved Son" (2 Thess. i. 8): this he will do, not because he takes a pleasure in the misery of his creatures, but because he sees it good for the ends of his righteous government, to make a difference between the precious and the vile, between his faithful servants and his rebellious enemies. We are assured that "the Judge of all the earth will do that which is just and right" (Gen. xviii. 25); and our blessed Lord himself has declared that "the wicked shall go away into everlasting punishment." If the glory and happiness of the righteous shall be eternal, the pains and sorrows of the ungodly will also be eternal; as the same word is used in the Greek in both places for everlasting and eternal. However dreadful this sentence of eternal condemnation and endless torment may seem to our imaginations, we must remember that it will be inflicted, and inflicted by him who is the Son of man, as well as the Son of God, and who once came on earth to save sinners.

It behoves us, therefore, not to reason against it, in our pride and rebellion, but endeavour so to live that we may never fall under it. We know that the sound of these words will be inexpressibly awful: "Depart, ye cursed." They who will be set on the left hand of the omniscient Judge will be bidden to depart--to depart from him who had offered them life; who once suffered so much on earth to procure their salvation; who opened the kingdom of heaven to them by his death; who invited them to repent and return unto God; who sent his messengers among them, and called them by his word; who gave his Spirit to draw and persuade them, that they might "know the things which belonged unto their peace" (Luke xix. 42). They will be bidden to depart, because they have disregarded these calls, have resisted his Spirit, and have refused the offers of salvation, which he had set before them, or, professing to embrace his gospel, have dishonoured him in their lives by a cold, barren, and selfish profession, and by refusing to relieve his afflicted brethren.

These will not only be bidden to depart from Christ, the Lord of life and the King of glory, but they will be constrained to go away into everlasting punishment, the victims of despair and self-condemned, without one ray of hope or of saving mercy, subject to the gnawings of that "worm which dieth not," and shut up in that gloomy region, "where the fire is never quenched." But, leaving these, let us consider—

4. The happy condition of the righteous, who shall go into life eternal. These will not be banished from the presence of their Saviour, but will be welcomed by him into the everlasting habitations of peace and joy. As the future condition of the ungodly may be compared to a kind of death, so the happiness of the righteous is called life—eternal life. Thus the apostle says: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." They shall live, both in body and soul, in the kingdom of their Father: they shall dwell for ever in the presence of their Lord: they "shall drink of the waters of life," of "that stream which maketh glad the city of God, the holy place of the tabernacle of the Most High." They shall no more be subject to sickness and disease: "sorrow and sighing shall flee away; and God shall wipe away all tears from their eyes" (Rev. vii. 17). In that happy kingdom "the wicked shall cease from troubling; and the weary soul shall be at rest for ever" (Job iii. 17).

In the present world we can hardly be said to live: "In the midst of life we are in death." We are liable to so many calamities; we are weighed down to the earth by so many cares; we are encompassed here with so much misery, that we may each of us say with the apostle, "I die daily" (1 Cor. xv. 31). But, if we are numbered with the righteous in that world, we shall begin to live; we shall breathe more freely in that region; our minds will be there expanded; our hearts will be gladdened with unceasing joys; our eyes will be gratified with the most glorious objects; and our ears will be filled with the most melodious sounds—with the

harps of angels, and the songs of the redeemed. A spirit of love and joy will animate every breast; and "the redeemed of the Lord" will be consoled with an assurance that this state of perfect felicity will never end: it will be life eternal.

Are we then, my brethren, desirous of attaining to this life? And do our exertions correspond with this desire? Surely eternal life is worthy of our most ardent pursuit. We know that, if we fall short of this, everlasting punishment will be our doom. Are "the pleasures of sin, which are but for a moment" (Heb. xi. 25), worthy of being compared with this life eternal? Shall the cares of the present world be preferred before it? Let us not imagine that we shall live for ever in the kingdom of our Lord, or that he will number us among his redeemed people, if we are not now made partakers of a lively faith, of "a faith which worketh by love," and which will lead us to "do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10), as the "brethren of Christ," in feeding the hungry, in clothing the naked, in visiting the fatherless and widows in their affliction, while we endeavour to "keep ourselves unspotted from the world" (James i. 27).

Let us, therefore, pray for the quickening grace of the Holy Spirit, that our faith may be strengthened, and our hope encouraged by the glorious prospect here set before us; that our faith, being grounded on the word of God, may be to us "the substance of things hoped for, and the evidence of things not seen" (Heb. xi. 1); and, being proved genuine by the good works which spring from it, we may "have our fruit unto holiness, and the end everlasting life."

NIAGARA*.

"The river swept them away, that ancient river."—JUDGES v. 21.

"I have used similitudes."—HOSEA xii. 10.

"Jesus spake many things unto them in parables."—MATT. xiii. 3.

THE Niagara unites two lakes, the difference of whose level is three hundred and thirty-four feet, the descent being accomplished in a course of thirty-three miles. This mighty river, varying from one to two miles in width, flows at first with a smooth, quiet, almost imperceptible current, but afterwards, increasing in velocity, becomes impetuous and irresistible, is broken into furious rapids by the rocks, which obstruct its channel, and at length plunges majestically over a perpendicular shelf of rocks, one hundred and sixty feet high, into a terrific gulf below.

* From "A Warning Cry from Niagara." London: Snow.

It lately happened that three men, having moored their boat to the shore a considerable distance above the Falls, laid themselves down in it, and slept. They thought they were secure from all danger. True, the current was flowing; and, if their boat by any accident were to get loose, it might be carried down the river. This they perfectly knew; but the stream was so gentle in the spot they had selected, and their moorings were, as they thought, so fast, that any hint of peril would have been treated with neglect, if not with ridicule.

But, as they sleep, their rope gives way. Gently, very gently, does the ever-flowing stream bear them from the bank. There is no violent concussion, the men are conscious of no change, they still sleep on. And now their boat is drawn towards the centre of the river; and ever more rapidly is it carried down towards the dreadful Falls. It is now in the rapids. It strikes against a rock. The men, aroused from their fatal slumber, are precipitated into the water. They struggle for life with the furious torrent. They might have stemmed it higher up; but here it is irresistible. Two of them are swept over into the howling abyss. The third grasps a piece of timber which has become fixed between two rocks, and clings tremblingly to it as his only hope.

The condition of sinners may be illustrated by the circumstances of those unfortunate men on the Niagara.

Sin rolls with so broad a tide that it surrounds and threatens every one. This is true both of saint and sinner. The difference between them consists in this—the saint has been drawn by Christ out from the torrent: the sinner still floats upon its surface. The former is safe, as on a rock in the midst of it, or as on the river bank: the latter remains in the stream itself. All have been there. "If a man say he hath no sin, he deceiveth himself. All we like sheep have gone astray. There is none that doeth good, no, not one." Ask not, "Can it be possible that I am on such a stream?" but ask, "Have I ever been saved out of it?" There are none who have never left the shore; but we rejoice that there are many who have been rescued from the tide. Are you one of them? Has the great essential change taken place in you, without which you cannot be saved, which is itself salvation? The word of God declares, "Except a man be born again he cannot see the kingdom of God. Except ye be converted, and become as little children, ye shall in no wise enter the kingdom of heaven." Are you conscious of such a change? Have "old things passed away, and all things become new"? If not, you remain in your sins. If you have never been rescued from the torrent, you are still floating on its surface.

Take another test. You may not understand what is meant by being "converted," and "born again." You do not, perhaps, feel this is necessary. You comfort yourself by reflecting that your character is good—that you are just in your dealings, benevolent in your disposition, virtuous in your conduct, and devout in your religious duties. I would earnestly remind you of the "first and great commandment." Do you "love the Lord your God with all your heart, and with all your mind, and with all your soul, and with all

your strength?" You may fulfil your duty to your neighbour: do you discharge this duty to your Creator? You may be a good father; but do you treat God as you wish your children to treat you? Is the will of God your rule of life? Do you desire in all things to please him? Do you take pleasure in thinking of him, in holding communion with him? It is said of the wicked, "God is not in all their thoughts;" and they are described as those who "forget God." If this is so with you, there needs no proof of any other sin. This is the great crime of all, from which every other proceeds according to the different inclinations of men. With a heart in which the love of God does not prevail, had you been just in the same circumstances as others whom you look upon as very great sinners, you might have done the very same things as they.

And do not imagine that, because your creed may be correct, your religion orthodox, and your church apostolical — therefore you cannot be on this dangerous tide. You may be baptized, and yet be living in sin. You may be regular at worship without loving God. You may outwardly partake of the "communion of the body and blood of the Lord," and yet be no member of Christ, and a stranger to the inner life of faith. Ask, then, the question, "Have I, as a lost sinner, fled for refuge to the Saviour? Is the constant prayer of my heart, 'Lord, save me: I perish?' Am I trusting in him? Do I love him? Do I try to imitate him? Is it my earnest desire to please him?" If not, whatever our church, whatever our outward character, we are still floating on the Niagara of sin and death.

ADDRESS TO COMMUNICANTS.

By a Pastor.

BREAKING BREAD FROM HOUSE TO HOUSE; OR, THE COMMUNICANT AT HOME.

Acts ii. 46.

The primitive believers kept a daily remembrance of the Saviour, at home, by eating and drinking bread and wine together, in token of faith in his death, and of hope in his life, and of love to his cause and his people. They made the cross of Christ a house-cross, placing themselves and all their ways and trials and joys, their business, families, children, and servants, under the shadow of the cross; and thus they lived crucified to the world, and dead to its pleasures; their main interest being to secure the promised presence and personal love of Jesus, as engaged to be granted them by his own words (John xiv. 18-23). The Jews interpreted Ps. cxxii. 3, "Jerusalem is built as a city where men eat together;" and never was that good fellowship so cordial and beneficial and improving as when those three thousand, whom Peter by the Spirit converted in the beginning, broke bread and drank wine, in prayerful remembrance of the dying Lamb of God, from house to house.

Your pastor's word to you, beloved, at the sacrament, is this: "Labour to act in the spirit of that primitive practice; always to bear about in your manners and dealings and conversation the marks of the dying of the Lord Jesus; daily to show what the bread and wine show; and our taking, eating, and drinking them in the church shows that, if one died, then were all dead, to sin, to selfishness, to worldliness; that they which live should not live for themselves, but for him who died for them and rose again. The passover custom, of which Jesus availed himself when he appointed the Lord's supper, was a household custom. At the passover supper (see Luke xxii. 7-16) the master of every house used to break a cake of bread in half, and give one half to his family, and cover the other half with a napkin until the end of the supper. It was this half cake, or last morsel, which Jesus took and gave to his disciples, saying, "Take, eat: this is my body;" and the cup which he took also, and gave to them, was one of four cups usually drunk at the passover supper in the Jews' private houses. The Lord's supper being thus provided out of the passover supper, which was eaten at home, how reasonable it is that the Christian communicant should adorn and sanctify all his private behaviour by a continual looking to Jesus, as his present God and glory in the family and in the house.

Was Jesus, then, known in breaking bread and giving thanks (Luke xxiv. 30, 31)? So will you be. When you eat and drink, you will give thanks; you will ask the blessing; you will rise up to reverence and adore the goodness of the God that provides all things for you. Not to do this is not to bear your house-cross.

When Jesus had blessed and broken the bread, did he distribute it to the disciples (Matt. xxvi. 26)? You will, in this thing also, live under the shadow of the cross. Jesus teaches you to provide for those of your own household, and to give unto him that needeth of your neighbours and the poor. For, he is still with you to bless the bread you break, and to bless the hand that feeds the hungry. "Lo! I am with you always." Walk with him, then, at home. Let the presence of the Lord be a spur to faith and love. If now you do the least work, only to give a cup of cold water to a poor man, or a penny, or half an hour to a sick friend, and your heart witnesses truly, "It is because I love thee, O Lord, and my neighbour as myself," for thy sake, then you are a communicant indeed; you manifest the love of the Head to the members; you divide the loaf of brotherhood and the cup of blessing; and, by the Holy Spirit's influence, you increase love to Jesus, as warmth is increased when men sit together in the cold.

Did Jesus, while he sat at the table with his disciples, open his mind and tell them all his trouble and all his care on his own behalf and on theirs (Luke xxii. 31-37; John xiii. 21, &c.)? In this also it is good to follow him. "Confess your faults one to another," &c. (James v. 16). Have you burdensome doubts, and trials and failings? Try what the opening of your trouble to a Christian brother or sister will do. The telling one's grief to another often gives ease to a wounded spirit. When two friends in the Lord meet together, the one to tell his heart-trouble and the other to give heart-counsel, the one to show his spiritual malady and the other to apply spiritual medicine by advice and prayer, Jesus is present,

as it were, to bless the bread they break together and the wine that is poured into the wounded spirit (Luke xxiv. 15-17).

Was Jesus, at the supper-table, patient and gentle in dealing with Peter's self-confidence, and with Judas' treachery, and with the unbelief of all his friends (John xvi. 31, 32)? In this respect, also, it becomes you to bear the house-cross, to deal tenderly with rash tempers and offences and angry contradiction, as with bones out of joint. Be not, then, sharp against brother or sister, nor accuse them hastily of their faults; but consider your own weakness, and God's forbearance with you. "A soft answer turneth away wrath:" the prayers of faithful love will melt hearts of flint: a look from the eye of a tried and true friend moved Peter's soul to penitence, and bathed his face in tears, for the wrong he had done to Jesus.

Was the Lord separate from the company of pleasure-seekers, and were his followers pronounced by their Lord a separate people, in the world, but not of the world (John xvii. 14-16)?

Prove yourself, beloved, by this mark. You are engaged to the sacred cause of God. If the prison-opener (Isa. lxi. 1) has burst the chains of sin and broken the bands of lust from your own happy soul, O remember how solemn a duty it is not to help to rivet other men's chains by being partakers in their soul-enslaving pleasures! The world will invite you to its gatherings, entice you, entreat you, flatter you, even labour to force you to join its company, to eat of its dainties, to wear its liveries, to take heart and part in its prodigal, its mad, and its guilty idolatry of pleasure and pride of flesh. But in this, especially, lay the house-cross on your eyes, your feet, your heart. Conformity to the world is the ruin of the church: pliable professors are the daily triumph of the ungodly. If you are Christ's, walk with him. You cannot be the friend of the world and the friend of the Lord; you cannot partake of the table of the Lord and of the table of devils. Look, then, to what end the gaieties of the world lead: if they end in confusion and wantonness and drunkenness and riot, have nothing to do with them, although they begin well: all is well that ends well. Keep yourself, your family, your servants from such scenes as disgrace our streets and ruin our youth by day and night during the summer; and live under the shadow of the cross on the Lord's day more especially. The souls under your roof are under your charge. This I speak to the heads of houses in particular. Profane living, Saturday licence, and Sunday liberty, are the ruin of servants; and that which ruins them destroys the peace of the master, and the usefulness of both man and maiden. Where servants are ungodly, we are full of complaints of their proving unruly. Therefore, take oversight of their souls, as those that must give account. Give them not only what is their due in good wages, good food, and good words; but give them God's words, in Christ's love, with a consistent example on your own part; and they will never suffer sin's wages, but inherit eternal life, to your endless joy. In all these things remember to carry your cross, to break the bread day by day at home.

G. E. S.

LUTHER'S HYMNS*.

THE 96th psalm says, "Sing unto the Lord a new song; sing unto the Lord, all the earth." In the Old Testament, under the law of Mosee, the service of God was burdensome and wearisome: there they had many sacrifices to offer of all that they possessed, both in the house and in the field, which the people who were very indolent and covetous did grudgingly, or because of some temporal gain; as the prophet Malachi says, "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought." Where there is such an indolent, unwilling heart, nothing good can be sung. The heart must be joyful where one would sing well. Therefore, God has not allowed such an indolent, unwilling service to remain; as Malachi again shows: "I have no pleasure in you, saith the Lord of hosts; neither will I accept an offering at your hand. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

There is now, in the New Testament, a better service, of which the psalmist thus speaks: "Sing unto the Lord a new song; sing unto the Lord, all the earth." For God has made our hearts joyful through his beloved Son, whom he has given to save us from sin, death, and the devil. They who really believe this cannot be otherwise than joyful; and they will sing of it and speak of it gladly, that others hearing them may become partakers of the same joy. But they who will not sing and speak of it show that they do not believe it, and do not belong to the joyful New Testament dispensation, but to the old, indolent, and burdensome economy of Moses.

St. Paul writes to the Christians at Thessalonica, that they should not sorrow over their dead as those who have no hope, but should comfort themselves through the word of God, as they have the certain hope of life and the resurrection of the dead.

That they should sorrow who have no hope is not wonderful; nor are they to be blamed, since they are not of the faith of Christ, and must either think the present life the only one, and, esteeming it very highly, must be unwilling to lose it; or, if they look beyond it, can only see the wrath of God in hell, and must be very unwilling to go thither.

But we Christians, who are saved from every thing by the precious blood of the Son of God, should exercise ourselves in the faith so as to despise death, and to look upon it as a deep, sound, and sweet sleep; esteeming the coffin nothing else than the bosom of our Lord Jesus Christ, or a paradise; and the grave nothing but a still and peaceful bed of rest. This indeed it is, in the sight of God, as he saith, John xi. 11: "Lazarus, our

* From "The Spiritual Songs of Martin Luther. From the German. By John Hunt." London: Hamilton and Co. This is an interesting book. It contains translations of Luther's hymns, and extracts from his prefaces. Every thing from the great German reformer is valuable; and we are obliged to Mr. Hunt for presenting this production in an English dress.—ED.

friend, sleepeth;" and St. Matthew ix. 24: "The maid is not dead, but sleepeth."

St. Paul, also, in the 15th chapter of his first epistle to the Corinthians, takes away from our eyes the terrible aspect of death in our mortal bodies, and presents, instead of it, the pleasing and joyful looks of the living, when he saith, "It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."

Therefore have we abolished, in our churches, all the bugbears of popery, such as vigils, masses for the soul, obsequies, purgatory, and all mummeries and fooleries for the dead; nor do we allow our churches to be houses of lamentation, or abodes of sorrow; but, as the ancient fathers called them, "*Cœmeteria*," which implies that they esteemed them houses of sleep, or beds of rest."

In like manner, we do not sing by our deathbeds or graves any dirge or song of lamentation, but rather hymns of consolation, concerning the forgiveness of sins, the rest, sleep, life, and resurrection of the departed; so that our faith may be strengthened, and the people stimulated to right devotion.

It is, indeed, right and proper that burials should be performed honourably, and in such a way as to exalt that blessed article of our creed, "The resurrection of the body," and thus to set at defiance that terrible enemy—death, who consumes us so horribly, and in every frightful form and manner.

We read that the holy patriarchs, Abraham, Isaac, Jacob, Joseph, and others, buried their dead honourably, and with great care; and that afterwards the kings of Judah performed great ceremonies over the dead body with costly incense of all kinds of precious spices; all of which was to do despite to that terrible enemy—death, and to recognize and glorify the resurrection of the dead, that the weak in faith and the sorrowful might be comforted.

In like manner, we have heard of Christians in the old times, and even at the present day, carrying their dead in triumph to their resting-place, singing as they went along, adorning the graves and raising over them magnificent monuments. It was all to exalt this article of "the resurrection of the body," that it might be firmly grounded in us, since it is our final, blessed, and eternal consolation and joy against death, hell, the devil, and all manner of grief.

That the beautiful ornament of music may, in a right manner, serve the great Creator and his Christian people, that he may be praised and glorified, and that we, through his holy word, carried with sweet song into our hearts, may be improved and strengthened in the faith, may God the Father, with the Son, and the Holy Ghost, grant to us. Amen.

HYMN

(Written in 1530, at Coburg, during the diet of Augsburg. According to Heine, Luther composed this song on his way to the diet of Worms).

"Ein' feste Burg ist unser Gott."

A MIGHTY castle is our God,
A good help in the evil day;
A refuge sure—a firm abode
For them that make of him their stay.
Again the old and wicked one
Against us puts his armour on;
Great is his guile, and great his might—
'Tis dread the hellish fiend to fight;
And we on earth shall seek in vain
For one that can the victory gain.

But nothing our poor strength avails,
For we are sunk beneath sin's load;
Yet there is One the fiend assails—
One sent and chosen by our God.
Who is this great and mighty One?
It is the Father's only Son.
He is the Lord of Sabaoth—
He is the Lord of Sabaoth.
There is no other God but he,
And he must gain the victory.

What then, though devils triumph here,
And wish the saints of God to slay;
Their hellish rage we do not fear;
For God is our defence and stay.
This world's dread prince no gain shall see—
In safety shall God's people be:
However dread he may appear,
The little flock need never fear;
For God himself shall judge the foe,
And hurl him to eternal woe.

But let the word of God remain,
Then nothing shall we have to fear;
God with his strength shall us sustain,
Whatever dangers may be near.
Our foes may take our present life,
Our goods and honours, child and wife;
Yes; they may take them if they will,
But we have things more precious still:
Though they possess them, what their gains?
A kingdom yet to us remains.

The Cabinet.

THE SERVANTS OF THE GREAT KING.—God looks upon men as a king does upon his servants. Some are about his person, and walk with him. These are in confidential communion with him, and discourse with him on every critical occurrence; and so are called his privy-councillors. And he has other servants, too; but, as they are called away by external affairs, they are not so intimately acquainted with what is passing about the royal presence, and are therefore more open to suffer from the withdrawal of his favour. In truth, with God, they are the happiest who keep nearest to him. To whomsoever this happiness is given of the heavenly King—that whatever he doeth is done because it is his sovereign will, is done in God and through God, and is done with a single-hearted reference to the glory of his name—that man would not exchange this precious grace of God for an empire itself; for it is far too contemptible a thing to be compared with the state of bliss he is permitted to delight in.—*Francke.*

Poetry.

THE FIRST SUNDAY IN ADVENT.

(For the Church of England Magazine).

FATHER of heaven, at whose behest the light
Burst o'er this world, and made thy mercies bright,
Grant to thy people grace, we humbly pray,
To seek thy light, and cast their sins away.

Arm them for warfare with the world and sin;
Clothe them with light, the wandering soul to win;
And, as their Lord, who suffered, died to save
The [illegible] death, yet triumph'd o'er the grave,
So may thy people, when he comes again,
As Judge of all and King of heaven to reign,
By him accepted from the tomb arise,
To life, immortal life, beyond the skies.

Rotterdam. C. H. G.

THE SECOND SUNDAY IN ADVENT.

(For the Church of England Magazine.)

We thank thee, O Father, thy love be adored;
Thy mercies are boundless, eternal thy word.
That word of thy Spirit to guide us was given
Through the mazes of sin to the glories of heaven.

O, grant us, we pray thee, in meekness to hear
Its counsels and warnings, to read it with care;
To ponder upon it in stillness alone,
By the light of thy Spirit to make it our own.

When our souls are oppress'd, and our hearts fill'd with grief,
May thy word give us patience, thy scriptures relief;
And endue us with strength to embrace and retain
The hope of thy promise eternal and plain.

Rotterdam. C. H. G.

ON SEEING SOUTHEY'S MONUMENT IN CROSSTHWAITE CHURCH, CUMBERLAND*.

(For the Church of England Magazine.)

'Neath Skiddaw's rugged heights, a house of pray'r
Wakes the wild echoes with its sabbath bells.
Stranger, with lowly reverence enter there,
Winding thy pleasant path thro' Derwent dells:
There, far removed from earth's tumultuous strife,
A poet rests 'mid scenes well lov'd in life,
Whilst his freed spirit in heaven's mansions dwells.
Yes, death, though stern of aspect, is but sleep;
Or hopeless tears like blinded heathen we must weep.

O matchless sculptor! well thy work is wrought:
Thou would'st not image forth the pangs of death.
"He sleeps in peace! It is a nobler thought.
No wasted frame be here, no failing breath.
Away, ye pagan symbols, crossed bones,
Flames of inverted torches carv'd in stones—
Grim semblance of the mouldering form beneath!
No, his shall be the gentle living look,
As wearied with the lore glean'd from that well-read book."

From studious labours as he sought repose,
Thus Southey rests—a form of faultless mould:
He slumbers tranquilly in dreamy sleep;
Well flows his morning robe in sculptured fold.
Has he been battling Roman craft and might†—
The well-proved champion of his church's right?
Or pond'ring deep on Indian legends‡ old?
Life-glowing marble, thy well-earned fame
Shall link for aye the sculptor's with the poet's name.

J. E.

Redlynch.

* The monument is a recumbent figure, representing the poet asleep with a book in his hand.
† "Book of the Church."
‡ "Curse of Kehama and Thalaba."

NATIVITY HYMN.

(For the Church of England Magazine.)

By Colonel Blacker.

Uplift the voice of melody, your choicest numbers bring:
Of grace divine the song shall be, and mercy's flowing spring,
To celebrate the mighty love of him who, throned on high,
Descended from that throne above, to suffer and to die.

Uplift the voice of melody, to hail the glorious morn,
That saw in Bethlem's manger lie the wondrous virgin-born:
We'll follow in the shining train of that seraphic band
Whose voices bore in choral strain the tidings through the land.

Uplift the voice of melody: "to us a Son is given";
Shout peace, good-will, and victory; the bonds of sin are riven.
He comes, the Sun of Rightoousness, with healing on his wings;
He comes, a ransom'd world to bless, and reign the King of kings.

Uplift the voice of melody: hosanna to the Lord;
Let earth, let ocean, and let sky, take up the joyous word,
And hail, with us, the glorious day that gave the Saviour birth:
To him united honours pay, Immanuel, God on earth.

Miscellaneous.

The Sabbath the first Duty prescribed to Man.—"Adam was free, as created for God's glory; pure, as the similitude of his spotless nature; perfect, as the temple of his Holy Spirit. Of created things the last and best on earth, he came into existence on the eve of God's holy rest; and the first duty to which he was called was the celebration of the sabbath. Constituted as he was, with the capacity to comprehend, and the inclination to adore his Maker, he was created to be happy."—*Deane: The Worship of the Serpent.*

Crishna.—Maurice, in his History of Hindostan, has two engravings from Hindoo sculptures of "Crishna suffering," and "Crishna triumphant," which are evident records of the fall and redemption of man. In the former, the god, a beautiful figure of a youth, is represented enfolded by an enormous serpent, who bites his heel: in the latter, the god is represented as trampling upon the serpent's head. At one period of Crishna's history we find him destroying the demon Sanchanaga, the serpent-king of Egypt, and his army of snakes. Crishna, be it observed, was vulnerable only in the sole of his foot. And all scholars know that Achilles, too, was vulnerable only in his heel. In both cases the idea was probably derived from the tradition of the "woman's seed," whose "heel should be bruised by the serpent Satan."

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THE
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

DECEMBER 10, 1853.

ST. CATHARINE'S CHURCH AND HOSPITAL.

HISTORIC SKETCH OF QUEEN MATILDA.

No. I.

By Mary Roberts.

Where standeth now that lov'd and honour'd hom
Where children's voices rung, and kindly words
Did cheer all hearts, warders or serving men,
Making their labour light; and where at eve
And morn, from contrite hearts, the voice of prayer
Was duly heard, and praises bodied forth
Told of the full heart's gladness, and her thanks?
Where standeth now the castle, which enclos'd
Such pleasant lives? Not e'en a trace remains:
Street-pacing steeds pass on, aye, o'er the site
Of that once regal home; and narrow streets
Usurp the place of kings; and London cries
Are heard where sounded erst the minstrel's strain.

Surely it was a solemn moment when the crashing of huge piles of timber, and the falling of large stones, gave notice that the barriers which had hitherto kept back the waters of the river were removed; when, slowly trickling at first, and then proudly leaping over the heaps of ruins, the stream went on into the vast basin of St. Catharine's docks.

Round about that mighty basin crowded a dense mass of human beings closely pressed together, waiting breathlessly for the moment when the intervening stones and timbers that impeded the current's course should be thrown down; and then a loud and deafening shout broke forth, as if every individual in that vast assemblage, whether old or young, of high or low degree, had attained the one object for which during the course of their whole lives they had longed and waited.

Against the clear blue sky appeared a range of handsome buildings, destined to receive the merchandize of distant lands, with their wine vaults, and arched chambers, for security and strength; and over them summer clouds floated lightly, and the sun looked down in all his warmth and brightness, whilst innumerable windows glittered in his beams, as if lighted from within with some unwonted splendour.

A vast assemblage met on that spot at least six hundred years since, to witness a glad spectacle; for such the laying of a foundation stone for a sacred edifice was considered in those days. King Stephen, who had battled for his crown, stood there in royal apparel, and beside him his faithful queen, a noble-looking gentlewoman, though years had done their work, and many sorrows had cast a shade of sadness over her finely expressive countenance; and with them was a goodly company of lords and prelates and great ladies, attired according to the fashion of the times.

Thoughts, perchance, of sad and serious feeling, blended with much of thankfulness as well as sorrow, might have passed through the minds both of the king and queen, when on that solemn day they looked back to the perils and the blessings of their earthly pilgrimage, mindful too of the heavy trials which had brought them to the meadow of St. Catharine, to commence a work of piety and mercy.

Lights and shadows floated over the passing years while the edifice was uprising; and then another great assemblage met, and men rejoiced in the stately building for the worship of the Most High, which the piety of queen Matilda had caused to be erected.

The queen, who knelt that day beside king Stephen, at the altar of St. Catharine's, was descended from Malcolm Canmore and Margaret Atheling. Her father, Eustace count of Boulogne, accompanied his brothers Godfrey an Baldwin to plant the banner of the cross on the walls of Jerusalem; but, dying in the prime of his life, his young daughter became sole heiress to his noble patrimony. England was her adopted country; for her early years were passed in the abbey of Bermondsey, to which the countess of Boulogne, her mother, was a munificent benefactress. The abbey of Bermondsey was then a stately building, surrounded with fields and gardens; and within its secluded precincts Matilda was carefully instructed in the learning of the age; and there also her admirable mother died, after a short illness.

Previous to that event Matilda had espoused

her cousin Stephen, the young count of Boulogne, who was equally distinguished for affability and ready wit; and with him she passed the first years of her married life in Tower Royal, a palace or rather fortress of great strength, erected by Henry I., and presented to his favourite nephew on the occasion of his marriage.

Yet somewhat of gloom was blended with those happy days. Rumours floated from abroad, that the empress Maud had spoken openly of her prior right to the throne of England; and some there were, even among the nobles of the land, who, remembering that Stephen had sworn allegiance to his cousin, doubted whether his present claim accorded with the sanctity of a previous oath. It was remarked that no bright sunbeams lighted up the splendour of that day when Stephen proceeded in great state to the abbey of Westminster to receive his crown; that little was there of gladness among the crowds who gathered without the abbey to view the procession as it passed; nor yet with the assembled nobles, who witnessed the ceremony within; and, while a secret foreboding seemed to depress the minds of all, a dreadful storm arose: the wind moaned and raged around the battlements, and howled fearfully through the long aisles. The hearts of the attendants failed: they dreaded lest some signal judgment was about to happen; and so great were the apprehensions of the archbishop, that, when the sacrament was being administered, the consecrated wafer fell from his trembling hands: he either forgot or feared to give the kiss of peace; and the final benediction was omitted.

Had king Stephen remained in a private station he would have been equally beloved and honoured. He was, naturally, as wrote the monk of Durham, the mildest of human beings, persevering in clemency, and always ready to pardon. In word and deed he was alike extremely pleasant, speaking uniformly to the poor and destitute with the greatest suavity, and ever prompt to console them, by sympathizing looks and almsgiving. When evil was spoken of any one, he esteemed it calumny: his was the disposition to bear all things, to hope all things, to forgive his personal, and, alas! his public enemies with too much facility. Such was the opinion of Reginald, the monk of Durham, who lived in those disastrous times. But, though the tree was beautiful to the eye, and the fruit looked fair, there was unsoundness in the root. He who had wrested the crown of England from the rightful possessor could have no fear of the Lord before his eyes, nor could his seeming virtues result from any higher source than natural good nature. Neither did he know how to rise into the dignity of his high station, however that station was attained, nor how to exercise the strict impartial justice which the well-being of society required. His virtues degenerated into weakness; and, while innocent men were cruelly oppressed, the lawless and injurious remained unpunished.

Anxious to secure the favour of the English nobility, Stephen sought to retain it by repeated concessions. Hence it happened that the nobility required, as the price of their submission, full right to fortify their castles, and to put them in a state of defence, and that, moreover, rich prelates followed the same pernicious example. England was consequently filled with castles, or embattled palaces, which the chieftains either garrisoned with their own vassals, or mercenaries hired from abroad, while the private animosities of each were productive of hostilities in every quarter; moreover, numerous forts and castles were in the hands of aspiring youths, who had thrown aside all restraint, and were not even influenced by feelings of knight-errantry. Such might be seen laying waste the country at the head of their unscrupulous followers, who were paid by the plunder which they obtained; and the leaders were in reality petty kings, who seized whatever they desired, and cruelly oppressed all who were subjected to their power. The persons thus employed were generally hired from a distance, and had, in consequence, no compunction while carrying on their rapacious deeds. One of these bandit chiefs, who inhabited a stronghold at Nottingham, invited to his aid a small party of thieves from Tewkesbury, to assist in plundering the district. They came accordingly, and, being headed by their leader, drove off some cattle from the village of Normandon, which belonged to the priests of Durham. The provincial followed the marauders to Nottingham castle; but, finding the drawbridge up, he retired for the night to a neighbouring monastery. The next morning he hastened to the fortress, and besought the castellan to restore the cattle. As well might he have addressed the ponderous bastions. The fierce knight mounted on a mettled horse; and, confiding in the vigour of his arm, and the prowess of his men, he galloped away with expressions of the utmost contempt for the unfortunate provincial.

Dreadful was the state of Britain, under the feeble sway of the usurper. None could rest in security. If war did not rage abroad, there was no peace at home. Wherever the estates of a great baron extended, there fights and forays occurred; and, if the peasant built his cottage far away in the lone wilderness, he lived in fear that some outlaw would burst in, and carry all away that belonged to him. Small towns and villages were equally unsafe—perhaps more so, because even the appearance of comfort and security served to invite the lawless plunderer; while those who clustered round a castle, thinking to be safe beneath the shadow of its walls, were often driven from their burning homes when the castle was besieged.

Stephen, meanwhile, sought to restore the days of chivalry, and by such means to dazzle and attract the warlike spirits, whose fidelity secured him upon the throne. With this view he restored Winchester castle, that noble structure, the foundation of which is ascribed to king Arthur. A round table was also placed in the great baronial hall; and around it the knights were invited to assemble, in order to avoid disputes concerning precedency. It was made of stout oak plank, and bore upon its ample disk the figure of king Arthur and the names of his knights, among whom were sir Tristram and sir Launcelot of the Lake, and many whose deeds are renowned in old romances. But these splendid meetings, and the lists and tournaments by which they were distinguished, rather increased than diminished the burdens of the people. The land was left untilled, the instruments of husbandry were de-

stroyed or abandoned, and a terrible famine, the result of general distress, oppressed at once the spoiled and the spoilers.

Things were in this condition when Robert, earl of Gloucester, who had uniformly opposed the accession of king Stephen, arranged the plan of a counter-revolution, and, having retired to the court of Geoffry Plantagenet, sent from thence a solemn renouncement of his allegiance to the king. The earl was soon able to second his intentions; and, knowing that a strong party awaited his return, he landed with the empress Maud, in Sussex, during the temporary absence of Stephen on the continent.

Then it was that the mild and exemplary queen, whose life had hitherto passed in domestic retirement, headed the troops in person, and besieged the insurgents, who had seized Dover castle; and to this succeeded several desperate encounters in various parts, with attacks on castles, and the making desolate many hitherto peaceful homes. At length came the great siege of Lincoln, within whose walls the empress had entrenched herself with several ladies of distinction, among whom was the young bride of Ranulph, earl of Chester; and most perilous was their condition; for the walls were surrounded with hostile troops, and king Stephen, who had returned from abroad, prepared for an assault upon the city. Small hope remained of holding out, even for a few days, when suddenly the earls of Chester and Gloucester, husband and father of the bride, appeared with dripping garments on the nearest bank of the river Trent, and with them a chosen band of valiant men, who had rushed into the deep cold waters, and stood prepared to resist the assailants.

A sore fight succeeded; for the forces were well matched, and king Stephen fought that day with more than his wonted courage. He stood nearly alone in the midst of the battle-field; yet no one dared to approach him. Stern men were watching near, adherents of the empress; but they feared to rushed forward; for the king, grinding his teeth, and foaming like a furious wild boar, kept all at bay. Had a hundred such been foremost at his bidding, the fortune of the day would soon have changed; but, though single-handed, he held out till his battle-axe was broken, and his good sword shivered with the force of his own resistless blows. Even then his stern and kingly bearing made the foemen quail, till a stone, thrown by some ignoble hand, brought the king upon his knees; and a powerful knight, springing forward before he could arise, seized the king by his helmet, and constrained him to surrender.

Long and weary was the way that led from Lincoln to Gloucester, whither the empress commanded her captive to be conducted; but he remained there only sufficient time to rest the troops, and then went on to Bristol castle, where he was heavily ironed, and consigned to a dismal room in that strong fortress.

Few who had shared the bounty of the fallen monarch remembered him in his sad condition. But one friend remained, whose affections neither time nor change could lessen. This was his faithful queen. Matilda had been deputed to negociate a marriage between her young son Eustace, to whom the territory of Boulogne was assigned by his mother, and the sister of the French monarch; and, having completed the negociation, she turned homewards, pleased with the thought of the satisfaction which her successful embassy would afford her husband. Scarcely, however, had the queen landed, when she heard that Stephen was defeated, and a prisoner; but, regardless of fatigue, and scarcely halting for refreshment, she proceeded immediately to London, in the hope of obtaining aid among the citizens, to whom she was deservedly endeared by her domestic habits and mild virtues. And so it was: the poor regarded her as a friend: they remembered likewise the affable disposition of the monarch, and the cheerful converse which he loved to hold with even the humblest artisans when he passed by them. Those in a higher class, who had frequent intercourse with the royal family, recurred to their domestic happiness, and the grief which they severely felt, when deprived of their children, Baldwin and Matilda. The lights and shades of life make men feel that the great share with them the joys and sorrows of our common nature; and it was, perhaps, owing to the many traits of kindness and domestic trials, either shown or shared by Stephen and Matilda, that the nobles, magistrates, and citizens of London resolved to support the one, and liberate the other.

A synod was then sitting at Winchester, held by Henry de Blois, who had predetermined the election of the empress; a brother, and yet hostile to the king; and thither a deputation was sent, as a needful preliminary to the great object of their embassy. But De Blois answered sternly that it did not become the Londoners to side with the adherents of king Stephen, when seeking to embroil the kingdom in fresh troubles.

Nothing daunted by the harsh and depressing answer, Matilda wrote with her own hand a letter to the synod, in which she earnestly besought them, as men, in whom the government of England was vested, to restore her husband to his family. Christian, the queen's most faithful chaplain, delivered his lady's letter to the legate, De Blois, when presiding in that council of grave and aged men. But De Blois, although he read his sister's touching appeal, firmly refused to make known its contents to the assembly; and then it was that, thinking only of the sorrows of his royal mistress and her children, reckless too of his own danger, he snatched the letter from the legate's hand, and proceeded to read it aloud, regardless of frowns and opposition. But De Blois was not to be thus baffled. Fearing lest the eloquent address of a woman, whose virtues in domestic life and noble courage in time of peril were deservedly admired, should excite some bold spirit openly to speak the thoughts of many, he rose in haste, and dissolved the synod with these memorable words: "Having first, as is most fit, invoked the aid of the Most High, we elect as lady of England and Normandy the daughter of the glorious and good Henry I., and to her we promise support and fealty."

The consort of the captive king was then in her own home; and heavy was the news which Christian had to bear. But, soon recovering from her momentary depression, she aroused herself to gain the liberation of her husband, who still remained a prisoner, loaded with fetters, and ignominiously

treated in his dismal abode at Bristol by command of the arrogant and disdainful empress. Yet not by force of arms did the queen seek to obtain her aim. She humbled herself to sue for mercy at the hands of her enemy. Pleading as a wife and mother for her husband and the father of her children, she besought that the captive prince might be delivered from his sad condition. She even proposed that he should relinquish all claim upon the crown, and devote himself to a religious life, either as a pilgrim or an anchorite, on condition that their only son might be reinstated in the earldoms of Boulogne and Mortagne, the grants of Henry, but from which he had been expelled by the artifices of Geoffry of Anjou, after the battle of Lincoln.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough Square, Fleet-street.

No. XC.

FALSE DELICACY.

"True modesty is a discerning grace,
And only blushes in the proper place;
But counterfeit is blind, and skulks thro' fear,
Where 'tis a shame to be ashamed to appear:
Humility the parent of the first,
The last by vanity produced and nursed."

COWPER.

Religion is the true parent of delicacy—delicacy of feeling, delicacy of sentiment: purity of thought and feeling, as well as of action, is its natural offspring. It puts the restraint there from whence all impure thoughts and desires take their rise, viz., on the imagination. Indeed the first evidence and effect of its influence on the mind is the change which it produces in the current of the thoughts. For it cleanses the fountain of them—the imagination, the heart; and, where the fount is pure, the streams will be pure which flow from it. This was seen beautifully exemplified in the early triumphs of Christianity. The most licentious men, when they came under the power of religion, became men of pure minds and of holy lives—men of habitual self-restraint: their interior life was now a perpetual struggle against all bad and impure thoughts, a constant struggle with "indwelling sin." And this same thing we may now see exemplified every day amongst ourselves. Whenever a man becomes religious, purity of thought becomes his great aim: he now makes conscience of his secret thoughts, and he shuns all objects, all places, all pursuits which may nurture bad or impure thoughts; and his constant prayer is, "Cleanse the thoughts of my heart, O Lord, by the inspiration of thy Holy Spirit."

But it is no less certain that, whilst religion is the parent of all chaste and pure and holy thoughts and desires, it is on the other hand an enemy to false shame, to what may be styled morbid delicacy. Religion has a tendency to divest the mind of that false, that causeless shame which some would fain regard as a mark of extreme modesty and refinement of taste; that excessive sensitiveness as to matters which in themselves are harmless, innocent—which are allowed and sanctioned by the Almighty. Religion never blushed for any thing which God has permitted and declared to be lawful and proper.

But it may be mentioned, as a remarkable circumstance, that in few things is the wicked policy (so to speak) of "the enemy of mankind" more strikingly shown than in his connecting, with what God has himself permitted and sanctioned and commanded, associations which raise the blush of false modesty; while, on the other hand, that which God has forbidden, condemned, denounced, declared accursed and abhorred, Satan would strive to divest of shame-inspiring and repugnant associations, and would bring the mind to think of it not only without fear and shame, but with a feeling allied to pity and romantic tenderness. Thus would he invert the order which God has established. He would connect with what God has allowed and commanded thoughts which would raise a blush, and would, on the contrary, connect with what God has forbidden and what God abhors associations of a pleasing kind rather than embarrassing and confounding. But this false shame religion gives no countenance to; shame for that for which there is no reason to be ashamed; shame for what God has declared right and proper, and has commanded and ordained; that false modesty, that extreme sensitiveness, that excessive refinement which is shocked at the very thought of the infirmities* and the maladies and the wants and the appetites and the weaknesses and the blemishes which are inseparable from these sin-distained and sin-distempered frames, from these "bodies of our humiliation," as inspiration calls them (Phil. iii. 21—original); and which are entailed upon all as a part of "the primal curse," the heritage of every child of man, and which are transmitted for this reason amongst others, to be a check to pride, to keep us humble, to make us feel that we are the degenerate offspring of a fallen progenitor. A morbid delicacy respecting these infirmities and diseases and weaknesses and wants and blemishes, which all alike partake of, from the king on his throne to the "beggar on the dunghill," from the most dazzling beauty to the most wretched, loathed, outcast object that ever excited compassion—a morbid delicacy, a false shame, an excessive sensitiveness respecting these is a feeling which religion, "the religion of the sound mind" never countenances. Religion divests the mind of it—the feeling which shrinks with a sort of nervous horror from the very thought of a participation in those wants and weaknesses, I mean the sinless ones, which show what poor, weak, frail, wretched, helpless creatures we all are; the feeling that recoils from the very thought of these, which would in the madness of vanity intoxicate the fancy with the notion

* This refinement, *e. g.*, has shown itself in the article of eating, or rather in abstaining from eating; as if a good appetite were a thing to be ashamed of, which every sane person should thank God for. What a pity they cannot get some substitute for vulgar beef and mutton, such as the fabled ambrosia of the gods, that they might be like the sweet plants fed on dews and nectareous essence—become ethereal, in short.

of a superiority to all the corruptions and infirmities and vulgar wants and appetites of our poor, wretched, sin-defiled nature; as if the self-adoring paragon might become a sort of an ethereal being, not "subject to like infirmities and passions with others," but bright and pure as the creatures of the poet's fancy. O this is a feeling which is as much at war with religion as it is with common sense. Alas! that imaginary perfection and purity, which some would fain claim for this poor, frail "vessel," is never to be attained until "this corruptible shall put on incorruption, this mortal shall put on immortality." The glorified bodies of the saints, not the children of sin and vanity, will indeed possess this perfection. They shall be rid of all the infirmities and weaknesses and corruptions which clog and defile these "bodies of sin:" they shall be endued with immortal youth and vigour and purity and beauty: they shall indeed be of angelical purity and brightness, brighter and purer than ever the rapt fancy of the poet in his silly flattery assigned to the poor child of clay. It is by a transformation like this only that these poor, frail "houses of clay," which are now subject to numberless diseases and decays and infirmities and humiliating wants of all kinds, shall become the paragons of beauty and perfection, without any blemish or infirmity, bright and pure, unfading and undecaying.

This morbid feeling, this false delicacy, religion divests the mind of. Those infirmities of our nature which are sinless, the things that are permitted and commanded by the God of infinite purity, cause no embarrassment or shame to the religious mind. But whence, on the other hand, let it be inquired, whence does this false shame arise? what originates it? what fosters and nurtures it? It is produced, it is fostered and nurtured by that which has nothing to do with religion or its divine Author. This feeling is nurtured (there is no use in concealing the fact) by a class of writings which has neither the sanction nor blessing of a God of purity upon them—writings which, while they inflame the imagination, corrupt the heart; writings which deal in false sentiment, in exaggerated, romantic pictures of life and manners—pictures as false and unreal as they are glowing and flattering; which, while they foster the pride and vanity and weakness of the human heart, insensibly condemn moral principle—false and treacherous; which instil the deadliest moral poison into the heart, while they intoxicate the mind with an enchanting picture of loveliness. Alas! alas! how near does the delicious dream of angelical beauty and purity, into which they lull the unwary, border on that state of mind and feeling which the tempter of man exults in as that which most favours his purpose, which affords greatest facilities for obtaining that terrible victory which it is his object to achieve! How thin are the partitions between the self-imagined angel, the being of ethereal beauty and loveliness, the sylph, the Ariel, the cherub, and the moral wreck where all virtue, all sensibility, all modesty, all natural affections, all love of virtue is destroyed for ever!

Therefore we are jealous and fearful of this false, morbid, causeless delicacy which it is the object of so many of the most impassioned strains of poetry, and the most vivid sketches of the works of fiction to inspire, but which true religion, the religion "that purifies the heart," divests the mind of. No, no: religion knows no such thing as a feeling of embarrassment and shame for that which God has made inseparable from the condition of humanity. Religion never blushes with mock modesty at what the infinitely holy God declares is fit and proper and sinless and pure: religion never associates immodest thoughts with what God has pronounced pure and good. False delicacy forms no part of it. Nay, this false delicacy is, and proves itself to be, a powerful ally of Satan. This false shame, this morbid delicacy keeps "many who should lift up their voices like a trumpet," from an allusion to delinquencies which are the bane of man, which are the prolific source of worse evils, a thousand-fold, than those which our philanthropists are exclaiming against (and very properly) every day. From extreme delicacy these offences are scarcely ever alluded to. The heaven-inspired apostles felt no delicacy of this kind. They spoke plainly enough upon these matters, and denounced them with merited severity. And shall we, who are selfishness and pollution itself compared with those holy men who saw God face to face—shall we with an affected prudery and false delicacy shrink back from the remotest allusion to such topics? shall we, in this age of degenerate piety, shall we pretend to greater delicacy and purity and taste than the apostles and prophets of the Lord? shall we blush for them—blush to name offences which they spake of with such plainness, and lashed with unmeasured severity? What else but this false delicacy makes them, whose duty it is to speak, pass by unnoticed those sins which occasion more misery a hundred-fold to society than any other of the evils under which it groans. Put this to the test. The thousands of souls and bodies destroyed, the thousands brought to a premature grave, the thousands of reputations blasted, the ruin of the peace of thousands of families—this declares whether the assertion is true or false. And yet this monster evil is never touched upon, from motives of delicacy forsooth! Woe to that kind of delicacy that blushes at a name, but connives at the perpetration of the act. Is not this silence on the part of those who should denounce and condemn regarded as connivance at the sin? Is it not so pleaded? Are not hundreds committing this offence in the belief that it is a venial one, for they never hear it mentioned? Nay, to show how proud we may be of our false delicacy, our extreme sensitiveness, it is well known that there are no persons more remarkable for this extreme delicacy, this fastidious refinement, which shrinks from any thing that is supposed not to be in good taste (for taste is the standard of virtue now-a-days), than the very persons who riot and revel in every kind of practical immorality. It is a known fact that the most systematically profligate, the most voluptuous and epicurean, are the most fastidious in matters of taste. There are none whom a coarse word or allusion can shock and horrify so much*. They who cast all moral prin-

* The writer wishes not to speak harshly; but no one can be faithful without appearing to do so at times; and he now deliberately asserts that, if ever there have been characters to whom the charge—it is a strong term—of brutality might be more justly laid than any others, it has been some who were

ciples to the winds are the most im patient of any thing coarse, and would be shocked at the plainness with which the bible speaks. They—pure beings!—would blush for the bible. Indeed some of them have actually accused the bible of indelicacy—a book not fit for the eye of (I suppose) such samples of delicacy and purity as their own beau-ideals were. But what is this but an illustration of that shocking metamorphose of which the apostle speaks—"Satan transforming himself into an angel of light"? All this is abhorrent from religion: religion is ashamed of nothing but what is sinful. Whereas the effect of this false delicacy is to divest sin of its shame, and to excite shame by what is pure and innocent and sinless. This is Satan's great aim—Satan the foe of God; and this he accomplishes in some degree at least by means of false delicacy. While he would give the brow of matchless effrontery to him who is living in the open and daring violation of God's pure and holy law, he would, on the other hand, harrass with feelings of shame and false modesty those who have no cause of shame, who are living as God has commanded and sanctioned and permitted them to be. Satan, in short, would give the air of innocence to what God has declared polluted: he would give the air of pollution to what God has declared pure: he would make the innocent blush, and make the guilty, depraved, and hardened wear the mask of innocency.

OBJECTIONS AGAINST THE PLENARY INSPIRATION OF THE SCRIPTURE ANSWERED*.

THE author is of opinion that the whole bible is equally and plenarily and verbally inspired, so far as regards the original documents as they came from the writers' hands, and that, as regards those original copies of the same, they were all as truly God's words as if written by himself on tables of stone, like the law of old (Exod. xxxi. 18).

And now it may be desirable to consider and to answer a few of the common objections to this view:—

1. It has been objected that St. Paul himself, in 1 Cor. vii. 6, 10, 12, 25, 40, disclaims inspiration; as also in 2 Cor. xi. 17†.

As regards 1 Cor. vii., it is incredible that this can be his meaning, when he had just before, in chap. ii. 13, and in chap. v. 4, asserted divine authority for himself.

As to ver. 6, "by (κατα) permission, and not of (κατα) commandment," obviously means "for a permission, and not for a commandment" (as the same term κατ' ἐπιταγην means in 2 Cor. viii. 8) otherwise he might have seemed to command matrimony.

As to ver. 10, 12, "I command, yet not I, but the Lord ...., speak I, not the Lord:" in the former case the Lord had himself spoken; and therefore there was no occasion for St. Paul to speak, as he had no new command to give: in the latter case the Lord had given no previous command to which he could refer them; and therefore he now speaks the Lord's command; which command repealed an old law under the Jewish dispensation—a thing which the apostle would surely not have ventured to do, unless he were inspired to do so.

As to ver. 25, here again the Lord had previously given no command; and, therefore, the apostle gives one.

As to ver. 40, the word δοκω, "I think," often implies certainty, as in John v. 39; and surely the apostle could not be in any doubt whether he had the Spirit of the Lord, when in chap. xiv. 37 he expressly declares his writings to contain the commandments of the Lord.

As to 2 Cor. xi. 17, he merely means to say that he was then speaking not after the example of the Lord, but after the manner of fools, who boast, as they had compelled him so to do, to answer fools according to their folly (Prov. xxvi. 5).

As to 2 Pet. i. 19, it appears to mean that now they had "the prophetic word more sure," more fully confirmed by what they had seen and witnessed.

1 Tim. v. 23, and 2 Tim. iv. 13, have also been objected to, but Mr. Haldane satisfactorily answers the objections*.

2. The diversities in the style of different writers have been supposed to be fatal to this view of verbal inspiration. But God is not confined to the use of only one style. There is surely nothing more unreasonable in the supposition of his directing and guiding each of the inspired penmen respectively into the use of a peculiarity of style, than in his directing and guiding them to write at all, especially when an important end would be thereby gained, viz., internal evidence of the genuineness and authenticity of their respective writings. Thus the Pauline style of parenthesis in Heb. iii. iv. forms one evidence of the genuineness of that epistle. So the style of St. John appears in his second and third epistles. St. Paul declares that he preached under the influence of direct verbal inspiration (see 1 Thess. ii. 13, iv. 8); and yet that his language was not thereby deprived of its natural characteristic of peculiar style, we learn from 1 Cor. ii. 3, 4, and 2 Cor. x. 10, 11. And so is it with respect to his inspired writings†. And with respect to the scriptures

looked up to with a sort of romantic admiration as the models of this kind of delicacy and fastidiousness of taste.

* From "The Bible: on what Ground, and to what Extent, can we believe the Canonical Books of Scripture to be inspired? A plain Argument for the Plenary and Verbal Inspiration of Holy Scripture, with Answers to certain Objections." By the rev. C. H. Davis, M.A., of Wadham college, Oxford. London: J. H. Jackson. 1853. A sensible little pamphlet.—ED.

† See "Haldane's Evidence and Authority of Divine Revelation," vol. 1. chap. vi. pp. 221, &c., to which the writer is indebted for the answers to this first objection.

* See pp. 225-228 of the work before referred to.

† "Let us look at the preaching which it pleased God to use as the human medium for such vast results, not only in the lifetime of the preacher, but in every generation to the end of time. What is there in these epistles?—a system? a discussion? No! it is a man. We have truth, perfect and pure and harmonious, for the Holy Ghost speaks: but he speaks by Paul, and it is truth as it appeared to Paul, as it was felt by Paul; truth surrounded by human circumstances, and interwoven with human affections, and incorporated in a human character. God saw it good to take as his chief human instrument for the exhibition of the perfected gospel, and as the enduring pattern of a Christian teacher, a man of fervid mind and intense individuality of character; so that

generally, it may be safely affirmed that, while to the critical student the differences in style appear sufficiently evident to prove their genuineness and authenticity to the devotional student, the doctrinal and practical unity of style is such as to prove their common origin to be the same—divine.

3. Objections have been raised to slight differences in the relations of some incidents. But, in ordinary life we know that slight differences in the details of divers narratives of the same transaction, when the general tenor of all the narratives is the same, rather add to than diminish from the credibility of the narrators. Was, then, the Holy Spirit to be debarred the privilege of directing the inspired penmen so to select and arrange their facts as to confer upon them this advantage? Thus the details of many incidents are somewhat diversely related, owing to some of the narrators recording a portion only of the events; *e. g.*, the request of Zebedee's wife, compare Matt. xx. 20 and Mark x. 35; the two blind men of Matt. xx. 30 with the one blind man of Mark and Luke; the "about eight days" of Luke ix. 28 with "after six days" or Mark ix. 2; the various accounts of the resurrection, which are yet capable of being harmonized. (See the Church of England Magazine, Nov., 1849, p. 355). So, again, the seeming contradiction between Acts ix. 7 and xxii. 9 may be easily explained by a somewhat parallel circumstance, recorded in John xii. 28, 29. The sound was audible to all; the words intelligible to one alone.

4. Objections have been also raised to the verbal discrepancies in the narratives of the sayings or discourses of others, as those of our blessed Lord. But we must remember that these were not spoken in Greek, the language in which they are so recorded, but in Hebrew or Syro-Chaldee. We know that the best translators of any foreign book, speech, discourse, or royal speech, though they would all give the true sense, would yet differ in the verbal renderings; which differences, when compared together, only tend to give more clearly the precise meaning of the original. Why, then, should the inspiration of the evangelists be doubted, because the inspiring Spirit might choose to direct them into trifling verbal differences in their translations? For example, the inscription over our Saviour's cross was originally written in Hebrew, in Greek, and in Latin; hence even in its original form it must have been drawn up in one of these three languages, and then translated into the other two, with probably some little verbal difference in each translation. The narratives given by at least some of the evangelists may, for ought we know, be translations of the translations, and hence the differences. But, after all, these kinds of discrepancies are much exaggerated, and are often not to be found in the original Greek of many passages, where they appear in our authorized version. Instances of this may be found on comparing the Greek of Matt. iii. 8 with that of Luke iii. 8, and Mark xi. 29 with that of Luke xx. 3.; also on comparing the Greek of 2 Thess. ii. 2 with that of Phil. iv. 5, 1 Pet. iv. 7, James v. 8; and again that of 1 Cor. xv. 36 with that of Matt. v. 22.

5. It is urged that this view makes God the author of the speeches of wicked men, and even evil spirits. By no means: the narrative does not record them as God's words, but as the words of certain persons: the author was inspired to rightly record the facts and the words so spoken, for some wise and good end, as for a warning to others, and that is all. Thus the writer of the book of Job was inspired so to write it; but many things are related to have been spoken in that book which we know were opposed to the will of God. Again: the author of the book of Judges was inspired to record accurately the facts of the death of Sisera, and Deborah's song. But it does not follow that Deborah, though a "prophetess" (Judges iv. 4), necessarily uttered an inspired "song;" for the prophet Nathan approved of a plan of David's, which God afterwards sent him to express his disapproval of. (See 2 Sam. vii.). The conduct of Jael appears indefensible; and Deborah's pronouncing her "blessed" (Judges v. 24), does not prove her to be so, especially as she seems rather to fall under the "curse" pronounced by God in Deut. xxvii. 24*.

6. It is urged that inspiration was not always necessary, as the writers often knew what to write. But, surely, it was needed to ensure their writing aright, and to direct them in the proper selection of their materials?

7. It is objected that the New Testament writers often quote from the septuagint translation of the Old Testament†. But, as that was the common version then in use, when it gave the true sense, why should they not do so? Then the quotation is inspired, though the original was not. And, as to the quotations not being always verbally accurate, it must be remembered that the custom then was to quote the sense rather than the exact words. And, indeed, the inspired apostles often appear to have slightly altered the original in their quotations, in order to give the sense more accurately. For example, in Ps. xcvii. 7, Dr. Baylee tells us that the Hebrew original may mean either true or false gods, or angels, or judges; that the septuagint translates it "angels;" and that St. Paul, in Heb. i. 6, proves it to be so, and thus clears up the ambiguity. Again: that the word "Redeemer," in Isa. lix. 20, is by St. Paul, in Rom. xi. 26, quoted as "Deliverer," to show what yet remains to be effected by him; for, that had he said "Redeemer," it might, perhaps, have been supposed that redemption was not yet completed.

8. Objections have been raised to certain supposed historical errors, for example in Acts vii. 14, 16. But these words were Stephen's, not the writer's own. He relates the fact of what Stephen said. They do not appear to have been objected to at the time; though in a confused assembly

the doctrine, the reproof, the correction, the instruction in righteousness, all come, not as passionless forms of mere authoritative announcement, but living and breathing from a human heart, and bear for evermore its peculiar colouring and tone in the very style in which they are delivered" ("Christian Observer," March, 1849, p. 199).

* Hence the importance of one of the rules laid down by rev. J. Bateman, in his useful sermons on "Why do you believe the Bible to be the Word of God?" (Hatchards), viz., to read the bible with common sense (See Lecture viii. pp. 233, 234).

† For the remarks in this division the writer is indebted to Dr. Baylee's "Principles," &c., pp. 6-13. It is much to be regretted that this excellent little work is not published.

like that, it is quite conceivable that Stephen, who was only a deacon, and had not the promise of plenary inspiration like the apostles, might be so harassed as to commit an error of that kind in speaking from memory.

Other supposed difficulties have been cleared up in divers books. Thus for the agreement of Gen. i. with the discoveries in geology, the reader is referred to Dr. C. Burton's valuable "Lectures on the World before the Flood," No. ii. (published by Hamilton and Adams); for a solution of the supposed discrepancies in the genealogies in Matt. i. and Luke iii., to Beeston "On the Genealogies" (J. Hearn, Strand, 1842)*; for a solution of certain difficulties connected with the various narratives of our Saviour's crucifixion, to a masterly sermon on "The Crucifixion," by rev. W. J. Hall, M.A. (H. Wix, 1841); and for a solution of the supposed difficulty in Luke iii. 1, as to the chronology of our Lord's ministry, to the "Christian Observer," Nov., 1847, p. 658; and Church of England Magazine, Nov., 1849, p. 319.

As to Matt. xxvii. 9, the word "Jeremy" is supposed to be an interpolation by some scribe, St. Matthew's custom being to say, "By the prophet." Again: Acts xxiii. 5, has been illustrated by the fact that the high priest had been deposed.

The passage in the book of Enoch, referred to in Jude 14, is supposed to be from some real book written by Enoch, extant in the apostle's time, or a passage of it preserved till that time†.

Again: Satan's directing the lightning in the book of Job, has been objected to (Job i. 16). But even scientific men can, by means of conductors, direct the lightning's course to some extent. And wicked spirits must know more of the laws of nature than men, and, when permitted by God, must possess great powers for mischief. (See rev. W. Scott's "Lectures on the Existence and Agency of Evil Spirits," ii. pp. 177, 178)‡.

It is believed that the chief objections are now answered.

* In the "Voice of Israel," vol. i., Feb. 1845, a writer says, that Mr. Beeston "entirely removes another stumbling-block out of the way of the Jew, by proving from the scriptures that the blood of David did actually flow to our Lord through the veins of his mother, Mary, and not merely as we have been accustomed to maintain, through his adopted father Joseph" (p. 91, col. 3).

† See rev. J. B. Marsden's "Discourses for the Festivals," xxvi. pp. 511, 512. In Dr. C. Burton's "World before the Flood," it is suggested that Enoch probably wrote a book, from which the earlier part of the book of Genesis was perhaps taken, which has been supposed to be a transcript from some other work (See pp. 297-8, note), Eusebius, in b. vii. c. 32, quotes from a writer named Aristobulus, about the year A.D. 284, who refers to a book of Enoch as extant in his time.

‡ In the Oxford "Manual of Divinity" (Vincent), vol. i. p. 62, there is a table showing Job to have been, apparently, contemporary with Amram, the father of Moses—Eliphaz the Temanite being regarded as a son of Teman the son of Eliphaz (See Gen. xxxvi. 10, 11, and Jer. xlix. 7; see also Gen. xxii. 21, with Job i. 1, and xxxii. 2).

Weekly Almanac.

"We have waited for him; we will be glad, and rejoice in his salvation."—ISA. xxv. 9.

LIGHTEN my darkness, O thou, whose mysterious incarnation and nativity are the light of the gentiles and the glory of Israel; and by thy mercy defend me from all perils and dangers. O blessed Lamb of God, who takest away the sins of the world, grant me thy peace—such a peace, blessed Lord, which the world cannot give, and is attainable only from thee, by thee, and through thee, the Prince of Peace. Amen (Sherlock).

DECEMBER.	MORN. LESSONS.	EVEN. LESSONS.
11. Third Sunday in Advent	Isa. xxv. / Acts xi.	Isa. xxvi. / James iv.
12. Monday	Isa. xxxvii. / Acts xii.	Isai xxxviii. / James v.
13. Tuesday	Isa. xxxix. / Acts xiii.	Isa. xl. / 1 Pet. i.
14. Wednesday (Ember Day. Fast)	Isa. xli. / Acts xiv.	Isa. xlii. / 1 Pet. ii.
15. Thursday	Isa. xliii. / Acts xv.	Isa. xliv. / 1 Pet. iii.
16. Friday (Emb. Day. Fa. Cam. T. ends)	Isa. xlv. / Acts xvi.	Isa. xlvi. / 1 Pet. iv.
17. Saturday (Emb. D. Fa. Oxf. T. ends.)	Isa. xlvii. / Acts xvii.	Isa. xlviii. / 1 Pet. v.

"How does this 'Dayspring from on high,' the sacred light of the gospel, perpetually direct our steps, and cheer our way! O, then, with what gratitude should we commemorate its appearance! With what steady perseverance should we pursue this heavenly Guide! With what distrust and jealousy and terror should we regard every thing which tends to involve us again in the cheerless gloom of infidelity; which would rob virtue of its support, misery of its consolations, and faith of its hope! But, above all, with what anxious vigilance should we guard our own steps, conscious that, as to us 'much is given,' so of us 'much shall be required'; lest the clearness of this heavenly light, instead of conducting us to virtue and to happiness, should only serve to aggravate our guilt, and to ensure our condemnation! Let us all, then, both individually and nationally, with one heart and one mind, turn unto our Lord and our Redeemer, who has so especially favoured these lands, by bringing home to every one of us these 'good tidings of great joy,' while millions of mankind still 'sit in darkness,' 'being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.' .... Let us, then, praise God 'with our lips, and also in our lives,' for these our glorious privileges; and, while we rejoice in them ourselves, let us use our best endeavours to communicate these blessings to others, both at home and abroad. And let the present unprecedented activity and success in diffusing pure Christianity encourage us to expect, and excite us to look forward to the happy completion of those glorious prophecies which direct our glowing hopes to the times of grace and mercy, when the 'Dayspring from on high' shall burst on every nation; when the fulness of the Gentiles shall embrace the gospel of Christ, and the hearts of the Jews be again turned to their God; when violence and war shall cease from all lands, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Dean Graves).

"Behold the Daystring rise, ...
Ye that in darkness dwell!
He lights the path that leads to peace;
He bursts the gates of hell."

Of the spreading beams of Christ's light among the Gentiles a remarkable instance is given in a private letter from Northern India: "We value and esteem David (a Sikh Christian) more and more; and, although we never like to speak too highly of a native, as they often prove deceitful, yet we have seen so much of what we believe can spring from nothing but real piety in this man, that we cannot but believe that he is as genuine a Christian as any you meet with in England. The other day there was a grand illumination in the city (Benares); and I took David with me, after our preaching, to see it, or rather to show it; and he walked home with me. As soon as we got near our house, he called my attention to my own stables, which the servants had illuminated, and said, 'Aye, Sahib, we have got an illumination too.' When he had gone a little further, I saw a light in his tent, and asked if he was also joining in the general amusement? 'Aye, Sahib,' he said, 'there has always been an illumination in my house ever since you good people from England came to teach us. It was all dark before; but now I have always a light, by which I can see and worship God through Jesus Christ.' And he said it with so much feeling and earnestness, that one could not but see that he really felt what he said. 'Yes, Sahib,' he said, 'that is a great Light, that never goes out; it is a Light which gives light to all people'" (Church Missionary Intelligencer).

S.

THE CHRISTIAN BELIEVER'S PRESENT AND FUTURE ABODE:

A Sermon,

By the Rev. Charles Clayton, M.A.,

Minister of Trinity Church, and Senior Fellow and Tutor of Caius College, Cambridge.

2 Cor. v. 1.

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

As we consider this present world, with all its beauty and magnificence, marred though it be with sin, we are apt to think of it as an enduring structure, and to imagine that its firm foundations will never be removed. But, while we are gazing and admiring, "the fashion of this world" is rapidly passing away; and all its glory is speedily approaching its predicted close. We lift up our eyes to the heavens, and we behold the sun and the moon and the stars, measuring out their appointed years; and, when their proper number of revolutions is completed, we know that the sun will cease to shine, the moon to wax and wane, and the stars to run their usual race; and the place thereof shall know these luminaries again no longer.

It is not thus, my brethren, with ourselves. You and I will be alive ages and ages after this earth has been consumed, and those heavens destroyed; and we shall then want a habitation to dwell in—a refuge, and a home. Blessed be our God, if we are real believers, we are left to no uncertain guess in reference to our future abode. In the words before us, the apostle tells us where this our future habitation is to be found. It is one which is in heaven, built of God, standing upon everlasting foundations—a safe shelter for each immortal soul. Speaking of himself and of other Christian believers, St. Paul, you observe, passes over the human body as a thing of nought, and seems to think of the soul, living in the body, as the man, and therefore describes, by way of contrast, what will be our subject this morning, our present and our future abode. He describes,

I. Our present abode.

He speaks of the believer's body as "a house"—"the earthly house of this our tabernacle." A house implies a builder; and the wonderful adaptation of the house (in which our souls at present dwell) for the several duties we have to perform marvellously declares the wisdom and the goodness of the divine Architect. Examine any single organ—the organ of the eye, for example, and see how its contrivance exactly provides for the purposes it has to serve. Look at the whole constitution of our bodies, the various texture of nerves, veins, arteries, membranes, and other minute arrangements, leading the thoughtful anatomist to exclaim, with the king of Israel, "I will praise thee, for I am fearfully and wonderfully made"; Ps. cxxxix. 14) or to say with Job, (x. 8) "Thine hands have made me, and fashioned me together round about: thou hast made me as the clay: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews; and thy visitation hath preserved my spirit." Yes, my brethren, this house of ours, were it not for the preserving care of him that made it, would every day fall into some disorder in one or other of its manifold parts; and the marvel is, that the pulse of life should beat so long, and that it does not in every case cease long before the soul has fulfilled its occupancy of threescore and ten or fourscore years.

This marvel is increased, when we meditate upon the diseases to which it is subject by the introduction of sin through the fall. To remind us, therefore, of our origin, and to tell us how we were originally formed, the word "Adam," or man, signifies, in the Hebrew, red dust, or red earth; and our present abode is here called an "earthly" house. The first man was of the earth—earthy. And we, his

fallen posterity, are "earthly" too. Our house stands on the earth; and, if it were never to be removed till the earth should be destroyed, still even then its existence would be but a day compared to eternity; for six or seven thousand years are but a span, when the rolling ages of an eternal life are brought into contrast.

But this our earthly house is like a house built upon ground where storms are raging, and where earthquakes sooner or later overthrow the strongest abodes of man; and, therefore, to show the uncertain tenure which our souls have of our bodies, this earthly house is also compared to a "tabernacle," or tent, which has no deep foundation dug below the surface of the ground, but which is merely fastened by pins and pegs and ropes, and which in a few moments may be taken down, rolled up, and removed away. The tents at Chobham, in which our British troops have recently been encamped, as a preparation for the events of war, are an apt illustration of the truth the apostle is here enforcing. Those tents—however ill they might be equipped, or however inconvenient might be their structure, or confined their dimensions—satisfied their occupants, because they knew that the tenure was but for a brief season, and that the annoyances of their position would soon be terminated. So the Christian believer, when his bodily frame is burning with fever, or wearied with labour, is comforted by reflection that ere long the command will be issued, by the great Captain of his salvation, to take down the tent; and, therefore, groaning inwardly by reason of his varied sins and trials and difficulties, he rejoices to know, like Job, that "he will not live alway," and that this his tabernacle will presently be dissolved and taken away. He sees first one and then another of the tabernacles near him being removed, and he perceives that his turn may be the next. Every affliction he meets with, every bereavement he suffers, every sickness he endures, he regards as the withdrawal of so many pins of his tabernacle, and as the prelude to its entire removal. Indeed, so great are oftentimes his discomforts, that he longs for a better habitation. He feels sin polluting his members. He cannot, in his present state, serve his Saviour as he would. In this respect he is conscious that his present abode is totally unfit for occupation. It is a house that has been defiled and injured by sin. The fretting leprosy is making its way through its floors and joists and timbers. Its foundation has been sapped by the misconduct of its own occupant. And therefore the house must come down, and be rebuilt in perfection and purity; and this leads us to the second part of our subject. You have seen what is our present abode—a "house," an "earthly" house, a shifting "tabernacle," soon to be dissolved and taken away. Now observe by contrast

II. Our future abode.

This is "a building, a building of God, one of eternal duration, and situated in the heavens." It is almost a matter of doubt whether by these expressions the apostle refers to the glorified body in which the believer's soul will take up its abode on the morning of the resurrection, or whether he refers to heaven itself as the believer's future residence. The latter appears the more probable, because he speaks, in a subsequent verse, of the believer entering his new abode immediately after death, and not waiting for it till the last great day. Speaking, therefore, of heaven, the apostle calls it here a "building." It is not a tent or tabernacle, with its uncomfortable narrowness, and with its sides exposed to every shower that falls, and to every storm that rages. Nor is it an "earthly house"—a cottage of clay, like that in which the believer at present sojourns. It is a "building," a firm mansion, built upon a secure foundation, and provided with every imaginable comfort—a home.

It must be completely suited for all our wants, on account of the wisdom of him that has contrived it. The text informs us who is the Architect of the building. It is none other than the great Jehovah himself. The future resurrection of the believer is spoken of as "a building of God." When man erects a building, as soon as it is inhabited it is found to be incomplete: a defect is to be remedied here; and an addition has to be made there. It is not thus when the all-wise God builds: his works are perfect. The present abode of the believer's soul was perfect at the first; but sin has marred and defaced it. The future abode of the believer will never thus be injured. His body will be fashioned like unto Christ's glorious body, and never be liable to sickness or decay, weariness or death; and the heaven where he will dwell is a place of which we are emphatically told that "into it there entereth nothing that defileth." It is the pavilion which the Almighty Creator has built for his own glorious residence. It is "the tabernacle which God pitched, and not man." It is a building "not made with hands," not of human contrivance; and therefore we may be sure it will be worthy of its Maker.

One especial characteristic of the house is here told us. It is "eternal." The present body of the Christian believer is anything but eternal. There is not a single hour which we

can call our own. "For what is our life? It is but a vapour, which appeareth for a little time, and then vanisheth away." But *that* life will never vanish away: it is as eternal as God himself. "Him that overcometh," runs the divine promise, "will I make a pillar in the temple of my God; and he shall go no more out." What a prospect, beloved, is this for those of you who are the children of God by faith in Christ Jesus! As long as you are here upon the earth, you are as it were strangers in a strange land. You are present in the body, but you are absent from your Lord. As soon, however, as you shall come out from your present tabernacle, and be absent from the body, you then will be present with your Lord. And how long will you be permitted to continue there? You will be with your Saviour, and like your Saviour, even for ever.

And where, brethren, will this your blissful eternity be spent? It will be "in the heavens." "We have a building of God, a house not made with hands, eternal in the heavens." Where heaven is we know not. What heaven is, we cannot tell. We know, however, that heaven is both a place and a state. We also know that its bliss is to be the everlasting portion of the Lord's redeemed people. "Behold," exclaims the beloved disciple, "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." In this world the eye has seen much to delight it, and the ear has heard much to yield it the greatest satisfaction; and, what the eye and the ear have failed to obtain, the imagination has to a great extent more fully supplied. But, with respect to heaven, it is particularly mentioned that "eye hath not seen," and that "ear hath not heard," and "the heart of man hath not conceived," the nature and the perpetuity of those joys and pleasures which are to be found at God's right hand in the heavenly world. "In my Father's house," said the Saviour, who knows that house, and who from all eternity had inhabited it—"in my Father's house are many mansions." In that house the redeemed shall serve their Lord, and their fellow-servants will there be cherubim and seraphim, and the ten thousand times ten thousand pure and spotless beings, angels and archangels, who are at this moment ministering spirits to those of us who are the heirs of salvation. The scriptures teem with the most animated descriptions of this future abode of the Lord's people. Into this St. Paul once was admitted (whether in the body he could not tell, or whether out of the body he could not tell); and, being caught up into the third heaven, he heard sounds, and and saw sights which he found it impossible to describe to others. The aged apostle also, in his apocalyptic vision, saw the heavens opened, and witnessed the worship transacted there. He saw the countless number of the redeemed standing before the throne, clothed with white robes, with crowns of gold upon their heads, and with palms of triumph in their hands. He heard the music of the heavenly host. He caught the melodies of harpers harping upon their harps; and so overpowering was the sound of the distant chorus, that he could only compare it to the rolling of mighty thunderings, or to the noise of the restless ocean. His ears could then also distinguish the words of that wondrous anthem. "They cried," he tells us, "Salvation to our God which sitteth upon the throne, and unto the Lamb". "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain; and they sung a new song, saying, with a loud voice," so extatic are their delights, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Thus, brethren, is heaven, revealed to us, as far as we can comprehend its joys and its employments; and this is the place into which all the followers of the Lord Jesus are introduced, as soon as they drop this earthly tabernacle in which they now dwell, and enter upon that house not made with hands, the builder and maker of which is God. O happy believer, how soon thy evil things will be over! how speedily thy good things will have come! Even now is thy salvation near; soon, very soon, will thy full redemption have arrived!

In speaking of the Christian believer, we have thus considered

I. His present, and,

II. His future abode.

We now add two further observations. We see hence,

1. The assured hope of believers.

We say of believers, believers generally, not of one favoured believer here, and of another believer there, but of all. The apostle, you observe, does not use in our text the singular number, but the plural. He does not write, "for I know," but "We know." He thereby intimates that the assurance of hope is granted not to eminent believers only, but to all alike. Similar is the language of the apostle John upon a kindred topic: "We know that we have all passed from death unto life, because we love the brethren." We acknowledge, indeed,

that the assurance of hope, although most comfortable, is not essential to salvation. We can believe that there are many precious believers, with hearts broken for sin, and with a simple reliance upon the Saviour, who yet go through their entire course without comfort, and who know not till they awake up in eternity that their souls are really saved. Still, it is the duty of all who belong to Jesus to aim at a sure confidence in their own safety. And to very many this confidence is graciously vouchsafed. Indeed, this seems to be the rule of the divine procedure. The absence of confidence is the exception. The statement runs, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

The believer in revelation has, therefore, a sure expectation as to his state after death. Plato and other heathen philosophers could only hazard guesses, and therefore they had no confidence as to the world they were soon to enter. It is a maxim laid down by the profound Paley that "nothing is known except it is proved." The future portion of the believer is known, because life and immortality are brought to light by the gospel. And we find the Lord true to this his promise, in the case of his believing servants, at that time when most they require his supporting grace. One such instance occurred the other day. A friend, in a letter respecting the departure of an aged relative, who had long been treading the path to Zion, observed, "I must send you a line to apprise you that my aged aunt" (she was more than ninety) "is very near glory. I came down on Tuesday, and then thought that she might rally; but the last twenty-four hours have shown me that her departure is at hand. I can describe the scene only by one word—lovely; not a fear, not a wish, not a tear. All is peace, the fulness of hope, and the assurance of faith; yet so much humility and sweetness, that the work of the Spirit is resplendent." In a subsequent part of the letter he mentions a beautiful idea, to which this dying saint gave utterance. "A few hours ago," he writes, "when we spoke to her of a distant relative, she replied, 'All these things are passed away, all these human relationships have ceased, all are now to me brothers and sisters who are in the Lord.' In this calm and heavenly state of mind she remained; and then gently fell asleep, and was present with that God and Saviour whom so long she had loved and served." I mention this case the rather because the very aged believer referred to, more than seventy years ago, was intimately acquainted with Mr. Simeon, in his early days; and her nephew, the writer of the letter in question, is well known to yourselves—the rev. Henry Venn. She was indeed one of those who while living knew that, if her earthly house were dissolved, she would have a more enduring building in the skies; and therefore, when she found this separation of soul and body to be taking place, she knew in whom she had believed, and could calmly commit into his Almighty hands her departing spirit; and her confidence is that, I trust, of many of you, my dear hearers. In these matters the Lord is no respecter of persons; and he often gives, even to those who are but "babes and sucklings" in spiritual things, the same "abundant entrance" into his glory as he vouchsafes to those who, from their experience and usefulness, have long been regarded as fathers and mothers in Israel. It matters, however, comparatively little what are our frames and feelings upon our dying-beds. These are much influenced by the nature of the pains we suffer, and of the medicines we receive; but it is all-important that, in the time of health and vigour, we should seek the comfortable assurance—that our sins are forgiven, that God's grace is in our hearts, and that Christ's righteousness is our own. In that case we need not fear how or when our earthly house shall be removed; for, if we are Christ's, he will do for us all things well—in wisdom and in love.

Lastly, the subject before us not only shows us (1) the assured hope of believers, but also explains what should be

2. The inquiries of the unconverted.

Is your present abode, my brethren, but an earthly house? Is it a frail tabernacle? and are you liable every moment to be turned out from it by death? What a solemn inquiry, then, is that, "When I am taken hence, whither shall I go?" and how sad will be your condition, if you are then found to be naked, unclothed, and without a shelter! And such will be the awful position of all those who shall have lived and died without Christ.

Frail as is the house in which their souls sojourn, we see some men guilty of the crime of helping to pull down their house before the time, by excess of meats and drinks, and so adding to their other guilt the sin of destroying their bodies as well as their souls. The shattered senses of such, upon their sick and dying beds, give the Christian pastor but little hope. It may well be asked, "Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? Who hath shaking hands? Who hath palsied limbs? Who hath a disordered mind? Who hath a

lost soul?" "They that tarry long at the wine: they that delight in mingling strong drinks."

But the most painful part of this subject is the indifference which almost all men, even of respectable conduct in society, manifest in reference to their departure. Job tells us that "the living know that they must die." And yet, what is the practical effect of this knowledge? Do we see you acting as if you believed this truth? Instead of this, do we not see you neglecting all preparation for the solemnities of that world which you will shortly enter? You know that you are, as it were, merely tenants-at-will of your present bodies. The notice that you must immediately quit those residences may have already been issued: the very disease, which is to prey upon your vitals, may be already working within your veins; the boards may be cut which are to form your coffin, and the linen may be prepared which is to enwrap your lifeless clay; and yet you have made no provision whatever for your future existence. The Lord commended the unjust steward because, when he was turned out from his stewardship, he had by prudent foresight made suitable preparation for his altered circumstances; but what preparation have you made? What new mansion is to receive your disembodied spirits? The rocks and mountains will be no shelter to you then. My dear hearers, how sad your folly, to leave all care of your souls till the time to care for them has passed by for ever!

It may be an unpalatable truth; but it must be told those of you, who are priding yourselves upon your poor earthly tabernacle, that "favour is deceitful, and that beauty is vain"; and that that beautiful house, in which your soul now lodges, and which it may be now commands the admiration of your fellow-mortals, will soon become a mass of shapeless ruins. It must in a few short years, it may in a few brief hours, be dissolved, and be committed to the narrow grave, "saying to corruption, Thou art my father, and to the worm, Thou art my mother and my sister."

Job could say, "I know that thou shalt bring me to the house appointed for all living." But then Job at the same time could add, "I know that my Redeemer liveth; and I know that, though after my skin worms destroy this my body, yet shall I see God." Is this, brethren, your twofold persuasion also? You know that one day you must die; but do you also know that when you die you will see God? that your soul, as soon as it quits its earthly tabernacle, will be carried by the angels into heaven, and that on that very day you will be with your Saviour in paradise? The Lord grant, my dear hearers, that such may be your portion; but your portion it cannot be, unless you seek the Lord while he may be found. O brethren, think how rapidly we are all advancing to our end, and some of us are totally unconcerned as to what will be hereafter. Whilst our minds are occupied by the business of the world, or enslaved by its vanities and bewildered by its frivolities; whilst our hearts are unsanctified, and our sins unpardoned; while mercy is despised, and grace forgotten, year after year is silently passing away, and death, judgment, and eternity are all drawing nigh. Yea, some of us may now be standing on the very verge of an unseen and unthought of eternity, and may be hurried, before another sabbath has dawned, into mysterious and awful scenes. To trifle in such a position is folly. To go away from the sanctuary, and to rest content with forming resolutions, is no better than pitiable madness. Ah, brethren, I know the thoughts that come into your minds: you are inwardly thinking at this moment of what you will do upon your death-beds. You little know what death-beds are, or you would at once banish the thought, as one of the deepest plots even of satanic malice. During the past few days I have attended the dying-beds of two persons, both of whom I believe to be resting upon Christ; and whose souls I have no doubt, will immediately after death enter the eternal mansions of the blessed. But what are their feelings? Instead of raptures, one of them is saying, "O that I knew that I was safe! I hope, sir, I have not been deceiving myself all my life." Instead of peace, perfect peace in believing, the other, who was a most joyous Christian in the time of health, suddenly exclaimed in my hearing, on Thursday last, "There is no salvation for me. I once thought I loved sermons and the bible; but I have been a self-deceiver and a hypocrite. Whatever others may enjoy, for me there is no hope." I mention these two cases to show you how, amid the lingering languor of disease, the great enemy is permitted sometimes to harass even the Lord's own dear people, and cruelly to vex those whom he is well aware he cannot destroy. What charm, then, can there be in a death-bed, that you should this day be turning your thoughts to it, as the right and proper season for making your peace with God? If the faith of the Lord's redeemed ones, through the violence of the temptation and the weakness of the flesh, is, for wise reasons, suffered then to fail, O what support greater

than theirs can you expect? In those two cases, carrying my thoughts forward to a future world, I was led to ponder (as I think I never pondered before) those solemn words, "If in that day the righteous scarcely be saved, where shall the sinner and the ungodly appear?" and, if the terrors of death are sometimes so awful even to believers, O what will be the terrors of the day of judgment to those who shall have neglected Christ, and have died in their sins!

The Lord, the Holy Spirit enable you to consider what I say; and make you at once to choose whether, when your earthly tabernacle is dissolved, your house shall be a mansion eternal in the light and joy of heaven, or whether it shall be a prison eternal in the blackness and misery of hell! Either one or the other must be your portion; and it must be mine. God grant, my dear brethren, that no one now hearing me may hereafter find himself in that world where hope never comes; but that we may all, without one missing, form one united throng in the presence of the Lamb!

Juvenile Reading.

VERBAL PICTURES*.

"How shall we spend this evening?" said Lucy, "it rains so fast that we cannot go to church; and I have read all my Sunday books so often, I begin to wish for something new."

"Shall we have verbal pictures?" asked her sister Emily.

"What are verbal pictures? pray describe them."

"I shall paint pictures in words," said Emily, "and you shall name the person and place of my scenes. Now, try if you can name the subjects of the following sketch.

"I see (only in the tablets of imagination, but on them I plainly see) a plain and a few palm trees. In the back ground is a town, but on the nearest high place there is a golden image, made in the form of a calf. A crowd of men are worshipping before it, and a king is burning incense on its altar. It is a strange sight to see men bowing down before the image of a beast. A man with a long white beard advances, and speaks to the king. Perhaps he has rebuked him for his love of idols; for the king has stretched out his hand in anger, to arrest the unwelcome stranger. A new wonder takes place. The royal hand falls down, a withered and helpless thing. It is now the king's turn to address the stranger: he entreats aid: the stranger prays for him; and the hand is restored."

"The king was Jeroboam," said Lucy: "I forget the name of the place."

"Bethel. Now, I shall look again. I see a very great number of black men, at least a thousand thousand: there are three hundred chariots of war in front; and in each stands a driver and a warrior, who is to shoot arrows from a quiver fastened to the front of the chariot. Behind these are men mounted on camels; and in the rear of the army are large flocks and herds of cattle, enough to supply all the soldiers with food for a long time to come. There is a cloud of dust coming down the valley: it is a smaller army advancing to combat the first. How shall these men be able to fight with the thousand thousand black soldiers? for they are not more than half as numerous, and they have not chariots of war, nor have they camels. From the midst of them a voice seems to arise: 'It is nothing to thee to help with many or with them that have no power: help us, for in thy name we go forth against this multitude: let not man prevail.' The armies engage. The blacks give way—they fly in every direction; the horses' heads are turned, and the chariots lead the flight. Now the smaller army take possession of tents filled with valuables, and regain the flocks and herds which had been plundered from them, and the loss of which would have left their wives and children in hunger, perhaps in starvation. Some of the black men have escaped, but have saved life only: all their ill-gotten goods have fallen into the hands of the victors."

"Thus Asa, king of Judah, prevailed against the Ethiopians."

"I see a man coming down from the top of a high rock, and giving himself up a prisoner. He is bound with two new cords, and delivered to his enemies. Suddenly he bursts his bonds: he has no sword, no bow, nor arrows: he looks around for some weapon, and finds only a bone lying on the grass at his feet. Armed with this, he chases his enemies, and slays them by hundreds. But the burning sun of an eastern sky shines hotly on his head. At last his strength fails: he is exhausted by fatigue: he casts away the bone, and sinks on the ground beside it. 'Great has been the deliverance wrought by the hand of thy servant; and shall I now perish of thirst, and fall into the hand of the ungodly?' While he speaks, the answer arrives: a stream of water gushes out beside him—gushes not from the rock, not from the opening ground, but from the most unlikely place—from the rejected bone. He drinks, and is refreshed in spirit."

"It was Samson who slew the Philistines in Lehi. What see you now?"

"I see a large temple with a flat roof. In it there is a large idol: its head and hands are like the head and hands of a giant; but its body is shaped like a large fish. A great many men and women fill the house, and crowd upon the roof; and each in turn worships the man-headed fish. I see a boy leading a blind man by the hand. It was no common blindness that made that man helpless. His seared and disfigured face looks as if the eyes had been bored out* with hot irons. In the hollows, where once light flashed and expression moved, there are now only bleeding wounds. But he finds not pity among the crowd. As he passes, some push him, some strike him: others mock and insult him, drawing tightly his chains of brass, until he is in danger of falling.

* From "The Irish Sunday School Magazine." Dublin: Oldham. A little work with which we are much pleased.—ED.

* Margin, bored out.

How cruel is their sport! Worn out by ill-treatment, the blind man rests himself against a pillar: a new design occurs to him: he lifts his heart in prayer, he seizes the pillars with supernatural strength, and pulls down the supports of the tottering roof. Where now are the mocking and cruel idolators? idol and temple, prisoner and enemies, are all crushed and buried in one mass of ruins."

"Thus did Samson destroy the temple of Dagon, with all the Philistines, men and women who were crowded upon the roof, and within the building."

"I see a small room in a quiet house. It is but plainly furnished: only a bed, a table, a stool, and a candlestick are contained in it. But on the bed lies a little boy: like snow on violets his eyelids droop: his face is pale and ashy from the touch of death. And yet the room is vacant. Has he no one to love him, or watch by his cold remains? A man enters, and lays his staff on the face of the dead child; but there is no motion in the lifeless limbs. The man has watched in vain for a change, and now he has gone away disappointed. The little body lies alone. Another man enters the room, and prays by the bedside. O wonder of wonders! The dead child sneezes: he rises up, and looks around for his mother: he is restored to life, and his happy parent receives him with joy."

"In vain had the hypocrite Gehazi visited the room; but the prayer of Elisha was heard for the Shunamite and her son."

"I see the lovely land which was allotted to the chosen people, the sons of Abraham, the land where roses and lilies are as wild flowers, where grapes and apples and pomegranates grow in close vicinity to palms and olives, where wild bees fill the forest trees with honey, and gazelles and antelopes spring near the coney's rocky hiding-place. But the very beauty of the land, its animals from many lands, its trees and herbs of many climes, make it too attractive for its peace. It is again disturbed by armed bands of robbers. Their black tents cover the country: their cattle have devoured all the grass and corn. Their camels are as countless as the sands on the sea-shore; and these children of the east lie along the valley like grasshoppers in multitude, like locusts in powers of destruction. The moon has gone under a cloud; and I cannot now see the tents of the sleeping army. But I see, a few fields off, a small band of men creeping silently along in the shade of the hedges: surely that small band cannot think of attacking the host of their invaders. They are unarmed too; for each holds a trumpet in his right hand, and a pitcher in his left; and thus they reach the hostile camp. If the watch but give an alarm, a few warriors from the nearest tents could sweep away that handful of unarmed men. They fear not, however; for an unseen captain has commanded them to advance. They scatter themselves into a weak line of sentinels surrounding the sleeping host. Suddenly they let fall their pitchers, and three hundred lamps are seen flashing in every direction: three hundred trumpets sound a loud alarm. Startled from slumber by the terrific noise, the warriors spring up, and rush out of their tents. Dazzled by the flashing light, bewildered by the deafening noise, every man's sword is raised against his neighbour: the shout of battle mingles with the din of trumpets: blindly fighting with each other, the vast host of invaders are scattered and put to flight."

"It was at Moreh that Gideon, with three hundred men, conquered the host of the Midianites, after he had ascertained by prayer that they should be delivered into his hand."

"I see a very beautiful house built upon a hill. The building is of white marble, like frozen music, so harmonious are its proportions; and it is ornamented with gilded pinnacles. The doors are richly carved with figures of cherubs, of palm trees, and flowers; and gold is fitted on all the raised parts of the wood work: the hinges of the door are of gold, the floors are of cedar overlaid with gold, and the walls are wainscotted with the same precious coverings. In some places precious stones sparkle in varied colours. In one court there is a large sea of brass, raised up on the backs of twelve brazen oxen, three looking each way. The brim of the sea of brass is like the brim of a cup, worked round with lilies. In an inner room there are ten tables of gold, on one of which stand twelve loaves of bread. There are ten golden candlesticks of seven branches, where lights are ever burning, and a golden altar, on which sweet incense constantly rises in fragrant clouds. A man, whose face is marked by care and anxiety, has passed through the great pillars of brass, which, like the pillar of fire and of clouds, stand before the holy place. He throws himself upon the ground, and spreads out a letter before the Lord. He may well be anxious and fearful; for the riches of the country have again drawn an army of spoilers around them. That letter is from a great king, who with his countless hosts has encamped before the city, to carry off its treasures, to take its people captive, and to sell the chosen of the Lord as slaves. But, while this great evil is near, and seems not to be avoided, the man of faith lays the letter before a greater King, and implores his aid. The scene changes: morning shines upon the tents of the enemy; but they are silent and still. Why do not the soldiers come out to war, and conquer the city? Last night they slumbered soundly; but never shall they waken; for at midnight an angel passed through the camp, and changed sleep, the image of death, into death's reality. It is now a camp of the dead.

"The Assyrian came down like a wolf on the fold,
His legions were gleaming in purple and gold,
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest, when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest, when autumn hath blown,
That host on the morrow lay withered and strewn.

"For the angel of death spread his wings on the blast,
And breathed on the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever lay still.

"And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents are all silent, the banners alone,
The lances uplifted, the trumpet unblown.

"And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow, in the glance of the Lord."

"I see another house, smaller than the last, yet a palace. It is built of cedar and hewn stone, with a porch of many pillars. There are rich treasures within, filled with precious stones and silver and gold and sweet-smelling spices: in it are also apes and peacocks. The throne is of carved ivory, overlaid with gold, with a footstool and six wide steps of gold, and twelve golden lions, one on each side of each step. But the master of the house is not walking through his beautiful rooms. Let us pass up the cedar staircase. Laid on a couch in yonder alcove, he is at the point of death. No power can check such mortal sickness, no power except one. He turns his face to the wall; and there, all earthly objects shut out from his view, he prays; and immediately his prayer is heard. In three days he shall not only leave his sick room, but he shall be able to go up to the temple to worship; and yet more, to the life of Hezekiah were added fifteen years.

"I see a few humble fishermen and their friends assembled in a small room, secretly, for fear of their enemies. They had often assembled there before, and had often prayed for one of their number, who was now enclosed within the gloomy walls of a prison; and, although their prayers seemed to have been in vain—for their companion was still a prisoner—and it seemed probable that he would share the fate of another brother, who had lately been slain by the sword, still these true friends assembled again, to pray once more for his release. And he, unconscious of their prayers, was fast asleep, and no longer felt the chains that hung so heavily on him: he no longer saw the two soldiers who kept watch beside him. Outside the door of the prison two other men kept watch. But neither bolts nor bars can check the force of prayer. Suddenly a bright light shined in the dark cell. The sleeping prisoner was awakened by an angel, at whose touch the iron chains fell upon the ground; and the prisoner, after dressing himself, passed by the soldiers on guard in his room, and followed the angel through the prison courts. So far they were safe; but how were they to pass the great iron gate with its numerous bars, and its keepers? They advanced: the iron gate rolled slowly backwards, moved by an invisible power. The man, now free, hastened to the house where his friends were praying for him. O wondrous answer! more than they dared to ask, more than they had ventured to hope: the very man, who so lately was in the power of a merciless king, compassed with bolts, bars, and soldiers, is in the very hour of their prayer restored to them in peace and joy."

O wondrous power of prayer! which has opened prisons, restored withered limbs, put to flight armed hosts, brought streams of water from rocks and bones, brought bread from heaven, healed the sick, raised the dead.

"Prayer an answer shall obtain,
Though the Lord awhile delay;
None shall seek his face in vain,
None be empty sent away.

"Wait for his seasonable aid,
And, though it tarry, wait:
The promise may be long delayed,
But cannot come too late."

Poetry.

TO MISS A——, ON HER WEDDING MORNING.

(For the Church of England Magazine)

THY radiant eyes are beaming bright,
Thy bosom heaves with joy:
Thy cheek's suffused with roseate light,
Soft thoughts thy heart employ.

Around thee stand thy smiling friends,
Kind hearts that love thee well:
Thy father o'er thee fondly bends,
His benison to tell.

But ah! why starts that tender tear,
That dims thine eye so bright?
Why should thy cheek so pale appear,
'Midst scenes of such delight?

O there are gushing thoughts that come
To try thy gentle heart;
For thou must quit thy much-loved home,
From all its dear ones part.

And yet, dismiss each timid fear
That presses on thy soul;
For lo! a loving bridegroom's here,
To be thine "all in all".

And sweetly can a husband's love
Compensate for each loss—
A solace in each trial prove,
Life's path that comes across.

Then chase the tear, recal the smile,
And to God's altar go:
Thy hand give him, on whom erewhile
Thou didst thy heart bestow.

And may upon your union be
Heaven's gifts the choicest, best;
To live "in holy unity,"
Each in the other blest.

Yes, thou a meek and gentle wife,
Like whispering angel be,
Suggesting in your path of life
Sweet deeds of charity.

Be he the guide, in wisdom's path
To lead thee safely on,
Till, past the grave and gate of death,
Fair Zion's courts are won.

J. B. S.

Martin Rectory, Sept. 22.

THE THIRD SUNDAY IN ADVENT.

(For the Church of England Magazine).

JESUS, when thou upon the wings of love
Didst leave thy Father's throne of light above,
Heralds of mercy usher'd in the day,
Proclaim'd thine errand, and prepar'd thy way.

So grant to all the stewards of thy word
Grace to proclaim the mercies of their Lord;
And thus win souls from sin's ensnaring ways,
And teach the scoffer's lips to lisp thy praise.

So, when again thou com'st the King of heaven,
Wash'd in thy blood, our sins absolv'd, forgiven,
We may appear before thine awful throne
A people saved through grace—through grace alone.

Rotterdam. C. H. G.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

DECEMBER 17, 1853.

MISSIONARY RECORDS.

No. CI.

"A nation is responsible for the use it shall make, for God's glory and man's benefit, of whatever it possesses of wealth, power, position, or any other influence."—J. T. PELHAM.

ROME AND THE GOSPEL.—The mission of the bishop of Rome in Italy has been, not merely to supplant the gospel by one of his own, but, as a corollary, to anti-christianize the hearts and minds of the people; for the common saying of theirs, "With the gospel one becomes a heretic," testifies to the teaching of a school which dares not "come to the light." A people so carefully led away from the divine word must be in that natural and carnal state which fits it for the reception of any impression that is contrary to the will and laws of God. And hence the number of proverbs current among the Italians which glorify revenge: of these, it is observed by Mr. Trench, in his "Lessons on Proverbs," "I know nothing of its kind to give a more shuddering sense of horror than the series which might be drawn together of Italian proverbs on this matter, especially when we take them with the commentary which Italian history supplies. .... I content myself with three of these miserable and anti-christian dicta: 'Revenge is a morsel for God.' 'Wait time and place to act thy revenge.' 'Revenge of a hundred years old hath still its sucking teeth.' How painful the conclusion forced upon us by the well-known remark of Bacon, 'The genius, wit, and spirit of a nation are discovered in its proverbs'! And how can a sincere Romanist grow up to be a child of God and joint-heir with Christ, when he is taught to esteem 'as of ill report, destructive, ungodly, blasphemous, heretical, &c.', such assertions as those of Quesnel himself, an enlightened son of Rome, that 'the reading of the scripture is the right of every man;' that 'to wrest the New Testament out of the hands of a believer, or keep it as it were shut up, and deny him the means of understanding it, is nothing better than to bar and shut the mouth of Christ against him;" "it is just the same as not to allow the children of light the use of the light, and to condemn them to a state of darkness;' and, again, that 'the seed of the word, which the hand of God fertilizes, always brings forth fruit' (see the Bull 'Unigenitus,' issued by Clement XI. on the 8th of September, 1713, ch. 18, 80, 84, 85)? Even so lately as the 8th of May, 1844, the Roman bishop not only anathematized bible societies, but by his infallible authority ranked God's word among 'forbidden books,' nay, dared to class it 'among ungodly and accursed books'!" Would that we prayed more fervently for our brethren of this fallen church, that it may please the Lord to give her the knowledge of his grace in truth, and deliver her from the powers of darkness, so that she may be translated into the kingdom of his dear Son, who is the Head of the body, his church. O may his blood speedily annul the hand-writing that is written against her in the blood of his saints, and let go his anger and his judgments against her!

TUSCANY.—*The new Criminal Code.*—This code, to which the grand duke has been so ill-advised as to affix his sanction, breathes a spirit of inexorable vengeance against the growing evangelization of his subjects, and against all foreigners who may abet it (see art. 3). By the 137th art. all individuals who may either by word or act commit any offence, which can be twisted by legal sophistry into an offence against the religion of the state, may be committed to prison for a minimum period of five months, or for a maximum space of ten years; in both cases the confinement to be solitary, and accompanied with hard labour. Such is Rome in the year of grace 1853! The code is throughout, and apparently with design, couched in the most vague and indefinite language. By the 136th art. premeditated blasphemy, *i. e.*, any construed offence against the church of Rome, is punishable with five years' imprisonment. Under this article any chance act or expression which may point at ever so trivial an error in the teaching or practices of that church, may be tortured into a state offence, as has been seen in the cases of the Madiai, the Casucci, Miss Cunninghame,

and others. And I may add, that there is scarcely one of the ten articles, of which the second chapter of the fourth book of this despotic code consists, which does not directly aim at preventing the spread of the pure religion of Christ. By art. 359, it is enacted that every individual who shall remove a minor under fourteen years of age, even with his or her own consent, from the parents' superintendence, in order that the child may be brought up in a religion differing from that of its parents, shall be punished with from five to ten years' hard labour if the minor be a Romanist, and with from six months' to three years' banishment in every other case. Yet how little does the Lord make human contrivances to appear in the face of his orderings! In spite of the grand duke's new code, and all the new artillery brought into his states by the jesuits, a writer of rank in the religious world remarks, in a letter from Lucca, "On all sides I hear of the Tuscans, especially of the better class, indignantly upbraiding the conduct of the grand duke. .... People are more anxious than ever to get these 'mysterious tracts' which brought her (Miss Cunninghame) into gaol, and to read that 'wonderful bible' which they are told, on the best authority, that of the priests, contains so many things against their church. .... The bible is very largely read both here and in Florence. There is no necessity to conceal this general fact, for thousands know it." (Letter from Dr. McGregor, of Oct. 18).

China.—In a recent letter from a missionary of experience and acute observation, it is said: "Affairs in this land cannot long remain as they are. The Tatars are incapable of any effectual resistance. Their opponents, with the imperial pretender and his five subordinate kings, have fortified themselves in two impregnable positions, Nanking and Chinkeang. Dr. Taylor, the American missionary, has been very successful in his adventurous expedition to the rebel head-quarters. He told me that at dawn of day he saw the rebel garrison at Chinkeang gathering for prayer in the several guard-houses; they sung hymns and doxologies, and had chauntings; knelt, and shut their eyes while in prayer; and, after this, a cup of tea was offered up to each person in the Trinity. But, through a mistake in their new calendar, their sabbath was observed on our Saturday, instead of our Sunday. Dr. T. says, also, that they maintain a calm and dignified confidence in the goodness of their cause, and affiance in the will of heaven. It is, indeed, a wondrous movement! The great organ and impulse of this movement is a secret society, organised with ramifications throughout, I am told, the whole empire, which has the support of a number of wealthy and influential persons, as well as of the voice of the people." "The bishop of Victoria has set us a fine example," says another missionary writer from Ningpo, "and a model of self-devotion. He is at Shanghai, with Chum and Loo, his two Christian Chinese converts, as catechists, to take advantage of any opening. Indeed they are about to proceed on an exploratory mission to Nanking, as I am informed, and wholly as messengers of the 'glad tidings,' to promulgate its saving truths and seek the correction of that much of error which [illegible] sown tares among the wheat. certain: we see a native army governed by the precepts of the bible, and have before us the prospect of their re-establishing a Chinese, on the overthrow of the Tatar, dynasty. They are iconoclasts, and seem to sympathize with foreigners as brethren of a common faith" (Correspondence of the Church Missionary Society). The rev. Dr. Medhurst, in a letter from Shanghai, observes: "One of the most singular events connected with this movement is the publication of the book of Genesis by the insurgent chief, emblazoned with the arms of the new would-be emperor, and at his expense; thus indicating that, if they succeed, they will take upon themselves the circulation of the scriptures throughout China. .... When the 'Hermes' was at Nanking, captain Fishbourne gave two copies of the Delegates' version of the New Testament into the hands of one of the insurgent leaders, which were received with joy and thankfulness. What wondrous times we live in! Glory be to God on high!" (The version here spoken of is the work of a committee, consisting of missionaries of all denominations at Shanghai, which was begun in 1847 and completed in 1850).

Reformation in the Armenian Church. —"There are now 14 evangelical churches formed in the Armenian field, and one at Aleppo, composed mostly of Armenians. In these churches there are over 800 members, admitted after a strict examination as to their faith and experience. Three of these churches are in Constantinople, 1 in Nicomedia, 1 in Ada Bazar, 1 in Broussa, 1 in Rodosto, 1 in Trebizond, 1 in Diarbekir, 1 in Smyrna, 1 in Erzeroom, 1 in Aintab, 1 in Sivas, and 1 in Helis. The work in Aintab is continually increasing in interest: there is the largest native congregation on the sabbath in Turkey, numbering from 600 to 800. Still they have no church building: the delay for a firman has been long. They worship in an enormous tent. All that region is being enlightened. At Helis, a congregation of 60; at Orfa, of 40; at Moosh, where the brethren have been violently driven off twelve times, on the thirteenth they seemed to keep a foothold, and a native is now there as a teacher and hawker. At Adona there is quite an interest commenced during the past year. At Kesob, about 60 miles west of Antioch, is a very interesting community of 150 evangelical Armenians. A church will soon be formed there. At Aleppo there are several thousand Armenians, all from Armenia, mostly from the region of Arabkir. Among these, many have received the truth, and are exerting an important and wide influence in places in the interior, from which they had come. Almost every post brings some encouraging fact concerning the work about Arabkir. At Diarbekir the congregation is about 30, and the work prosperous. We have a large dépôt of books there. In the region of Erzeroom there is much to encourage, but great need of help. In the region of Gheghi several are known [illegible] enlightened, and multitudes after the truth. At [illegible] strong cause [illegible] year."

sovan, and found great encouragement. They were continually thronged with visitors. Tokat and Sivas are both encouraging places for labour. At Bochchujuk, opposite Nicomedia, is a village of 1,000 houses, wholly of Armenians, where the work has commenced. Last summer I visited it in the night. I found one family evangelical, and learned that there were five other individuals enlightened; but, through fear, they did not care to come near me. The work has been carried on thus far by means of books, and visits to Nicomedia. I learnt that testaments, tracts, and Doddridge's Rise and Progress, were lent from one to the other. Three days ago I heard that the ruler of the village, the richest man and the most powerful, is beginning to be interested in the truth. He is brother of the enlightened man of whom I called. He now calls this brother to read and expound the testament to him and his family daily, and gives him permission to preach it freely in the city. There are many other things of peculiar interest in that city. The pastor of Nicomedia writes to me that at last Bochchujuk shall be given to Christ. We have more than 100 villages and cities noted by name where we have evidences that the gospel has begun to take effect, and hundreds of others where the name of Christ and the truth have entered. One of the native pastors has spent eight months in travelling in Old Armenia. He says that almost every where the truth is beginning to be known; and every where the cry was earnest entreaty was. 'Send us a preacher or a teacher to show us of this way.' He was more than nestly besought to remain in many places [illegible] for help is very great. 'The harvest truly is great but the labourers are few. Pray the Lord of the vest to send more labourers into this field.' The rev. J. H. Brühl, a missionary of the Lower ciety for Promoting Christianity among the bears this subsequent testimony to a portion of work of the reformation in the Armenian [illegible] "I was happy to observe that both the missionaries at Aintab, and also the [illegible] bers of their congregation, take the deepest in our work, and, as often as opportunity speak a word of exhortation to the [illegible] had the privilege of worshipping [illegible] about 700 natives, who had [illegible] stitious and idolatrous practices, believe, the most numerous [illegible] tion in the Turkish empire."

THE HOLY PLACES IN [illegible]

term 'holy places,' in its [illegible] would apply to almost [illegible] Arabia; but it is confined [illegible] sions and regard to those [illegible] Greek and Latin (or Roman) [illegible] separately or in conjunction [illegible] religious adoration and [illegible] so sacred and dear [illegible] almost wholly neglected [illegible] churches. The [illegible] segregation by the Greeks [illegible] possessed by Greeks [illegible] parcels of the [illegible] Church of the [illegible]

[illegible] at Jerusalem [illegible]
[illegible] Tomb of the Virgin
[illegible]
[illegible]
[illegible]

his house for two years; and, among many pleasing reminiscences to which he adverted, he said, that on one occasion, after preaching, as poor old old Dennis sat by the fire he exclaimed, while the tears coursed their way down his cheeks, "God have mercy on my poor countrymen, that never have had the gospel even read to them!" He has lately entered into his rest, triumphing in God, and "in sure and certain hope of a glorious immortality." "Verily, is not this a brand plucked out of the burning?"

THE LORD'S DAY.—"We cannot but most earnestly urge the following recommendations of the select committee of the legislative assembly of Canada on the propriety of prohibiting Sunday labour in the public departments of the province, upon the attention of her majesty's postmaster-general for the united empire: 'As the result of their inquiries on the whole subject, your committee respectfully recommend that a bill be passed, embracing the following provisions: 1. That no letter-delivery shall be made at any post-office on the Lord's-day. 2. That no mail should be made up at or despatched from any post-office on the Lord's-day. 3. That any mail despatched from any point on Saturday, but which shall not have reached its destination by Sunday, shall be stopped and held over until Monday morning, at the first of the following places which it shall reach on Sunday, namely, Chatham, London, Hamilton, Toronto, Kingston, Montreal, Quebec, and River du Loup. 4. That all the canal-locks shall remain closed from Saturday at midnight until Sunday at midnight. Your committee have prepared the draft of a bill embracing these provisions, which they have the honour to submit herewith. All which is respectfully submitted.' It is gratifying to perceive that such a strong feeling of regard for the observance of the Lord's-day and appreciation of its blessings exists in the legislative assembly of Canada" (Quarterly paper of the London Lord's-day Observance Society, October, 1853).

SUNDAY AT THE NEW CRYSTAL PALACE.—Let the advocates among professing Christians for opening the Crystal Palace on the sabbath acquaint themselves with the great amount of sabbath-breaking to which the attraction of the building, even in its present unfinished state, regularly leads, especially in fine weather. An immense number of crowded vehicles of all descriptions are even now to be seen, on the sabbath, moving from all quarters to that neighbourhood. Vans, tradesmen's carts—conveying as many as their carts will hold, whose horses evidently need a day of rest — cabs, omnibuses, &c., as if to a fair; while, in returning, many of the drivers, the worse for liquor, are sure to inflict the most cruel treatment on their exhausted, suffering cattle. The amusements provided for the visitors are, pony and donkey-racing (thus adding iniquity to iniquity by their cruel abuse of the dumb, defenceless creatures, shooting at targets, throwing for snuff-boxes, &c., while the sale of walking-sticks, canes, ginger-beer, &c., is vigorously carried on. Is not this a disgrace to an enlightened protestant country? Can we expect the approval *and blessing of* God while acting in such direct *opposition to his revealed* will, in such open violation *of his express* command, "Remember the sabbath-day to keep it holy," that cattle as well as man, should rest from all labour? Let Christians no longer be silent, when imperatively called to defend the cause of religion and humanity. Let them unanimously rise to the help of the Lord against the mighty.

IRELAND.—*The Reformation in West Galway.*—"In the last annual report your committee explained the remarkable result of the missionary operations in West Galway, which had changed that whole district, from being a painful illustration of the manner in which the united church has been shorn of its strength for the great object of the reformation, into one of the most pleasing evidences of the power and benefit of ecclesiastical order; and they refer now to the statement then made, in order to report that, during the tour of the bishop, very much was done towards maturing this satisfactory arrangement, which is still progressing towards completion. The new parish churches of Clifden and Balyovie are now almost ready. The parish churches of Ballinakill and Killanin have been actually consecrated. The greatly enlarged parish church of Kilcommin has been opened for divine worship. Besides these, large and commodious chapels-of-ease are fast rising to completion at Sellerna, at Errislanon, and Astleagh. Similar chapels-of-ease had been also erected, just before the opening of the great missionary movement, at Roneedstone and at Salruck, as well as a church which has now become the parish church of Arran; so that, in this one district alone, eleven new churches now adorn the land where, two years ago, there were but two edifices for the worship of God by the members of the united church, the largest of which was smaller than the smallest of those now existing. But these eleven churches convey a very inadequate idea of the accommodation which the spiritual requirements of the people have forced into existence, and to which the society has had the happy privilege of contributing. During the bishop's tour, no fewer than five school-houses were either opened by licence for divine worship or prepared for such opening, which has subsequently taken place. These school-houses are most efficient helps, serving the purposes of instruction for the adult as well as the young population, and, by permission of the bishop, giving the opportunity of divine worship where churches could not be built. In the missionary district of West Galway, the society has no fewer than fifteen school-houses where divine service is performed under these circumstances. Thus it may be truly said that twenty-six localities have each now the benefit of a church. As the committee do not judge it right to employ the funds entrusted to them in the expensive buildings rendered necessary by the large demand of their success, some kind Christian ladies have collected, with diligence and energy, a very considerable sum exclusively for this object; and within the last two months no fewer than fourteen new school-houses have been either completed or commenced, to each of which a congregation of converts is ready to be transferred from the inconvenient cabin which has hitherto been the only alternative to gathering them in the open air" (Annual report of the Irish Church Missions Society, 1852-53).

NEW ZEALAND.—"The instructions delivered

to the rev. W. Williams, on the 8th August, 1822, expresely stated that there was not a single Christian convert amongst the natives of New Zealand. At the present moment the remnant of heathenism left among them is so small as not to interfere with their being pronounced a professedly Christian people. A corresponding influence has been exercised on the national character. Cannibalism is extinct; and the sanguinary spirit, that gladly availed itself of every pretext to break forth in deeds of blood, is laid. The New Zealanders have exchanged the spear and club for the ploughshare and the reaping-hook; and tribes which once wasted the lands of their neighbours are diligently employed in the cultivation of their own. Christian sabbaths and Christian ordinances are general over the island; and the national profession is inclusive of a large proportion of genuine goodness. If it be asked by what means the change has been accomplished, we answer, by the preaching and teaching of 'Jesus Christ, and him crucified,' and God's promised blessing upon it" (Church Missionary Record, Oct., 1853).

DUBLIN.—*The Night Asylum, and its reclaimed Inmate.*—"So many cases of destitution had presented themselves, that the gentlemen interested in the ragged school determined to establish a dormitory, feeling assured (when the necessity was made known) that means would be supplied, and that parents, who tenderly watch over their own children, would not let these destitute little ones perish. A house was accordingly taken at a low rent, a master engaged, and Joe C—— became one of the first inmates. We were so pleased with what we had seen of him, both at school and in the hospital, that we hired him to clean the boots and shoes, &c., every morning. The first time our servant put his breakfast before him, he put his hands together, and asked God to bless it to him. On one occasion she left the dinner-things on the kitchen-table, and went out without saying a word to him, and when she returned she found them all clean and put away. He has bought a blacking-box, for which he gave threepence, to keep his books in, and some black and red ink for a penny, to keep his accounts. He is now domesticated with us. He is not content with giving what the sailors term a 'lick and a promise' to his face, &c., but he, as they term it, sluices himself all over with cold water every morning. His bed is carefully made, and his sleeping-place is as clean as a new pin. As yet he is honesty and truth personified, and our prayer is that he may continue so. We have only space to add that the ragged garments of the poor and often persecuted seekers after the truth would exclude them from places of more general resort, even if space could be afforded them, and therefore the necessity of a ragged or mission church" (George S. Dyers).

THE THIEF-TRAINER.—A ragged-class missionary in the metropolis met, one day last summer, with a man standing at the end of a narrow street in the east. As he appeared to be idling about, the missionary asked him if he had no work? The man replied that he was out of work; but the missionary would not be deceived by such an answer: he told him he knew he did not get his living in an honest manner, and appealed to him whether he was happy in pursuing such a course? The man admitted that the missionary's suspicions were true, and that he was not happy; but, he added, he would thankfully enter on a different course, if he knew how. As he uttered these words, he added, that, "as he had been dealt with so plainly, he would confess the truth, that he was not happy;" and with this he drew from his pocket an old tract, much soiled. "It is that," said he, "makes me unhappy." The tract had printed on it, "Given by the London City Mission." It had been presented to him by one of the missionaries in that locality, and had disturbed the peace of the man in his sinful course, although that missionary knew nothing himself of the circumstance. The ragged-class missionary, who lived in quite an opposite part of London, invited the man to his house, that they might talk over in a friendly manner what could be done to deliver him from sin and ruin. The man came. The missionary found, on conversing with him, that he had been twenty years living a criminal life, and had been twenty times in prison. He resided in a low lodging-house, where he carried on his craft of training young lads to steal. The best hands among them were sent into the streets; and they brought home the plunder, on which the criminal school lived. He was too well known to the police to dare to go out himself. "But," said he, "I never can keep the young 'uns long; for, as soon as I have made them clever at their profession, if they are not taken by the police, they leave me and start for themselves; so that I am obliged to look out for new hands." This led the missionary to ask him how many lads he supposed he had trained to be thieves during the twenty years. He had kept no account, and he could not exactly tell; but of this he was sure, that it was not less than five hundred. How ramified the evil which this one man had effected! What a cost had he been to the country! What an amount of property had he purloined from the community! How perfectly fearful the amount of wretchedness and ruin and loss of character and soul which he had effected! Happy that individual, who should have effected the good which this one man effected of evil. But the soiled tract had not been given in vain by the one missionary: the other missionary got the man into a reformatory institution established for repentant thieves. He thankfully became an inmate. He remained there for four months. His conduct during that time was exemplary. He gave satisfactory proof that his mind was changed by the Spirit of God, and he has now emigrated to a distant land, in which there is reason to hope that he will be as great a blessing as here he had been a curse.

S.

ST. PAUL IN PRIVATE LIFE*.

"Yea, brother, let me have the joy of thee in the Lord."—PHIL. part of verse 20.

THE letter which contains this pious request was written to a private individual, and in behalf of a slave. Its contents may be readily understood, and without difficulty borne in mind. Colosse was then a populous city of Asia Minor, where St. Paul had many converts; and there lived Philemon to whom it is addressed. He was a man of considerable eminence and wealth, and had absolute authority over a number of his fellow-creatures whom he held in bondage. You are not to be surprised at this, when reading St. Paul's high commendation of his character. It was not for the religion of Christ to make violent interference with the political institutions of any country in which it should be propagated; and slavery was then almost universal in the world. Of this degraded and hopeless class was Onesimus. The letter assigns no reason for his conduct of which it speaks: he may have robbed his master: he may have quarrelled with his fellow-slaves: he may have been harshly corrected for idleness or disobedience: he may have been unable longer to brook control. But, whatever the inducement, he resolved, if possible, to obtain his freedom. Risking his life in attempting to escape, he successfully eluded all pursuit, and arrived safely at Rome. It was a long journey. Much toil and privation he must have suffered on the way; but he might expect in that vast city to remain without detection, or he might think to procure employment there. It is probable he was disappointed in this hope; and his best endeavours were exerted to no purpose. There were thousands poor as he. There were claimants for everything to spare; and the friendless stranger is perishing with hunger. Day after day has he traversed the streets. His offers of service have been fruitless: his many inquiries have been made in vain; till at length he hears of one whose name is not unknown to him. It is true his condition is of the humblest. He is needful of aid rather than capable of affording it, being poor, advanced in years, and even deprived of liberty. Notwithstanding this, Onesimus at once applies to him, and is kindly received and gladly welcomed.

But how can this captive assist him? Silver and gold has he none; and by what means can he advance his interests? He imparts to him spiritual gifts, and converts him to the faith of Christ; for the friend he found was the apostle Paul. The slave sees with new light, admits that he has wronged his master, and longs to make restitution. But, fearing lest on his return he should be evil entreated, he induces Paul to write in his behalf; and, carrying this letter on which he knew he might rely, he returns to his master's service.

It is evident that Onesimus had been previously acquainted with the apostle, if not personally, yet by report. Paul and Silas had travelled through the lesser Asia to deliver the decrees of the apostles and elders in Jerusalem to the churches which they had planted, and in particular had gone over all the country of Galatia and Phrygia in order. Here was Colosse; and it is very unlikely that Paul would omit to visit a town of such importance. Indeed, from so affectionate a salutation to the members of his family, we conclude that Philemon was converted by him. And, if this be a rightful supposition, it is easy to understand that his dependents would readily remember one who had exerted such great influence over their master's mind. You see then the circumstances under which this letter was written. Paul had to plead with a wronged and insulted master, for the pardon of a fugitive slave. But Philemon was a Christian, you may reply: it would, therefore, need no urgency of entreaty. He would readily forgive, as he would hope to be forgiven, and willingly do as himself would be done by. Now, if Onesimus had been at once permitted to return to his occupation, having escaped any punishment, what effect would this have produced on his fellow-slaves? Would they not have complained that he the unruly had met with kinder usage than they the obedient? Would not the prevalence of such an opinion have created much dissatisfaction among them, and perhaps have even gone far to tempt others to follow his example?

Brethren, I have often called you to reflect on the conduct of this apostle in far more stirring scenes. I have spoken of him of the fiercest of Jewish persecutors, making havoc of the church, and as the humblest of Christian penitents, asking, earnestly, "Lord, what wilt thou have me to do?" I have bidden you to silence, that you might feel that strain of burning eloquence, his reasoning of righteousness, temperance, and judgment to come, when before him Felix trembled. Watch him reduced to that terrible strait, when comfort not of this world was given to uphold him; when by night the Lord stood by him and said, "Be of good cheer, Paul." Hear his dauntless avowal, "If I be an offender, or have committed anything worthy of death, I refuse not to die." See him on the deck of that tempest-tossed and broken ship. Neither sun nor stars have appeared for many days: their tackling has been cast out: all hope that they should be saved is taken away: the storm is raging, and the vessel driving wildly on shore: the master and the owner, the shipmen and centurion, all, save one, are panic-stricken. Paul stood forth in the midst of them and said, "I exhort you to be of good cheer." Often was he in journeyings and perils, in weariness and painfulness and watchings, in hunger and thirst and fastings, in cold and nakedness; but none of these things moved him. Wherefore? Was Paul insensible to gentle feeling? Had Paul no fondness for the quiet of domestic life, no joyous spirit for the springing flowers, and the genial sun-light, denied him often in the prison's gloom? Had Paul no care for human kindness and for loving sympathy? When his friends and converts on the shore at Miletus fell on his neck and kissed him, sorrowing so bitterly for the words which he had spoken, that they should see his face no more, did Paul not grieve the while? The chain with which for the hope of Israel he was bound, did not this gall his fettered hands? Those frequent scourgings, the

* From "Sermons by the rev. F. Jackson, incumbent of Parson Drove, Isle of Ely." London: Hatchard. 1853 (misprinted 1854). There is much sensible remark in these discourses. We extract one of them as a specimen of the work, and we think our readers will be pleased with it.—ED.

marks of the Lord Jesus which he bore in his body, could these not wring from him the groan of anguish? None of these things moved him; neither counted he his life dear unto himself, that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God. Surely of mortal men that ever trod the earth, Paul was the very foremost.

Come then with patient and thoughtful attention. It is a glimpse of him in the offices of private life that I am about to place before you. He has converted the fugitive slave; and, that this servant, now willing and dutiful, may be forgiven on returning to his master, he has written in his behalf, and sent by his hands, the letter we are about to consider.

With what delicate courtesy does he enter on the subject! We look in vain over these brief sentences for any mark of irritation, depression, or fear for the future, we might expect to meet with. The writer's condition as a prisoner is twice alluded to, not that he may excite pity for himself in the mind of his correspondent, but that he may found upon it the more touching claim in behalf of Onesimus. He begins with an affectionate salutation to that company of the Colossian church contained in Philemon's house. He sends kind remembrances to individuals whom he specially names among them. He has yet tenderer message for Philemon, his dearly-beloved. A report had reached him of the faith of this his fellow-labourer: he takes the favourable opportunity to repeat to him what he had heard, and expresses an earnest hope that the communication of his faith would become effectual in the impression such good example might produce on others. He declares that he has great joy and consolation in Philemon's love, because the saints were refreshed by him. Let us pause a moment on the reason thus assigned. There may be those among ourselves who would be gladdened by beneficence extended towards us, frequent as we know ingratitude to be; but could we in truth declare ourselves joyful because we saw others preferred while we were disregarded? I know not any thing in scripture which more fully explains that hallowed principle of Christian sympathy. The communion of saints, in which we all profess to believe, is not a mere expression in words, but is descriptive of the highest and noblest rank of society. Its members are the body of Christ, and, actuated by the Spirit of Christ, "rejoice with them that do rejoice, and weep with them that weep".

Philemon, having read this portion of the letter, must have been already deeply interested. With what feeling, then, must he have perused the sentence following: "Though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." I might exercise my authority as an apostle, and command you to obey me, and might inflict excommunication, or even heavier punishment, on your refusal; but I am not dealing with a hard man; and I am your friend, the friend from whom you received the word of Christ; and not only your friend, but your aged friend, who will not be with you long, and now also a prisoner for preaching the gospel.

Having commenced his letter with these affecting reminiscences, he hastens suddenly to the benevolent entreaty, "I beseech thee for my son Onesimus." He does not pretend to justify the wrong doing of which the servant had been guilty. The admission is made in strictest candour, he was in time past unprofitable; but it is immediately followed by the contrary declaration, that for the time to come he would be greatly changed. Are there those among ourselves, it matters not in what condition of life we may be placed, who were in time past unprofitable, but on whom the light of the glorious gospel of Christ, who is the image of God, has shined? Have old things consequently passed away, and have all things become new? It is a test for the holiest here. Has the word made such impress on our hearts and our lives, that we should be acceptable companions to a saint so eminent as the apostle Paul, and that he could be so convinced of our stedfastness as to foretel we should in future be profitable? How effectual had been the grace of Christ on the soul of that poor slave! What a noble testimonial to his fidelity do the words place before us! Paul sorrowed to part with him, and would have retained him, could he in justice to Philemon have done so. It is true he was entitled to the best services of either or both of them, so deeply were they indebted to him. But he waives his claim; and, mark, for what reason—that "Philemon's benefit should not be as it were of necessity, but willingly." He cannot deprive him of the Christian gratification he will feel in kindly receiving Onesimus, and showing mercy on him. "For, perhaps," he continues, in still earnest persuasion, "he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord!" "For, perhaps, he therefore departed"—the words proclaim a special providence overruling evil for good—"that thou mightest receive him for ever." The relationship of Christians shall never be terminated: they who have been lovely and pleasant in their lives on earth shall not be separated in heaven; "not now as a servant, but a brother beloved." With God is no respect of person: he is the common Father of all believers: if the master valued the apostle as his partner, he must now count the servant his partner too. Having shown Philemon how the path of duty would be found the path of peace, and having generously resigned his own claims, imprisoned though he was and destitute, St. Paul, in the conclusion of his letter, makes feeling reference to himself: "Yea, brother, let me have joy of thee in the Lord." No loss shall accrue to thee on complying with my request. If he hath wronged thee, I will repay it. I do not mention your obligations to me: for kindness' sake refresh me. Thou knowest I have but little joy in the world. Thou knowest I have been defamed and reviled, a spectacle unto men. "Yea, brother, let me have joy of thee in the Lord."

Many of you may be as deeply indebted to St. Paul as were Philemon and Onesimus. Ye have never seen his face, nor heard his voice, but in the study of his writings have been convinced, and, obedient to his directions, have become converted. He might say then to you, as he said aforetime to

his disciples at Corinth, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers." Wherefore, if his children in Christ Jesus through the gospel, be ye followers of him. Christ, by his special grace preventing you, puts into your minds good desires, and continually helps you to bring the same to good effect. His ministering angels are sent forth to minister to his chosen. Ye are also compassed about with a great cloud of witnesses. They are invisible. Eye hath not gazed upon their brightness; ear hath not heard their strains of glory. But are they silent? Can no cheering whisper reach us from that blest abode? O in the season of meditation, while the Spirit of God is urging him to holiness, methinks the prayerful soul might catch their loving entreaty: yea, brother, let us have joy of thee in the Lord.

The apostle has shown you, in his letter, that noblest use to which the gifts of influential position and of Christian education may be applied, even in aiding the truant and the destitute; take heed that the lesson be not given you in vain. He has offered you practical teaching on the written precept, "Mind not high things, but condescend to men of low estate" read, mark, learn it. If you count Paul a partner, strive to emulate his warmth of friendship and forgetfulness of self, his patience and cheerfulness, his thankfulness and humility. You will then be of those for whom the Saviour prayed, and who are not of this world, and you will be Paul's partner for ever.

Weekly Almanac.

"Paul was pressed in the Spirit, and testified to the Jews, that Jesus was the Christ."—Acts xviii. 5.

"Blessed name! Sweetest of all names! Jesus! Saviour! grant us this great, this precious salvation, which thou bringest. Save us from the guilt and from the power of our sins; for they are our worst enemies, the real, the great enemies, from whom we need deliverance. We ask, Lord, we seek, we would earnestly knock for thy salvation: be it unto us according to thy word. O come, thou King of glory, into our souls; and make them indeed temples unto thee. Amen.

DECEMBER.	MORN. LESSONS.	EVEN. LESSONS.
18. Fourth Sunday in Advent	Isa. xxx. Acts xviii.	Isa. xxxii. 2 Pet. i.
19. Monday	Isa. li. Acts xix.	Isa. lii. 2 Pet. ii.
20. Tuesday (Fast)	Isa. liii. Acts xx.	Isa. liv. 2 Pet. iii.
21. Wednesday (St. Thom. Ap. & M.)	Prov. xxiii. Acts xxi.	Prov. xxiv. 1 John i.
22. Thursday	Isa. lv. Acts xxii.	Isa. lvi. 1 John ii.
23. Friday	Isa. lvii. Acts xxiii.	Isa. lviii. 1 John iii.
24. Saturday (Fast)	Isa. lix. Acts xxiv.	Isa. lx. 1 John iv.

"Both testaments refer to Jesus Christ; the old as its hope, the new as its example, and both as their centre. .... The Jews were blessed in Abraham: 'I will bless them that bless thee.' But all nations are blessed in the seed of Abraham: 'A light to lighten the Gentiles,' &c.; and again, 'In thee shall all the families of the earth be blessed.' 'He hath not dealt so with any nation,' saith David, speaking of the law. He hath done so to all nations, is the witness of Jesus: it is his special prerogative to bring blessing upon all. Let us, then, stretch out our arms to our Deliverer, as to him, the object of four thousand years of promise, who came at length to suffer, and lay down his life for our sakes, in the day and under every one of the circumstances which had been predicted of him. Tarrying, by his grace, until we depart in peace, and looking forward to the hope set before us of being united for ever with him, let us comfort our souls, content with whatever good things he may be pleased to give us, and with whatsoever of evil his love may adjudge for our well-doing; knowing how good a thing even this is, to 'take our cross and follow him'" (Pascal).

"To those who indeed believe, Christ is precious, as precious in the family, in society, in the world, as he is in the closet, the sanctuary, even at the sacramental board. .... His promises, they are the daily sustenance, the nourishment, the refreshment of his soul; they are the bread of life, the water of which he drinks, in his journey through the wilderness of this world" (Rev. T. Dale).

"Jesus! transporting name!
Whose accents to the ransomed world proclaim
Salvation and immeasurable grace,
Peace and good-will to Adam's fallen race,
A promised heaven, and opened paradise,
Unbounded joys, and never-ending bliss!"
(Rowe.)

S.

A TRUE CHRISTIAN NOT A SERVANT, BUT A SON:

A Sermon,

By the Rev. Aubrey Townsend, B.D.,

Curate of St. Michael's, Bath.

Gal. iv. 7.

"Wherefore thou art no more a servant, but a son; and, if a son, then an heir of God through Christ."

There are two great classes or divisions of mankind spoken of in the bible, namely, those who serve and walk with God, and those who serve and walk with him not. And, while very awful declarations are made in holy writ respecting those who live without God, and are not changed into his likeness, so very blessed and wonderful things are written concerning those who have been made partakers of his saving mercy, and who are therefore members of his family, and "heirs of the grace of life." And, as all these matters are recorded for our learning, so it is well if through the consideration of

them we are moved to flee from the wrath to come, and to become partakers of those "exceeding great and precious promises" which are made through Christ, the Son of God, to all his believing people.

There are, then, two uses to be made of such a declaration as that contained in the text. It is intended to show to the people of God what are their high privileges, in order to stir them to walk agreeably to their high calling, and to strengthen and comfort their hearts while passing onward, through the wilderness of the present world, to the haven of everlasting rest; and it is also designed to represent to those who as yet know not the power of God, how great is the blessedness and how glorious the hope which are connected with the true knowledge of God and of his dear Son. May these effects, my beloved friends, be produced through the power and presence of the Holy Spirit, while we consider the words, "Wherefore thou art no more a servant, but a son; and, if a son, then an heir of God through Christ."

In the preceding chapter the apostle had shown to the Galatian believers the exceeding folly and great danger of seeking to be justified before God either by their own obedience or by any other means than that one foundation which is laid—Jesus Christ. He proved to them, in that chapter, by various arguments, that "the scripture had concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe;" and then, at the twenty-third verse, he pointed out to them the difference between the old and the new dispensation: "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." And in the succeeding verses he shows the largeness of the privilege of that gospel, which was itself the fulfilment of the shadows of the law.

The same view is represented under another form at the beginning of the fourth chapter. The nation of Israel, in the old times before the coming of the Redeemer, are compared to him, who, though Lord of all, differeth nothing from a servant so long as he is a child, but is under tutors and governors until the time appointed of the Father. The Jewish nation had, in the ages gone by, been in bondage to many burdensome rites and ordinances, which were to pass away, like the shadows of the night, before the rising of the Sun of Righteousness. But, in contrast to those times of comparative darkness and of inferiority as to privilege, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And" (the apostle writes to the Galatian believers), on this very account, even "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore," he adds, drawing his conclusion in the words of the text, "thou art no more a servant, but a son; and, if a son, then an heir of God through Christ."

Such was the immediate object and aim of the apostle's argument; this, though fraught with deep profit in many ways, I need not now to consider further; but I rather seek to apply the words of the text to our own past and present condition and experience.

Mark, then, the words of the text: "If a true believer, thou art no more a servant." The condition of servitude, or even of slavish bondage, there is conclusive reason to fear, would aptly describe the position of the larger number of professing Christians, even in a land such as ours; for, how few are there, who would even profess to have found in their religion any life-giving power, any blessedness, or any peace! If we are to take the larger number of those with whom we have daily intercourse on the common affairs of human life, on their own showing as to religion, what is it, even at the highest, but a cold and dull profession of the obligation of servitude? What is it but a formal acknowledgment that God is a Master or Judge? a readiness to yield to him the homage of a formal, outward service; to go through a routine of creeds, or religious forms, or external ceremonies, and to abstain from any great violation of the tangible duties of life Many, indeed, may fall short of this, even in profession; but such, at the very best, is the religion avowed by the majority of nominal Christians.

Now this is that condition of servitude against which the entire argument of the epistle from which the text is taken is directed. This is that position from which the text affirms that true believers are now delivered: "Wherefore thou art no more a servant." And this condition is one which brings with itself condemnation before God; for, if we are only to consider ourselves as servants before God, what man is there who on that showing has not merited the righteous anger of God? Would not the appalling words of the third chapter, in the tenth verse, be applicable to any one who sought for acceptance before his heavenly Judge, on the

mere ground of his own supposed obedience, namely, that "as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them?"

We have to observe, therefore, my beloved friends, that the condition of spiritual servitude referred to in the text is one not only of inferiority, but of the most extreme and imminent peril. And it is the more needful to mark this distinctly, as a large portion even of those who attend the outward services of religion are sadly unacquainted (there is too much reason to apprehend) either with the spirituality or the unlimited freeness of the tidings of salvation which are commanded to be proclaimed to every creature.

The character, however, of the declaration which the Most High has provided may be traced from the second clause of the text: "If a believer, being no more a servant, thou art a son."

O matchless wonder of redeeming love! Well might another apostle exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" How is this (might it not well be asked?), that those who are born the heirs of perdition and woe, the children of wrath and of Satan, who are dead in sins, yea, who are the enemies of God—how is it that these should be made sons? This, my beloved friends, is an object which will repay the most earnest attention and diligent examination, and which, the more it is considered, will the more be found to deserve not only the wonder, but the grateful praise of a renewed heart; for here we are called upon to observe not only the salvation of a guilty creature in a free and unreserved deliverance from eternal death, but the adoption even of such a one as a son into the very family of God.

True believers are received and adopted into the family of God, through their relationship to Jesus the Saviour, who, although he is "God blessed for ever," has become their elder brother; has been made actually and really "bone of their bone, and flesh of their flesh." Therefore we read in the verses immediately before the text: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Many persons, indeed, are prone to seek for mysteries in preconceived fancies or in elementary questions, where there is no mystery; but this truly is what the apostle terms "the great mystery of godliness, God manifest in the flesh." This deep and amazing wonder, that the Son of God should become the son of man, and that we, who are simple dust and ashes, who believe in his name, should be "called the sons of God," will attract and will repay the wonder not only of fallen man, but of angels and glorified saints, through everlasting ages.

This sonship of believers is, moreover, not only as respects their great Head, but as regards themselves; a relationship not merely nominal, but actual and real. They, who are made the sons of God freely by adoption, are truly and indeed his sons, because they are really born again by his Spirit, and are made "partakers of the divine nature." So we read in the verse immediately before the text: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." So in the eighth of the epistle to the Romans, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." And so the apostle Peter, in addressing those who were "elect according to the foreknowledge of God the Father, through sanctification of the Spirit," exclaims in adoring wonder: "Blessed be the God and Father of our Lord Jesus Christ, which according to his mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Each true believer is, therefore, made a son of God, not only because Jesus the everlasting Word and Son of God has become the Son of man, but because the eternal and infinite Spirit of God has been given to dwell in his soul, to subdue and mortify his inward corruption, to "put a new heart and a new spirit within him," to "take away the heart of stone, and to give unto him a heart of flesh." And each one, so quickened and so renewed, is made to be one with Christ. He becomes a member of that body, consisting of the church of his elect people, of which the Son of man, to whom the Holy Spirit is given without measure, is the glorious Head. And, being so united to Christ, he is, by reason of that union, fully and completely pardoned and justified before his heavenly Father. He is, when quickened by the power of the Holy Spirit, entirely accepted before God, through him who is "the Lord our righteousness," and concerning whom it is written, "Of him are ye in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Thus, wonderfully and unchangeably linked together, even by a chain which nothing in

time or eternity can dissolve, are the glorious truths which are the objects of believing faith.

And therefore the apostle, in Rom. viii., in setting forth the security of those "which are in Christ Jesus, who walk not after the flesh, but after the Spirit," inquires, with unanswerable force, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? .... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded," he proceeds, speaking of true believers, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

When such, my beloved friends, is the unchangeable security of those who are made one with Christ, we may easily perceive what is the happiness of those to whom it is permitted to hope, or to feel assured, they have received "the adoption of sons." They, who are so quickened and so renewed, who daily look to the power of the Spirit of Christ to control and destroy "the old man of sin," and who continually seek to be washed in that blood which "cleanseth from all sin," in realizing that they are indeed "called the sons of God," are enabled to look up to him, even as a child may look to a kind and tender parent, with peace and joyful hope. They can approach God with greatest self-abasement, and yet with undoubting confidence, as sons to a father. They are enabled, through the Holy Ghost shedding abroad the love of God in their hearts, to love him because of that happy relationship; and it is their blessed privilege, as children, to speak to their Father in prayer; for they "receive the Spirit of adoption, by which they cry, Abba, Father;" and they are commanded, as children and sons, "Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God." And even so "the peace of God, which passeth all understanding, should keep their hearts and minds through Christ Jesus."

True Christians, moreover, in being sons, are also, we read in the text, "heirs of God through Christ;" or, as we read in Rom. viii., "If children, then heirs; heirs of God, and joint-heirs with Christ." Again: "Let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii.). Or, as we find it written near the close of the book of God, in Rev. xxi., "He that overcometh shall inherit all things; and I will be his God; and he shall be my son."

Jehovah himself, therefore, being the Father of his adopted children, by creating them anew unto eternal life, will, through the ages of eternity, be "the portion of their inheritance." "They will see his face;" they will "see light in his light;" and he will for ever be their light and their glory.

Do you, let me entreat each one to inquire of his own heart, possess and enjoy this unspeakable hope and source of deep and true happiness? Seek, in the way which the God of heaven has appointed, to obtain for your own soul the enjoyment of this blessedness. There is no obstacle or impediment whatever, except what arises from the sinful unwillingness of our own slow and corrupt hearts. The promise stands: "I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely." And we may still listen to the gracious accents of encouraging invitation: "Let him that is athirst come; and whosoever will, let him take of the water of life freely."

Come, then, if you would be no more a servant unto condemnation, but would be a son of God, accepted unto eternal life: come, if you would desire to know that love of a heavenly Father which far exceeds the constancy and tenderness of love of any earthly parent: "hear; and your soul shall live;" and the Most High "will make an everlasting covenant with you."

Is the happiness referred to in the text indeed yours? Is it your own? Can you hope that the unspeakable mercy of God has been manifested in the deliverance even of such a one as yourself from the condemnation of sin and from eternal death? Can you, do you, venture to hope this? Then observe, in the language of the text, what, if you are found in Christ, is your privilege, and what your hope—that, being no more a servant, you are a son; and, if a son, then a heir of God through Christ.

Seek to enjoy within your soul the reality of this happiness. Consider it with earnest prayer for that teaching of the Spirit of God which is given to all who in the Saviour's name draw near to the throne of grace. Look up to God as to a Father, to stay yourself upon him in the hour of need, and to rest upon him to keep your soul in perfect peace. Draw near to him, as one who has been adopted into his family, who, though in yourself only a child of wrath and an heir of condemnation, has been made "heir of all things, and an inheritor of God."

Lastly, pray, if you are indeed, through distinguishing grace made a child of God, that the spirit and temper of his children may be given to your soul. Seek to adorn your profession by the temper of humility, of Christian love, of tenderness and forbearance, combined with faithfulness to all around. Seek to become, in a larger measure, a partaker of that indwelling of the Holy Spirit, by which we are changed into the divine image, and are conformed to the likeness of Christ. And, if you are truly a partaker of this hope, remembering that "it doth not yet appear what we shall be," but that, when the Saviour shall come again, you will even so be made "like unto him," seek even now "to purify yourself" through his power working in you, "even as he is pure."

(Bishop Jebb.)

DEATHS OF EMINENT CHRISTIANS.

No. LXVII.

BISHOP JEBB*.

(Died 1833, aged 58.)

Dr. Jebb, the bishop of Limerick, was distinguished for his attainments in literature, and for his unassuming piety. While at East-hill, the thoughts uppermost in his mind were thus beautifully expressed in the manner of soliloquy: "Well, the more I think of it, the more I am full of wonder and thankfulness at the goodness of Providence to me. My illness, instead of a trial, has been made a source of continual delight and enjoyment. I am placed by it in this delightful situation: while I have the comfort to feel that it is not my own doing, that all has been done for me. God has taken me into his own hands, and I have only to acquiesce in the divine will!" A few evenings after, having rung the bell to go to rest, he said, in a tone that went irresistibly to the heart, "It's a pleasant thing, Mr. Foster, to be brought to the state of a little child; to be put to bed; to see it coming on: I thank God for it." The heavenly expression of his countenance, as he thus gave vent to the abundance of his heart, was a living comment upon our Lord's words, "Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein." On the night of November 15, after we had conversed for a few moments, the bishop took my hand in his, clasped it closely, and with calm emphasis repeated, "I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me to dwell in safety." I repeated his own favourite verse from the twenty-third Psalm, "Goodness and mercy have followed me all the days of my life," adding, what his humility would never allow him to add, "and I will dwell in the house of the Lord for ever." The bishop, as I spoke these words, his eyes bent upwards, raised his remaining hand (the other being paralyzed) three times to heaven, in the attitude of fervent prayer, but did not speak: the power of speech was gone. During this time I used, at intervals, the prayers of his venerable mother, the church of England, for the dying—the prayers of which he often said, in the words and spirit of good George Herbert, "that he knew none like them." And as, though unable to speak or even to make signs, he showed consciousness almost to his last breath, so I believe he heard and joined in our prayers very nearly to the happy moment "when his spirit returned to the God who gave it." The calm and deep devotion which belonged to his character in health, and which cheered and blessed his long illness, was now most expressively written in his countenance; the eyes, like the hand, being raised to heaven, until they became dimmed by the approach of his release from all pains and sorrow. To himself, indeed, peculiarly applies what is recorded of bishop Morton, in the volume which was his last study on the eve of his illness. "Even after his speech failed him, he signified, by his hand, his assent to what was spoken to him or prayed for him: and I doubt not but his devotion, as well as his understanding, continued as long as his breath, though neither his tongue nor his hand could at last express it."

It was as I stood at his feet, having just finished the prayers from the "Visitation of the Sick," that he gave a slight cough. That gentle cough terminated his sufferings, and his happy spirit entered into the joy of the Lord. For many moments those present were lost in silent thankfulness for the peaceful passage which had been granted to our father in Christ. It was, indeed, like falling asleep. He expired the 9th of December, 1833, in the 59th year of his age.

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

Two Reflections by bishop Jebb.—1st. In the judgment of our church, ... next to the habitual recollection of our baptismal covenant, the devout participation of the holy eucharist, the affectionate study of the sacred volume, and that which naturally pervades each and all of them—constant and fervent prayer .... we are called to the contemplation of the Christian cloud of witnesses, as after these paramount means of grace the holiest and happiest occupation in which we can be engaged, the surest method of obtaining the height of virtue, and the depth of peace here, and the most effectual preparative for that perfection of bliss which awaits the triumphant church in the mansions of eternity.

2nd. We may and should, while we conscientiously and closely attend to all the duties of this present life, never lose sight of the fact, surely most consolatory and delightful, that we are citizens of an eternal polity, and are privileged to select examples from among, and hold sweet converse with, the wise and good of all ages, our eye-witnesses and encouragers in the heavenly course, as we trust they will, through God's mercy, become our everlasting companions.

TRUE ADVANCEMENT OF MIND*.

An almost boundless horizon of advancement, progress, wealth, true honour, and well-being is opened out to us, if we will only take advantage of present opportunities. The natural tendency of the fine arts is, *per se*, to elevate and to refine those that study them; and an appreciation of beauty of form, and an acquired facility of producing it, are necessary to the artizan and the decorative manufacturer, to keep pace with any improved style of public taste. The study of the arts and sciences is, or at all events ought to be, promotive of morality and religion. The love of beauty, of harmony, and of proportion, is fostered by such studies; and the whole general tone of the mind must be improved by them, and rendered more susceptible of the higher impressions. There is nothing in the being a better artist or a better mathematician to hinder the student from being a better member of society, a better man, and a better Christian. I would have every government scheme so ordered that no handle be given to any mere party to gain an ascendancy, and degrade institutions that ought to be noble, and truly handmaids to religion, into vehicles of irreligion, impiety, scepticism, and sedition. The very contrary is their legitimate result. The discoveries of Herschel do not lead men to disbelieve in God; nor do the compositions of Handel act as hindrances to the singing of his praise in worship. Solomon, the wisest of men, and that by the very immediate gift of God, did not study the world of nature in opposition to that gift, but in the exercise of it, to the glory of God, the almighty and grand Creator of all. "These are thy works, Parent of good."

But further, such studies are to be followed not merely for the cultivation of the mind—that would be to mistake the means for the end—but for practical purposes; to make men more useful to themselves, to their neighbours, and to their country, and, I may add, more humble-minded; to guide them by the light of science in their several employments; to render that easy which is otherwise comparatively difficult or impossible; to make a man's labour more productive, or lighter; and so to bring nearer home to himself and to others the comforts and conveniences, the elegancies and the luxuries of life, and thereby help him to ward off many dangers and sicknesses, and be the means, under God, of prolonging his days. Mind is the master, and all mere natural forces may be made subservient to it. Is the mariners' compass the result of thought, or the necessary action of a magnet by itself? Does the electric current take a message of life and death to an unlimited distance with the very speed of the lightning itself, with or without the thinker's aid? Is steam its own master, or the servant of man? Who would suppose, before the knowledge of the fact, that ice could be manufactured in a few minutes out of dry materials? Who could tell the stars of heaven, as they are now told, without the telescope? and what is the telescope the result of? Tens of thousands of similar questions might be asked, all to be answered in a similar way.

To return. Who can doubt but that health is very much dependent upon the bodily spirits, and that one's spirits are directly affected by the objects around one? Even the pattern of the paper on the wall, or the carpet under our feet, cannot but affect the mind in a gloomy or a cheerful direction: we naturally turn away our eyes from an unpleasing object, and shut our ears against discordant sounds. Surely the beautiful in nature is as conspicuous as the sublime, each the direct gift of God himself, and evidently for the pure delight as well as the benefit of his creatures, who are bound to praise him by the enjoyment of them, as well as by a thanksgiving for all.

At present, as has been truly remarked, it is the public at large who are to blame for faulty and deficient productions in the arts: it is their demand that the manufacturer has to supply: his instructions, with a view to this end, it is that the artizan follows. To improve the taste of the latter is, therefore, simply to begin at the wrong end—to throw individual application and improvement away. Let the public lead the way in a more refined demand; and the manufacturer, and, again, the artizan, will, each in their turn, be found competent to give effect to it. By promoting a general improvement, you teach the public at large to appreciate excellences which otherwise they would be utterly blind to. On the other hand, if you only educate—only thoroughly educate—a few, you in fact, in some degree at all events, throw away their individual labours, the public expenditure, and the results of both; those with with whom the ultimate practical decision rests prefer probably a bad design to a really good one, and have no fixed principle of taste to countervail in their minds the question of the price of the article. Look at the ornamented and ornamental bricks of Italy, and place them

* From an interesting paper, entitled "National Adult Education"; by the rev. F. O. Morris, B.A., vicar of Naffertos, Yorkshire. Read before the British Association for the Advancement of Science, at their session at Hull, September, 1853. London: Groombridge and Sons. 1853.

side by side with ours; and, in this one so mean though useful article, it will at once be seen how much room there is for improvement, and how readily improvement may be effected, if only the public demand says that the money of the public shall pay for it. There are innate principles of grace in every one, the implantation of nature—of the God of nature—to the carrying out of which she is the guide; and, if these principles be duly and timely appealed to, the appeal will not be made in vain. Very many are imperfectly educated, and require some tangible means to their hand to foster any improvement of which they may be capable and desirous.

Not to speak at present of spiritual advancement—though even here the same remark applies, and with far more cogent power—it is certain that that man can have made but very little progress in learning, who thinks that he has nothing yet to learn in any one department of knowledge. The remark already made, that we must be learning as long as we live—for "we are but of yesterday, and know nothing"—is true not only of those higher and all-important studies which fit man for the future life, but also of those subordinate ones by which he is fitted for living the present life with temporal advantage to himself and others. *Ne sutor ultra crepidam* may be a very good motto so far as it checks a person from travelling into one road of knowledge, to the neglect of greater advancement in that into which he had previously entered; but even in every one's own peculiar art it may safely be said that there is no limit to the studies in which, step by step, he may advance in searching analytically from the effect to the cause. One may almost say, without any disparagement of the truth of the adage just quoted, or detraction from it, that any one branch of study may lead, if desired, to that of any other. The whole of nature, and therefore the whole of knowledge, is one vast concatenation, every link in which is a more close or more remote adjunct of every other in the consentaneous whole. Who can place any specific limit, then, to the knowledge in reality appertaining to any individual part? A little knowledge is then only a dangerous thing, if it be rested in as the end, and not be used as a means to further improvement.

EXODUS XXV. 31-40*.

These verses, though few, contain much truth concerning the Lord Jesus. We have seen him set forth as "the Bread of life," without whom we cannot live. It is remarkable, however, that another type is given here of that which is also necessary to life, namely, light. Of this we read (John i. 4), "In him was life, and the life was the light of men." The herbs, fruits, trees, or flowers of earth, could not grow without light: by an unvarying law of nature, or rather "nature's God," this is necessary to the existence of the creatures he has formed. It is so with the soul. Those who are "without Christ" are described as in a state of darkness and death, "having the understanding darkened" (Ephes. iv. 18); "their foolish heart was darkened" (Rom. i. 21), "who were dead" (Ephes. ii. 1). The new birth is often compared to light. Thus (Acts xxvi. 18), "to open their eyes, and to turn them from darkness to light": (Ps. cxix. 130), "The entrance of thy words giveth light." In ourselves we are dark; but "God is light." We have in the tabernacle this truth in type, namely, that Christ is not only our necessary food, but our light also. God does not always speak in words; but he condescends to use various methods of teaching us his meaning. We find the Lord Jesus saying, "I am the light of the world" (John ix. 5). Let us examine the account of this candlestick (ver. 31). It was to be of "pure gold." No union of "shittim wood" was there; no humanity. It represented Christ more in his divine nature. From everlasting, "in him was light." He was ever "the brightness" of the "glory" of "the Father" (Heb. i. 3). His light shone in heaven from all eternity; and, "when the fulness of the time was come," he was revealed on earth. But the candlestick was to be of "beaten work," with great labour and pains beaten into the exact shape. And O how much did it cost the Lord Jesus to come into the world, to live his life-time below, in order to be "the light of the world"! "The light shineth in darkness; and the darkness comprehended it not" (John i. 5).

Here was the constant trial of the Saviour, who had not only to endure "such contradiction of sinners against himself" (Heb. xii. 3) as no human mind can imagine, but had to contend alone "with the powers of darkness," and with Satan himself. We read, after his temptation (Luke iv. 13), that the devil "departed from him for a season," but for a season only; for how terrible were his after attacks let the chapters which detail Christ's sufferings before the crucifixion tell. We cannot too often think of the life of our Lord. It is a most profitable study; and, when we read what he endured, we find our affliction "light." Earth and hell concentrated their force against him; while his bitter cry to the Father was, "My God, my God, why hast thou forsaken me?" How little, comparatively, are his disciples called on to endure!

In the candlestick there were to be "seven lamps," seven being the number of perfection (Compare Rev. i. 4 and Rev. iv. 5 with Rev. v. 6). First we read of "the seven spirits of God"; and then we find these connected with "the Lamb," evidently the Lord Jesus. There are some beautiful ideas connected with the "bowls made like unto almonds," which were to be in the candlestick. They were to hold a supply of oil. Oil is used as a type of the Holy Spirit, and thus we see more brought out concerning the Lord Jesus. That he was filled with the Spirit; let such texts as Luke iv. 1, Heb. i. 9, and many others show. The connexion of the oil and the light is remarkable. The bowls being full of oil, the light burnt brightly. A practical thought is here suggested: the candlestick may also be

* From "The Gospel of other Days; or, Thoughts on Old and New Testament Scriptures." London: Hatchard. 1853 (misprinted 1854). We do not quite like the first part of the title of this book, nor do we quite agree with all the sentiments expressed. But there is much in it to interest and instruct the pious mind. It traces the typical character of the legal rites with much clearness, and, generally speaking, in a sensible and satisfactory manner. It will, we doubt not, be valued by many readers.—Ed.

emblematical of the church of Christ, one with himself. The idea is not unfounded, when we reflect on our Lord's own words to his disciples: "Ye are the light of the world" (Matt. v. 14). And it is very probable this truth may be intended to be taught, by there being "seven churches" mentioned in Revelation. The Lord Jesus, having ascended to heaven, left his church on earth as a witness for himself, and "for an habitation of God through the Spirit" (Ephes. ii. 22). For an illustration of this truth, the reader is requested to look at Gen. i. 3, compared with 14-16. The word "light" in verse 3, in the original language, signifies essential light: "God is light"; but in the other verses the word translated "lights" is literally "light-bearers." And the same word is used in Phil. ii. 15: "Ye shine as lights in the world." Believers are therefore to be receiving light from Christ, and reflecting it in a dark world. The moon does this; and, "when earth does not come between her and the sun," she is at her full. But how can poor weak believers thus shine? There is but one way, namely, by the Holy Spirit. It is the Spirit who receives of the things of Christ, and shows them to us (John xvi. 14). Let us, then, pray earnestly for the promised gift of the Holy Spirit, that the bowls may be filled with the oil, that we may be "strong in the Lord." This is the hidden life of the believer: "the world knoweth us not." The great means of spiritual life is the diligent, careful study of the word of God, which should not remain in the head, but should abide in the heart: "Thy word have I hid in my heart," says David (Ps. cxix. 11). The word is the seed. But would there be any corn or fruits of the earth if there were no seed sown? or could the husbandman expect a plentiful harvest without properly sowing the seed? The breezes might come with sweet summer time, the showers might fall, the sunbeams might glow; and yet, if the seed had been withheld, where would be the ingathering? O that we may each and all daily value, love, and read more and more the precious bible. This is, indeed, a boon allowed to man; to study, as it were, the very thoughts of God (Ps. cxxxix. 17). There is also some meaning in these bowls being made like almonds. It is well known that the almond is an early spring blossom. The blossom even appears before the leaves are seen, and its delicate pink flowers silently tell of approaching verdure and beauty. It seems an earnest of the bountiful gifts allowed by our heavenly Father. The spring-time should certainly remind us of resurrection, not only because in this lovely season the produce of the earth is renewed, but because the resurrection of the Lord Jesus took place in the spring.

We trace this fact from scripture, thus: In the month Abib (answering to our March) the children of Israel came out of Egypt (Exod. xiii. 4); in this month they were to keep the feast of unleavened bread (Exod. xxiii. 15); and in Deut. xvi. 1 we find this was to be the beginning of months. The Jews, therefore, regard this as the commencement of their sacred year. We all know that it was at this time Jesus died and rose again (Luke xxii., &c.). It was in the early spring-time that he "became the first-fruits of them that slept" (1 Cor. xv. 20). The practical truth for us to glean from this is, that those only who are "risen with Christ" (Col. iii. 1) can be thus shining "as lights in the world." The new life is a "resurrection life"; it is that very same principle begun in the soul which shall afterwards spring "up into everlasting life" (See John iv. 14). It is a solemn thought, that there are only two classes of persons—those who have this resurrection life, and those who have not. Dear reader, ask yourself, before it is too late, whether it has yet been begun in you?

In Exodus xxvii. 20, 21, we read that these lamps were to be supplied by Aaron and his sons "with pure olive oil beaten for the light." The candlestick was sacred, and was only to be attended to by the priests; and nothing but pure olive oil was allowed for it. This was obtained with great trouble and pains. It was so be beaten. And thus again we learn that our gifts have been bought by our Lord at an inconceivable cost to himself, and that none have to do with the light but those who are made "priests to God." The world, alas! lieth in darkness.

Another beautiful idea is suggested by the bowls which contained the oil being "made like unto almonds." The Lord Jesus in resurrection obtained for his church the gift of the Holy Spirit (See John xvi. 7, and Ps. lxviii. 18). How complete is the type! Jesus, having suffered and died, rose again, and sent the Holy Spirit as "the Comforter" of his people. (The original word implies more properly, "helper," because the Holy Spirit is our teacher, enlightener, guide, and strengthener, besides being our comforter. The force and true meaning of the word is, "a helper within call"; one always ready, always near). The olive was "bruised and wounded"; but the result of all this was "pure oil"*. When it was in the bowls all the process was over for ever, and it became the light in the holy place for the priests. Thus we are taught to connect the precious gift of the Holy Spirit with the resurrection of the Lord Jesus to the Father (John xvi. 27). The work, all "finished" as it is, and the bitter agonies of our Saviour, result in the eternal light of gladness to those who believe. Wonderful love! "God is love." Everything connected with the candlestick was to be "of pure gold" (Exod. xxv. 38-40).

The previous remark on the subject will suffice. A talent of gold was to be used, which was of great value: fit, yet faint emblem of him whose worth is priceless; who was from all eternity the "Beloved" of the Father, and who is infinitely "precious" to all who believe. There is one very important truth respecting the candlestick brought before us. There was no other light in the holy place. Be it remembered, there were no windows. The holy of the holies was enlightened by the "shekinah," the visible presence of the Lord shining between the cherubim; and in the holy place there was only the candlestick. The priests might not bring in candles or lamps of their own; but, when there, they were to see by the light revealed by the "pure olive oil." And so now there is but one way of receiving true light, viz.,

* It is remarkable that the meaning of Gethsemane is the "press of olive oil." Through the agonies of Jesus we have our joy.

from Christ by the Spirit—the same old way, yet ever "new and living." In this age, alas! human reason, mind, intellect, are too much trusted; yet the mind of the Lord changeth not. The Spirit alone reveaieth "the deep things of God," which are all far beyond the finite power of mere man to understand!

O for more simplicity, more of the receiving of scripture truth "as a little child." The humble peasant, the labourer or cottager, may with ease and safety find the road to heaven, simply by the teaching of the Holy Spirit in the word. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105); while all mere human talent, however bright, or all mere human reason, will only prove false light to allure to the regions of darkness and despair. O the agonies of those at last whose knowledge has extended to anything short of Christ! "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3.)

Before leaving the holy place, we must notice the incense-altar mentioned in chap. xxx. 1-10. This was to be one cubit square, and made of "shittim wood overlaid with gold"; doubtless, another type of the Lord Jesus. The priests were to worship in the tabernacle; but where was their own merit, their own righteousness? Through One alone could they be accepted, or their prayers heard; and through him alone can we hope for the same blessings. They were sinners; and so are we, having nothing of our own to recommend us to God. The third and fourth verses of Rev. viii. serve to throw some light on this type. The incense came "with the prayers of the saints." Prayer is one of our most solemn duties and greatest privileges. We are told to "ask and receive"; yet he who gave the command can alone secure the promise. Tho prayer offered in faith is accompanied with his perfect merit, of which the incense is an emblem. In Exod. xxx. 34-38 directions are given concerning this incense. It was to be made most particularly: any deficiency would have rendered the whole imperfect. In verse 36 we also read it was to be "beaten very small." Great trouble and pains were needed to make it. It was to be "pure and holy"; "most holy"; "holy for the Lord." And such was the merit of the Lord Jesus. He is "the Holy One of God." His work is perfect, his merit all-sufficient: this perfumes the offerings of prayer and praise from his people, and renders them acceptable.

This incense was used also in the "holy of holies." Compare Heb. ix. 4 with Levit. xvi. 12, when the high priest, on the day of atonement, brought it "within the veil." Compare also verse 14 of this chapter with Heb. ix. 21, which serves to throw some light on it. The necessity for an atonement was always kept before the minds of the Israelites; and it would appear that the Lord Jesus intended his disciples not to forget it, when he said at the last supper, "This do in remembrance of me." Dear reader, do you thus remember Jesus? Do you receive the bread and wine as he commanded his people to do? If you have never done so, O pause, and ask yourself the reason!

The death of Jesus is one great subject of bible truth. The types of the law foreshadowed this great event. Prophets foretold it. This was the subject of conversation at the transfiguration of our Lord (Luke ix. 31). While "Moses and Elias appeared in glory, they spake of his decease which he should accomplish at Jerusalem." Angels are interested in this wonderful theme (1 Pet. i. 12); and will you pass by as if you had no interest in it?

O reflect! "What will you do in the day of visitation," if you are not washed in the blood of Jesus? Forget not, then, "his death and blood-shedding." If you think you are not fit, can you then be fit to die? The little hymn says very truly,

> "All the fitness he requireth,
> Is to feel your need of him."

His merit is all-sufficient, blessed be his holy name!

Poetry.

HYMNS FOR THE HOLY DAYS IN THE YEAR.

By Joseph Fearn.

(SUGGESTED BY SOME PORTION OF THE SERVICE FOR THE DAY).

(For the Church of England Magazine).

St. Thomas' Day.

"Jesus saith unto him, Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed."—John xx. 29 (The Gospel).

"Then were disciples glad to see the Lord."
But Thomas would not take his brethren's word;
For he was absent on that solemn eve
When Christ appeared, and he would not believe.
"Except (he said) I see the print of nails,
My credence in your testimony fails;
And, till I thrust my hand into his side,
My spirit cannot in your word confide."

Ah! fearful proof how feeble is the faith
Of those who seek the evidence of sight;
Who will not credit what the scripture saith,
Because they cannot grasp the Infinite.
Alas! that erring reason should rebel,
And Thomas now should find a parallel!
O thou whom, never having seen, I love,
Speak peace unto my conscience from above;
And, though I may not, till the appointed time,
Behold thee in thy majesty sublime,
Give me that blessing by the soul received,
Who, though it hath not seen thee, hath believed.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

DECEMBER 24, 1853.

LUTHER'S EARLIER LIFE*.

LUTHER thought that his father would not like him to become a monk, which was indeed the case. John Luther wished his good and talented son to continue to study the law, and be a comfort to him in his old age. It was some time before Martin could decide what he ought to do—whether to please his father, or to please God, as he thought, by becoming a monk; not remembering those words in the holy bible, "Children, obey your parents in all things; for this is well-pleasing to the Lord."

Once he was returning to Erfurth, after having paid a visit to his home, when he was overtaken by a violent storm. The lightning flashed—the thunderbolt fell at his feet! Luther threw himself on his knees. Was his last hour now indeed come? In his terror and anguish he made a vow that, if the Lord would deliver him from this danger, he would quit the world, and devote himself to religion.

The storm passed away: again the bright sun shone; and the thunder was still: Luther entered Erfurth determined to keep his vow, and take the office of a monk.

He told his intention to no one, but invited his friends at Erfurth to supper. He looked round on their kind and cheerful faces: he listened to their happy voices as they talked and sang around him. Must he leave all, to go to a dismal cell? Luther thought that he did right in sacrificing everything. When his friends were the merriest, he told them of his resolution. Then came grave looks on the once-joyous faces, and entreaties from the lips that had been singing so cheerfully. All was of no avail: all that his friends could say moved not Luther: that very night he quitted his lodgings: in the darkness he went alone to the convent of St. Augustine, and prayed the monks to take him in. The gate opened, and he entered. Alas! alas! not twenty years old, and separated already from his parents, his friends, all that he loved on earth!

Luther took no bible with him, for he had none. He was seeking God, but knew not the way to find him. He was like a wanderer on a stormy sea, with no compass to guide him.

The friends of the young monk were grieved and astonished. For two days they assembled round the convent, hoping to see Luther come out. But the gates remained closed and barred. A month passed before their dear young friend once saw or spoke to them.

But picture the misery in Luther's once happy home—his weeping mother, his indignant father. It was not until two of his other sons died of the plague, and poor John Luther heard a report that Martin was dead also, that he would forgive him and bless him.

How does the young monk go on in his new situation? Let us fancy that we can peep through the iron bars into his little cell, and see.

Poor Luther! he looks weary; and no wonder. The monks have made him watch at the gate as porter. Not contented with that, they have ordered him to sweep the church, and clean out the cells. He who is so learned, so talented, who was so much loved and admired! He has just come from winding up the clock; "And now," thinks he, "that I have done all that I have been ordered to do, I may sit down to rest myself for a little, and enjoy my books."

See, some one enters the little cell. It is a stout monk: hear how roughly he says, "Come, come! it is not by studying, but by begging bread, corn, eggs, fish, meat, and money, that a monk makes himself useful to a cloister!" Luther submits, lays aside his dear books, and wanders out in his monk's dress, to beg for the convent.

Look again into the dreary cell. It is night, but Luther is not sleeping. For seven weeks he has hardly closed his eyes. He is repeating his Latin prayers over and over; but they bring him no comfort. He had thought that in quitting the world he was quitting sin—that when he was a monk he would become holy; but alas! he finds that he has carried his own sinful heart with him

* From "Sketches of the Life of Luther." By the author of "Claremont Tales." Birmingham: Groom.

to the cell: he can shut out his friends, but not wicked thoughts: he had hoped to merit heaven; but that is impossible: he knew not God's free mercy: he only looks upon the Almighty as a just and terrible Judge.

One comfort remains to poor Luther: he has found a bible in the convent, fastened by a chain: to that chained book he is constantly returning, but as yet he understands not all God's precious promises contained in those blessed pages.

Luther is almost starving himself to death to satisfy God. He seems to think that the good Shepherd, who gave his life for the sheep, instead of leading them to green pastures and still waters, could delight in seeing them perish in the wilderness.

For four days and nights Luther has eaten nothing. He creeps about like a shadow: he is bowed down by sorrow: he says to himself, "Look, thou art still envious, impatient, passionate. It profiteth thee nothing, O wretched man, to have entered this sacred order!"

Now Luther has shut himself up in his cell: for several days he has suffered no one to enter. A friend of his, called Lucas Edemburger, has grown anxious about him, and, taking with him some of the boys who were accustomed to sing in church, knocks at the door of the cell. No one opens—no one answers. Good Edemburger, still more alarmed, breaks open the door. What does he behold? The unhappy Luther, stretched on the floor, giving no signs of life. In vain his friend strives to recall him to his senses. Then the boys begin to sing a hymn: their sweet voices reach the ears of the poor young monk, who ever delighted in music: gradually he revives; but O, he needs something more to bring real peace to his conscience, and to enable him to say with his whole heart, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

A good man of the name of Staupitz was appointed vicar-general of all the Augustine convents in Germany. Though a Roman catholic, he knew much of the love and mercy of Jesus, and had a kind, tender heart. It was his business to visit the different convents, to see that they were well conducted; and Providence led him at this time to Erfurth, where poor Luther was living.

The attention of Staupitz was soon attracted by the young monk, who was so wasted away by study, fasting, and watching, that all his bones might be counted. His eyes, which were in after years compared to a falcon's, were hollow and sunken, his manner sad, his countenance expressing sorrow mixed with firmness and resolution. Staupitz pitied Luther, and was very kind to him; till the unhappy man was encouraged, by his gentle, winning manner, to open his whole heart to him, and tell him the cause of his misery.

"It is in vain," said Luther in despair, "that I make promises to God: sin is ever the strongest."

"O my friend," cried Staupitz, "if God will not be merciful to me for the love of Christ, I shall never with the aid of all my vows and good works stand before him: I must perish. Look at the wounds of Jesus Christ, to the blood that he has shed for you: it is there that the grace of God will appear to you. Instead of torturing yourself on account of your sins, throw yourself into the Redeemer's arms: trust in him, in the righteousness of his life, the atonement of his death: love him who first loved you."

O what a message of peace to the broken heart of Luther! He could not save himself; but Jesus had died to save him. "The Son of man had indeed come to seek and save that which was lost." Religion, which had been a terror to Luther, became his joy and his great consolation.

"Let the study of the scriptures be your great occupation," said the wise and good Staupitz. Luther obeyed, and was happy.

But fears and gloom would yet sometimes return. Staupitz quitted Erfurth, not however until he had presented his young friend with the treasure of a bible. But Luther was yet but as a child in the knowledge of that truth which he was afterwards so bravely to defend. He was yet like a prisoner bound in the fetters of popery, though one by one the links of his chain were beginning to give way.

Luther was at this time again attacked by a dangerous illness, which brought him to the brink of the grave. All his fears were aroused at the approach of death. "How," thought he, "can I, a sinful man, appear before a just God?" A kind old monk visited the sufferer; and Luther told him of the fear and misery which he felt. The old man was not so wise and learned as Staupitz; but he knew his belief, and found it bring comfort to his own heart. Simply he repeated to the unhappy Luther the words, "I believe in the forgiveness of sins;" adding "it is God's command that we believe our own sins are forgiven us." These words were like water to the thirsty soul: from them peace and comfort flowed to the heart of Luther.

Luther had now been a monk for two years, and was to be ordained a priest. He thought that this would be a good time to become quite reconciled with his father. He invited his parent to be present at the ceremony, and asked him to fix the day. John Luther accepted the invitation of his son. He was not only present at the ordination, but showed his affection and generosity by a gift to the young priest of twenty florins.

The father afterwards dined at the convent with his son and the other Augustine monks. The conversation fell upon the subject of Luther's entering this monastery. The monks, of course, praised him greatly for doing so; but John Luther, turning to his son, said, "Have you not read in scripture, that you should obey your father and mother?" These words sank deep into Luther's heart.

The young priest was not to remain hidden in a convent. The kind Staupitz had not forgotten his friend, but spoke of him to Frederic the Wise, elector of Saxony, who invited Luther to become professor of Wittemberg, in 1508. With what feelings must he have quitted Erfurth, where he had done and suffered so much—where he had passed three years in a gloomy convent, where he had first known Staupitz, where he had first seen the bible!

At Wittemberg Luther lived at another Augustine convent; but he did not now give himself up to nothing but sorrow and gloom: No, he began to serve the cause of truth in real earnest, and every afternoon explained the bible to attentive pupils.

pits rejoiced in the talents of his friend; shing him to be still more useful, asked preach in the church of the Augustines. no," replied Luther, fearful of undertaking solemn office. Staupitz persisted in urging fessor to become preacher also, and at last se the fears which his humility raised.

e middle of the square at Wittemberg stood wooden chapel, not larger than a good- om, propped up on all sides, and falling ns. An old pulpit made of planks, three h, received the preacher. It was in this place that the great reformer preached his mon.

Luther spoke so earnestly and so well, that ple thronged to hear him, till the little could not hold the multitudes; and Luther ted to preach in the city church. The elector once came to listen to him. Luther was seful, and happy; but he was a papist still. vas yet only like the dim twilight before begins to rise.

HANNAH FLINT.

PART I.

"Upon her rigid countenance
Severest anguish set a fixedness
Ghastlier than death."

SOUTHEY.

a Sunday evening in July. The last sa- vice had come to a close; and, after I had d the congregation slowly retiring, till all sapppeared, I still lingered in the quiet yard; for my mind was burdened with "thoughts of conscience born," relating to the souls committed to my charge, which en called to its last account during the past nprepared, I feared, to give it in with joy; e question, "Had I done my part towards it for its final summons?" would recur again ain painfully to me; for I felt I could not it as I ought to have been able to do. I had the poor man in his last illness, it was true: ead to him, and prayed for him; but cir- nces had rendered my calls at his cottage quent than they should have been; and now, at would not I have given to recal the poor ack to the life in which repentance is never , but for one week?

ast few days of his earthly sojourn, I had left on business relating to my own affairs: s that absence had caused the loss of a lying soul? Had I, as Christ's ambassador, ear, to offer once more, even during the g scene," reconciliation and pardon, the ight have been accepted. But I was not o make the trial; and might not the blood leparted be required of God at my hands? what thoughts were these! How did they my heart, impressing there, as with a hot collections never to be effaced! It was too ason assured me, to pray for the soul that l: its station for eternity had already been d it; and to dream of changing the "coun- the Most High" would have been but im- But for myself there was still room for hope, still space for repentance; so, in the still twilight of the sabbath eventide, standing beside the fresh-made grave of my poor neighbour, I prayed the prayer of the penitent publican, and besought God my Maker, for the sake of Jesus Christ the Mediator, to have mercy upon me a sinner.

My hands were still crossed upon my breast, and my head bowed in humiliation, when the sound of a quick step behind me made me start, and I turned round in time to receive the respectful salutation of a young man, who had just come up to where I was standing. He took off his hat, saying,

"Mr. Relton, I believe, sir?"

I nodded assent, and he added,

"I hope you'll excuse the liberty I take; but my wife has been taken very ill, sir; and she keeps all the while crying out for a clergyman. So I made bold to come and ask you to go and see her."

"I will do so, willingly," I replied. "Where do you live? You cannot belong to Elford, I think?"

"No, sir: I'm a weaver from Nottingham: my name is Flint; and I and my wife were on our way to London, when she was taken ill; and now she's dying, I'm afraid, at the Falcon."

"Dying!" I said, almost with a shudder. "Let us not lose a moment: I will go with you at once;" and we quitted the churchyard together.

Very few words were exchanged by us as we hurried up the main street of the village to the little public-house in which Flint had said his wife was lying; for the mind of at least one of us was filled with thoughts too great for utterance in the hearing of a stranger; and, in almost unbroken silence, we hurried on. Another soul, then, I thought, is standing on the very threshold of eternity: the message of God may even now be come, requiring it to hasten into his presence. May he, in mercy to my ignorance and infirmity, give me such grace as may enable me to do my duty as his minister. .... But what will my duty be? Shall I have to soothe and to strengthen a shrinking fearful believer, or to try and awaken the first accusations of conscience within a soul dead in trespasses and sins, or sleeping in security on the very brink of the pit of destruction? O! what a difficult duty would this be! how full of danger, not only to the dying woman, but to myself! For to minister, even through ignorance, to the self-deception of the slumbering soul, or to waken it so suddenly, so rudely, that it should sink into despair, how dreadful, and yet how likely! .... My very heart seemed to pour itself out, in the prayer I addressed to the Saviour for his aid, as we neared the scene of trial.

The Falcon was a quiet country public-house, kept by respectable people; so I found nothing, on approaching it, to distress me as unsuited to God's day of holy rest; but all seemed orderly and decorous. The two or three men who were sitting under the rose-covered porch I knew to be unmarried men, without comfortable homes in which to spend their evenings, and they were talking quietly; whilst inside the house, near the window of the cleanly kitchen, with its sanded floor and rows of healthy geraniums in gaily-painted flower-pots, the hostess was sitting, reading to her poor blind boy. Mrs. Rowe got

up as I entered, and curtseying, said, "Ah! sir, I'm dearly glad to see you're come to speak to the poor thing upstairs: she's in mortal need of a word of comfort, sir; for she's not long for this life, or I'm much mistaken. I've only just left her," she added, turning to my companion: "she seemed a-weary like; and now, shall I take up his reverence, or will you, master?" The young man replied that he would himself go up to his wife; and accordingly he led the way up the narrow crooked staircase; and I followed.

We went up two pairs of stairs; and then he opened the door of a low and very small attic, respectfully motioning to me to enter first. Going from the clear open air, crossing the threshold of that sick chamber, seemed to take us almost into the darkness of night; for it was lighted only by one small casement window, set nearly on the floor, under the long slanting roof; and as it looked towards the east, there was no evening ray to cheer and lighten the obscure little room. There was light enough, however, to enable me to see upon the low pallet bed an interesting-looking young woman, seemingly about three or four and twenty years of age, sitting in a stooping posture, or rather crouching, as if coiled up by the violence of pain, or utter weariness of every other more natural position.

As I approached his wife, my conductor said he would now leave me; and, turning away at once, he went down stairs; and I remained alone with the sufferer.

"You seem to be very ill," I began, sitting down on the only ricketty chair in sight: "I'm afraid your sufferings are very great?"

"Oh! sir," the poor woman exclaimed, bursting into tears, "they are great; but nothing to those of my soul! that is in agony, agony!"

"Ah!" I replied, gently yet firmly, "the sinner who feels that God has not yet forgiven his sins always feels thus: it would not be well if it were not so; for our God is a God of justice as well as of mercy; and he is our Judge as surely as he is our Father."

"I know, I know," she answered quickly: "O yes, I know, he is not all mercy; so there's no hope for me—none. Besides, my sins cannot be punished enough: I feel that, I do, sir."

Taking her burning hand in mine, I said as kindly as I could, "Will you tell me some of the sins that lie so heavy on your conscience? You know I have a right to ask: I am God's minister; and you need not be afraid of telling me anything."

"Afraid, sir? O no! I'm too far gone to be afraid of man: I'm fast leaving earth, and I must go to God; and O sir, sir, I am afraid of him. I've refused all his offers of mercy: they have been made me ever since I was a child; for all along I've heard the gospel; but I've never heeded it—never, never. Some years gone, he put sickness upon me, to stop me on the bad road I was going; and then I made promises of turning over a new leaf, and I thought I should keep them; but I didn't: no, instead of that, I've got worse and worse, I've hardened myself in sin: Sunday after Sunday I've made excuse for not going to church, day after day I've got up and gone to bed without saying a prayer; and now, O now, I'm dying; and there's no hope, no time—none! none!"

Here the poor creature's tears choked her utterance, and for a few moments I let her grief have its way, and purposely kept silence, "even from good words." Presently I ventured to say, "Why should you give way thus to despair? You know there is a Saviour: you have been told that he is mild and merciful: why will you refuse to believe it? Why will you not go to him?"

"I have gone to him, I have prayed; but it is too late: the day given me I've wasted; and now the night is come, in which no work may be done. Look to the Saviour? turn to him? O, sir, you mock me, you know it is too late. Every time I've turned to him, he has frowned upon me, and driven me in fearful trembling away. I have grieved him too long: he has borne long with me; but he will bear no longer; and now I'm to suffer, suffer, suffer—now and for ever. O! if I could but live my life over again! if I might have but one year back, to spend as I ought! O God, what would I not give for one of the hundreds of sabbaths I have broken! but—"

The sentence was broken off by sobs, and it was never finished; for the poor creature's emotion became terrible, quite dreadful to behold. Every fibre of her emaciated frame quivered, every vein was swelled almost to bursting, and the storm within seemed as though in its violence it must shatter the frail tenement of clay without. Would to God that all who are putting off repentance to some more convenient season—to the bed of languishing, or the dying hour—could have seen with me the anguish which tore the very heart-strings of that poor woman, and pierced her soul with arrows sharper and more poisoned than any "foeman's dart." Surely the sight must have brought them to their knees at once: surely they could not have refused to take the warning which the dreadful scene in such thrilling language gave! O no: the human heart is wicked, it is deceitful, and naturally it is hard; but no breathing, thinking, reasoning human being could have gazed, as I did, on the mortal agony of Hannah Flint (knowing that it was caused by repentance too long delayed), without determining no longer to put off the work which all must do, who would win heaven and avoid hell, the work of humbling the unregenerate "old man" till it be willing to throw itself at the feet of the Saviour, confessing itself naked and miserable, and entreating with loud cries to be covered with the robe of righteousness, the Saviour's righteousness, that robe he came down on earth to weave, which was washed in his tears, and dyed in his blood. O! could poor Hannah but have touched the hem of that garment she had found peace; but peace was yet far from her: her faith was still weak: she could not stretch forth her hand, she could not lay hold of one blessed promise as balm to her wounded heart. No, in utter helplessness, without one ray of hope, the awakened sinner tossed upon her thorn-strewn bed, agony distorting every feature, despair dictating every word, and prompting every gesture. O, it was a fearful sight; and yet I thanked God that the secrets of that troubled soul were laid so bare before me, for they made my way plain before my face; and, as the messenger of him who never broke the bruised reed, I felt that the message I had to deliver was one of encouragement and consolation. Earnestly I had prayed

that my feelings, natural but erring, might not lead me to say, "Peace, peace, where there was no peace," or to offer any comfort but such as should spring from a believing reception of the gospel; but I was now in no fear of dealing too gently with the patient committed to my care: to snatch her from despair I felt was the mission entrusted to me. Slowly, therefore, and in a low soothing voice, I repeated some of the texts which point most surely to the Saviour, and bid the sinner turn to him in confidence, feeling that he is the repentant sinner's friend. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins" (1 John ii. 1). "God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life" (John iii. 6). "This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners" (1 Tim. i. 15). "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool" (Isa. i. 18). "Come unto me, all ye that travail and are heavy-laden; and I will refresh you" (Matt. xi. 28).

On hearing these words, the poor woman's groans ceased; and fixing her large, earnest eyes upon me, she said—

"Is that really said to *me?* can I go to him? are not my sins too great to be forgiven? O, sir, do not deceive me."

"I should put my own soul in peril were I to do so, my poor friend," I replied; "but I cannot be wrong in telling you that, while life lasts, there is always hope, even for the greatest sinner. Believe me, there is pardon and peace for you, if you will only pray in faith: your sins have separated between you and your God; but indeed his mercy is so infinite, that, if you ask for pardon through Christ, it will be given you. 'All things,' remember, 'are possible with God;' and 'the blood of Jesus Christ cleanseth from all sin.'"

An expression of wondering awe passed over the countenance of Hannah Flint as she listened to these words: as rain-drops upon a thirsty soil, they seemed to fall upon her panting heart; and the painful contraction of her brow relaxed; and her unclenched hands were spread out towards me, while in a soft supplicating tone, she said,

"O sir, say them once again! say them once again!"

I did as she desired. "'All things are possible with God; and the blood of Jesus Christ cleanseth us from all sin'," I said. "They are gracious words, and as true as they are gracious; for they are found in God's own holy book; and you would surely not doubt them?"

"Doubt! O no, not doubt: God forbid!" she exclaimed; "still they are so wonderful, I cannot take them to myself. Did you ever hear, sir, of any one's dying atpeace with God, who had sinned against light and knowledge as I have done?"

"You have read the history of Saul of Tarsus, Mrs. Flint," I answered. "Do you not think that that furnishes a reply to your question? He had been brought up among the doctors of the law: he was well instructed in the books of Moses, which plainly foretold the coming of Messiah, and clearly described after what manner he should come—even as the despised and rejected Nazarene, the buffetted and spit-upon 'man of sorrows;' so ignorance he could not have urged as a plea for the hardness of his heart, and the blindness of his eyes. He stood beside the first martyr Stephen, and consented unto the cruel death, by which he glorified God, and gave testimony to the power of the gospel; and he rejected the warning given, and set his face like a flint, and still 'kicked against the pricks;' but God did not say 'Let him alone:' he did not give him over to a reprobate mind, but in his wrath he thought upon mercy, and he spared the persecutor Saul; and he lived to be Paul the Christian saint, and a 'chosen vessel' unto God. And mark the working of the divine Providence, my friend: it was when Saul was in the full career of sin, when he was in the very act of warring against God, and on his way to carry persecution and the sword into the midst of the followers of Jesus, that he was arrested in his ruinous course, pardoned, and saved. O to God's mercy, to his goodness, and his piety, there are no limits, and there are no laws."

"Ah," the poor woman exclaimed, "I can see why he was saved: God spared him to be the preacher of his word: he was fitted to do a great work; and God spared him that he might do it; and besides he had only sinned against the people of God, not against God. He did not know the Saviour, so he could not serve him; but I've known him, O so long, and yet I've sinned against him: I've despised and rejected the Saviour; so he will be no Saviour to me: I know and feel it is so: it must be so," she added vehemently.

"Listen to me," I replied soothingly—"listen to me. Christ commanded his disciples to make the offer of pardon even to the very people who with wicked hands had nailed him to the cross. St. Peter preached to those murderers, and he called them to repentance, and offered them reconciliation and peace. Now, we are told that some of them were 'pricked in their hearts,' when they heard the apostle of him whom they had slain thus preaching to them, and offering them the remission of their sins, through the precious blood they had themselves shed; and we may humbly hope that some of those sinners against God and their own souls are even now in heaven."

"O, sir, if I could but feel I should have the lowest place amongst them! but no, it seems to me impossible, quite impossible! My life is almost done: I can be no use now to God or man: I cannot hope to be saved; and yet I have read—have I read, sir, of some sinner saved at the last moment?—have I read this, or do I dream?"

"It is no dream, Mrs. Flint," I replied: "you have indeed read of the penitent thief, who was pardoned upon the cross by the merciful Son of God. Our heavenly Father has not only promised to save every soul (under any circumstances whatever) which comes to him trembling, solely trusting in the merits and mediation of Jesus Christ; but he has, in his abundant kindness, left this one instance of repentance, accepted in the hour of death, upon record, to shut the door against despair, and to encourage the sinner to turn from the error of his ways, even at the eleventh hour."

"It is the eleventh hour with me," said the

poor sufferer, solemnly. "Jesus is the same yesterday, to-day, and for ever: he did not reject the prayer of the penitent thief: you say he will not reject mine? O, sir, I must believe, I do believe! My sins try my faith: they make me doubtful; but still hope is not quite dead within me. Will you pray with me, and for me, sir?"

With a heart full of gratitude for the comfort which these few words (expressive of dawning peace and hope in the breast of the poor invalid) gave me, I knelt beside her lowly pallet, and prayed in words which she could follow, O how fervently! that God would pour in oil and wine upon the deeply-wounded soul, and receive the returning prodigal, for the sake of his dear Son.

It was quite dark when I quitted that solemn chamber, and it was with difficulty I groped my way down the narrow staircase. Mrs. Rowe heard my stumbling footsteps, and running out with a candle, exclaimed, "Bless you, sir: you've been doing God's work, so I was loth to come and disturb you, to bring a light; but 'twas well I heard you coming; or you'd have like to have broken your neck on our cranky staircase, all in the dark."

"Thank you, I'm quite safe," I replied: "is that poor young woman's husband in the way, Mrs. Rowe?"

"No, sir, that he 'aint," the hostess replied, lowering her voice almost to a whisper; "he's most times out of the way; and, as I says to my master, I m afraid he 'aint in no good way at all, sir. He wanders about for all the world like a man who has something on his mind, sir: in and out, in and out—never easy he 'aint; and though when he's a-nigh that poor dying wife of his, he's all the while kind enough to her, yet she's oftentimes left lonesome, and but for me, might be, she'd die some odd hour, with no one to close her poor eyes; but I don't leave her long, you may be sure: it's up and down I am, sir, all day."

"God will not forget your labour of love, my good woman," I replied: "your reward is sure."

"Aye, sir, when I do the little good I can, I think of the cup of cold water, and it becomes a pleasure all over; and yet I'd do a deal for the poor soul above, for her own sweet sake, let alone the commandment, sir: it's a gentle creature, sure she is, though more despairing like than mortal woman I ever saw before."

"Go up to her now, Mrs. Rowe," I said: "take her something to eat, for which you and I can settle some other day; and, when you give it her, I trust you will find her more hopeful than before I came."

"God be praised for his goodness, and his blessing go with you, sir," the kind-hearted woman ejaculated fervently; and, shaking her warmly by the hand, I bad her good night.

As I walked slowly home, I thought over the events of the day, with the emotions to which they had given birth within me; and the retrospect brought tears of gratitude to my eyes, and caused a psalm of thanksgiving for God's rich and unmerited mercies to rise from my heart to my lips. The natural day had broken in clouds: it had ended in the soft summer stillness, which seems to breathe through the hours of a sabbath evening in the country, more peacefully than at any other time; and with the changes in the face of nature the changes in my heart and feelings had been in unison. With a sad heart and a clouded brow I had gone forth to my sabbath-day's work and labour; and now I was ready to lay me down, and take my rest in peace, feeling that, great as had been my short-comings, God had not forsaken me, nor rejected me from being a true minister of his holy word. After the morning service, it had been my painful duty to consign to consecrated ground, "within the church's shade," one of whose sincere repentance I could feel no confident hope; and bitterly had I mourned having let slip by opportunities of urging him to flee from the wrath to come; and grievously had my spirit been tortured by the dread of having proved unfaithful to the high trust committed to me. During the whole of the evening service, my heart had been dead to spiritual emotions; and my prayers had been cold and lifeless: restless and cast down, my very soul seemed fainting within me; and, as I stood beside that newly-made and nameless grave, dark misgivings had taken possession of me, and I almost felt as if God had turned his face from me; and was about to cast me away from him in displeasure. The agonizing sensation of my inner man was that of being the "withered branch" already severed from the true Vine, and ready for the burning. May God of his infinite mercy spare all who may read these pages from experiencing feelings so nearly akin to despair as were mine, before grace was given me to pray the prayer of the publican; or, if he see fit to visit them with such remorseful prickings, such self-condemning accusations, may he also "make a way for them to escape," and hear and answer their bitter cry for mercy as graciously and as promptly as he heard and answered mine! From the scene of my humiliation, from the spot haunted by mocking visions of neglected duties, I was led (as it were), by the hand of my merciful heavenly Father himself, to a happy and glorious scene of ministerial labour. To apply the balm of Gilead to a bleeding heart, to bind up spiritual wounds, already probed too deeply, and to lead the soul, "sick unto death," crushed under the weight of its own infirmities, to the great Physician, is the highest privilege of Christ's ministers on earth—it is the work which is "more excellent" than the work of angels, and most nearly resembles that of the blessed Son of man. To such holy, such heavenly employment, in the hour of humiliation, did the merciful Head of the church call his unworthy servant. O, did he do wrong, was he presumptuous, in seizing on the sign so graciously given that he had not been rejected by the Master whose service he had entered, as an unprofitable, a slothful servant, who had wasted his Lord's goods, and must therefore no longer be steward? Many a time, before my head was laid on the pillow on that sabbath night, did I ask of my soul that question; and the answer was one of peace. "The Lord is full of compassion and mercy, long-suffering and of great goodness. He will not alway be chiding, neither keepeth he his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our wickednesses. For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him. Look how wide also the east is from the west; so far hath he set our

sins from us. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we are made, he remembereth that we are but dust."

A. E. L.

THE COMING OF CHRIST*.

In what sense "Many prophets and kings desired to see those things," &c. The coming of Christ was the great object of expectation to the servants of God under the Old Testament dispensation. Their hearts and affections turned to this object as the needle turns to the pole. This was the goal of them. We may assume the aged Simeon as an example of the earnest longings with which the holy and good men under the Levitical dispensation awaited the advent of him who came to be the world's Saviour and Deliverer. When he saw the infant Saviour in the temple, he took him in his arms, embraced him, and exclaimed—as if all that he desired to live for was now accomplished—"Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation" (Luke ii. 29). Ever since the time of the first promise, that "the seed of the woman should bruise the serpent's head," the advent of Christ was the great hope of patriarchs and prophets and holy men. "Abraham rejoiced to see his day," said our Lord; "and he saw it and was glad" (John viii. 56). The fondest wish their hearts could form was, that their eyes might look on "him that was to come," "the consolation of Israel" (Luke ii. 25). The special honour of the Jewish nation was, "that Jesus Christ after the flesh should come of that nation" (Rom. ix. 5). The most precious deposit, in the eyes of all the faithful, was that promise lodged with Abraham, "In thee shall all the families of the earth be blessed" (Gen. xii. 3), then deposited in clearer terms with Jacob: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix. 10); and after him with Moses in a still more definite form, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken" (Deut. xviii. 15). As we descend the stream of time, the intimations grow more clear. The psalms of David—those glorious psalms—give us the outline of the promised Saviour, still more distinctly sketched. They set forth his Godhead and manhood, his priesthood, his atonement, in the clearest terms. The prophet Isaiah spoke with such fulness and minuteness and circumstantiality, of the promised Messiah, that he has been styled, "the fifth evangelist." The Saviour's birth, the mysterious union of the glory of the Godhead with the weakness of manhood; "the child born, and the everlasting Father" (Isa. ix. 6); his life, his character, his actions, his miracles, his vicarious sufferings and death, these are all set forth in terms so clear and precise as to make his prophecies more like a record or narrative of past events than the predictions of those which were not to take place until ages had run their course.

We can well understand, therefore, how prophets and pious kings should glory and exult in the anticipated advent of One who was thus clearly revealed to them, when they thought of the magnitude of the blessings which he was to bring to them and to the world at large; when they knew that he should be the best, the greatest, the most glorious of beings, the bearer of incalculable blessings to a perishing world, the redresser of the worst evils that afflicted the earth, the "Friend of the friendless", the "Father of the fatherless." We can readily conceive how earnestly they would have longed to see the day when they should hail the advent of the King of kings. Indeed we may infer from the very eagerness with which the Jewish nation looked for the coming of their Messiah (although they so greatly mistook the true nature of his kingdom), we may conclude from this with what great joy those amongst them would hail him who knew and truly appreciated the blessings which he was to bring them; blessings as far above the temporal and earthly blessings the others looked for, as heaven is higher than the earth.

* From "The Aspect of the Times;" a sermon, preached on Sunday evening, August 28th, 1853, in Trinity Church, Gough-square, Fleet-street; by the rev. Denis Kelly, M.A., minister of the church. London: Hughes.

Weekly Almanac.

"Unto us a child is born."—Isa. ix. 6.

"Behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord."—Luke ii. 10, 11.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

DECEMBER	MORN. LESSONS.	EVEN. LESSONS.
25. Sunday (Christmas-day)	Isa. ix. 1-7. Luke ii. 1-14.	Isa. vii. 10-16 Tit. iii. 4-8.
26. Monday (St. Step., first Mart.)	Prov. xxviii. Acts vi. 8-15, vii. 1-29.	Eccles. iv. Acts vii. 30-54.
27. Tuesday (St. John Ap. & Ev.)	Eccles. v. Rev. i.	Eccles. vi. Rev. xxii.
28. Wednesday (Innocents'-day)	Jer. xxxi. 1-17. Acts xxv.	Wisd. i. 1 John v.
29. Thursday	Isa. lxi. Acts xxvi.	Isa. lxii. 2 John
30. Friday	Isa. lxiii. Acts xxvii.	Isa. lxiv. 3 John.
31. Saturday	Isa. lxv. Acts xxviii.	Isa. lxv. Jude.

"'Unto you is born a Saviour': have you been 'ever to Bethlehem, and seen the thing which is come to pass, which the Lord hath made known to you'? Have you examined 'the mystery of godliness, God manifest in the flesh'? Have you found it to be according to all the prophets had foretold, and the necessities of man in his fallen, guilty state required? Then the words of the angel, 'Behold, I bring you good tidings,' touched a responsive string in your hearts; and you felt that

they were indeed 'tidings of great joy'" (archbishop Sumner).

"Instead of the 'sons of God,' we are become the slaves of Satan; and, if we now want to know to what family we belong, the apostle will tell us that we are 'the children of wrath,' and 'sons of disobedience.' But, as the overflowing fountain of goodness and bounty did not choose that so noble a monument of his wisdom should be entirely ruined by this dismal fall, could any one be more proper to raise it up again, or better qualified to restore men to the dignity of the 'sons of God,' than his own Eternal Son, who is the most perfect and 'express Image of the Father'? Nor does this glorious Person decline the severe service. Though he was the Son of his Father's love, the Heir and Lord of the whole universe; though he might be called the delight of his most exalted Father, and of all the blessed spirits, and now, with the greatest justice, the darling of human kind; yet he left his Father's bosom, and, O wonderful condescension! became the 'Son of Man,' that men might become the 'sons of God.' Whence he is also called 'the second Adam,' because he recovered all that was lost by 'the first'; that all, who sincerely receive him, might be again admitted into the embraces of his Father, and no more be called 'children of wrath'" (archbishop Leighton).

"O thou, who didst not scorn below
As Son of man with us to dwell,
And all thy Father's glory show,
The Son of God, Emmanuel;
Thou for our sakes incarnate made,
Thy Godhead in firm faith we own,
Or in a servant's form arrayed,
Or partner of thy Father's throne.
O Jesus! glory be to thee,
Returned to thy celestial rest,
Throned with thy Father's majesty,
And with the Holy Spirit blest."

(Ancient Hymn.)

S.

THE ANGELS' SONG:

A Sermon

(For Christmas Day),

By the Rev. J. B. Smith, D.D.,

Rector of Sotby and Martin, Lincolnshire.

St. Luke ii. 13, 14.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

Such was the triumphant rejoicing of that heavenly host, whose glorious appearance to the shepherds at Bethlehem is recorded by the evangelist: such was the loud acclaim wherewith the angelic multitude ushered in the glad tidings of a Saviour's birth, and announced the commencement of the reign of the Prince of Peace: such was the expression of the pure delight and holy joy which filled those blessed intelligences, when they witnessed the first development of that "mystery of godliness," whereby God did reconcile unto himself a guilty world, and ransom lost sinners from the dominion of death and hell. When now they beheld that plan of mercy and compassion, those gracious purposes and promises of a good and faithful God, which he had spoken by the mouth of his holy prophets in times of old; when now they witnessed the actual accomplishment of these things, and beheld the wonderful work of redemption in the course of positive fulfilment; when that which had been hidden for ages, and which they had "desired to look into" and comprehend, but which even to them was enveloped in the dimness of obscurity, and shadowed over with a veil of mystery—when, my brethren, the mystery to them was finished, and the veil removed, and when they now saw how, and by what means, the long-promised salvation of man was to be accomplished, then indeed did they shout for joy, and in rapturous admiration of the wisdom and mercy and love of the Godhead did they break forth in loud hosannas to the King of heaven, and in rejoicing congratulations to the children of men, and cry "Glory to God in the highest, and on earth peace, good will towards men." Hovering over the lowly stable of Bethlehem, and gazing upon the incarnate Divinity there; seeing God thus "manifest in the flesh," and assuming a "body of mortality," they gazed with an intensity of interest and holy awe: they saw in the transaction fresh matter for wonder, and a new subject for gratitude, in the perfections of the Godhead. And, though in one sense the results extended not to them; though blessed themselves in the fruition and happiness of heaven, which they had never forfeited; yet they saw therein, as we have said, a fresh theme of praise to that gracious God whom they loved and adored; and they felt an increase of holy joy at witnessing the children of Adam, the lost and fallen race, once more restored to their Father's love, and the gates of heaven opening to receive the alienated children, and re-admit them to their lost inheritance. An expansive feeling of heavenly charity and pure unmixed gratification animated them, as they beheld how millions of immortal souls should thus be saved—saved from the wrath of God, and added, moreover, to their own happy company, to become sharers in their bliss, and partners in the glory and blessedness of heaven.

Whilst these things were presented to their view, and these subjects occupied their contemplation, they gave vent to the rapturous feelings which spiritual essences entertain;

and, bursting forth into an exulting hallelujah, they sang in the ears of Bethlehem's awe-struck shepherds, "Glory to God in the highest, and on earth peace, good will towards men."

We have dwelt, my brethren, somewhat at length upon this. But is there not cause? If really we believe in our hearts the transactions, the accounts whereof have this day been read in our ears, does it not indeed minister food for serious thought, and matter for the most solemn and grave reflection? If the transactions recorded did, as on this day, take place at Bethlehem, and a host of angelic beings did visibly congregate, and to the eyes and ears of mortal men become the congratulating heralds of the Redeemer's birth, then, my brethren, what transaction is there in the annals of the world that can be compared with this? What, of all that in the language of man is called splendid and illustrious and memorable, can for an instant be put in competition with this? How is all the pomp and glory of mortality eclipsed and lost in this "glory that excelleth!" And, as heaven is higher than earth, and eternity exceedeth time, so does the splendour and the interest of this transaction surpass and exceed all that has ever taken place in the achievements of man, or that has been written in the records of mortality.

May we not, then, bespeak your patient attention whilst we bring this subject before your notice? Will you not bear with us whilst we inquire into this interesting matter, and endeavour to ascertain the causes and reasons of this angelic rejoicing somewhat in detail? I feel persuaded, my brethren, you will. I feel persuaded that, being Christians in something more than mere name, you do yourselves rejoice in the events which on this day are commemorated; that your attendance here is something more than mere form; that, convinced of the mercy of God and the love of a Saviour, you are here met together in spiritual-mindedness, to lift up your "voice of praise and thanksgiving, among them that keep holy-day;" and, believing that as on this day there was "born to you a Saviour which is Christ the Lord," you are ready, in all the fulness of a grateful heart, to join the sublime hymn of the angelic choir, and with them as it were to exclaim, "Glory to God in the highest, and on earth peace, good will towards men."

We have said, "Is there not a cause?" Yes, indeed, there is a cause—a cause not only for present congratulation, but a cause that will minister matter for grateful adoration and eternal praise, when, admitted into the courts of heaven, we shall be permitted to unite with angels and the spirits of the blessed.

Sin, sorrow, death—these three had entered into the world; and by them was man held in sad and woeful bondage. Alienated from God, corrupted both in nature and by individual transgression, he was an outcast from heaven, and a child of wrath, obnoxious to God's heavy displeasure, and having nothing in any reasonable sense to look forward to, but a certain "fearful expectation of judgment to come."

This, indeed, was felt more or less by all. The dim light of natural religion, though it shadowed out things darkly and obscurely, yet in its general bearings and impression led to a conclusion not, after all, opposite or contradictory to the tenor of the gospel. Though perverted and distorted, yet the truth was in its great lines and points still faintly pourtrayed. And the victims that bled on the altar, the votive offerings, the propitiatory sacrifices, that everywhere prevailed in heathen times, and amongst the people of the Gentiles, all went to establish the fact that man felt and knew he was a sinner, felt that his transgressions needed an expiation, that his offences required an atonement, and that something more and beyond mere personal feeling and expression of sorrow was necessary, in order to cancel the guilt of God's broken law.

Whilst thus the people felt, who lived in those periods of "ignorance that God winked at," and in those places not visited with the blessings of revelation, the chosen seed, to whom his holy word and faithful prophets were given, had a still clearer view of these subjects. In the daily sacrifice of the lambs, in the periodical offerings of numerous victims under the law, and in all the significant ceremonies and rites of the Aaronical priesthood, they beheld something indicative of the high and holy mystery to come; whilst, at the same time, their prophets, whom God raised up from time to time, called their especial notice, and fixed their serious attention to that great and glorious Messiah, in whom all should be completed, who should be the true Paschal Lamb, the atonement of God's own providing, on whom should be "laid the iniquity of us all," and "by whose stripes we should be healed." They pointed to him as the great Mediator between God and man; who should "take on him the seed of Abraham," and, becoming thus "God manifest in the flesh," should in that flesh condemn sin, and enable man, the fallen man, to become "the righteousness of God in him."

Thus, then, stood the case: those without the law felt a certain but undefined sort of

conviction that they were sinners, unable to stand before a pure and holy God. Conscious of crime, they sought to appease the wrath of heaven by the expiatory sacrifices which bled on their altars, and often by strange and savage immolations of human victims, when soul, as they vainly imagined, might be substituted for soul. Whilst those within the law, those to whom the good word of God was revealed, were by that very word led to see the same truth of their sinful estate, and the necessity of some great atonement, in a still clearer point of view. That word unto them was as a "light shining in a dark place;" and, whilst equally with the heathen they felt their position, it exhibited that position still more strikingly, and at the same time it pointed out to them a path of safety, and shewed them the commencement and progress of God's counsel and plan, whereby a guilty world should be reconciled, and fallen man should be re-instated in the love and favour of his Creator.

We say, God's holy word revealed the commencement and progress of this merciful plan. Not, however, that it clearly and positively developed all; no, it was only, remember, the commencement—the first dawnings as it were, the "shadow of good things to come." Still, even thus, it was a blessed privilege—a prop and staff to the human soul, and a blessed support to the spirits of all, that looked in holy faith through the shadow to the substance. And, as the appointed time drew nearer, so did the value of the blessing appear the higher, and the glimpses of the glory were the brighter.

At length the time did arrive when the promise began to take effect, and the "brightness of the Father's glory," and the "express image of his person" left the mansions of heaven, on his visit of grace and mercy to man. Then did he come, who was to be a "light to lighten the Gentiles," and to be for "a salvation even unto the ends of the earth"! Then were "life and immortality brought to light". Then was fully exhibited and proclaimed man's true position in all its bearings before God; and a flood of truth poured a spiritual day on the darkness of the heathen and the twilight of the Jew.

But still, my brethren, all was in keeping as it were. What the heathen felt but could not comprehend, what the Jew also felt and comprehended partially, was now revealed unto all, and was seen to be still the same position of things as before; only it was seen in a stronger light, and with a deeper colouring. Now was discovered all the grandeur and majesty and purity of God, and, by contrast, all the deep-stained aggravated guilt of man. Now it was seen that, even as heaven is higher than earth, so were the righteousness and holiness of the divine character beyond and above all standards that human imagination had set up; and that, even as the east is far from the west, so far had our sins divided and separated us from the favour of an offended God. Then was it seen that the living body of man was, after all, but a body of death: not merely, however, that a simple mortal body must resolve by temporal death into its original dust, but that, morally and religiously speaking, the whole constitution in soul and body, the whole sentient thinking being, was spiritually dead—alienated from the original Fountain of life, and obnoxious to that awful state, that "second death," recorded in the holy book of God, as the hopeless, irremediable doom of all rebels against the authority of heaven, and of the victims of his insulted law.

All this, we say, was now made known; and "the wrath of God was revealed from heaven against all ungodliness and unrighteousness of men;" and his scripture concluded all men under sin, the very wages whereof was death.

Whilst this, however, was the sad and startling discovery made under the light of the gospel; whilst the fall of man and the depravity of his nature and the perversity of his will and utter inability in himself to recover and restore himself—whilst all this was shown, and all the world was proved "guilty before God," yet there was also revealed a way and a method of remedy and salvation. In this consisted the very import of its name: it was a "gospel," or a "glad tidings," because, whilst it showed us our misery and danger as sinners, it also made known the rich mercy and gracious goodness of a compassionate Creator, of a kind and beneficent Father. It discovered how the world that was guilty could be reconciled—how man, that had broken the law, could be redeemed from its curse: it showed how the wrath of heaven could be averted, how the rich mercy and love of God could be extended to sinners, without compromising the sovereign authority and infinite justice of his all-perfect and holy character. It was a plan that redounded to the "glory of God," whilst it also proclaimed "peace on earth and good will towards men." Infinite justice was satisfied: the violated law was atoned for; and yet sinful man could be saved—could be redeemed from the condemning power of sin, ransomed from the penalty of transgression, and become the reconciled child of his almighty Father, and the adopted one of his love. In short, as the apostle has

already expressed it, "God could be just, and yet the justifier of him that believeth in Jesus." He now could look upon the faithful believer with complacency, with good will and kindness: there was a spiritual kingdom of peace about to be set up, peace between God and man. The power of Satan was about to be destroyed, and the Prince of Peace was to commence his auspicious reign. He was to invite sinners to come unto God through him—to submit to his authority and be saved. He was to call them with free unlimited offers of mercy; to break down the partition-wall between Jew and Gentile, and proclaim to all, without distinction, the full and free blessings of his gospel, the promise of his Spirit, and the help of his grace, whereby the depraved heart should be renewed, and the polluted soul should be purified, and he that had once been a rebel and an outcast should henceforward walk as an heir of heaven, with a regenerated nature and a renewed spirit, in holiness and purity and peace—in peace with God, in peace with his own conscience, and in peace and charity to all his fellow-men.

All this was seen by the blessed angels that announced the Saviour's birth—all this, and more than this. But time would fail us to expatiate to the full on all the blessed consequences of the gospel; sufficient has been said, however, to show why they raised their triumphant hosanna to the skies. In the birth of Jesus, according to the flesh, they saw and understood all the unspeakable blessings of his incarnation: they rejoiced with a joy unspeakable: they saw a ransomed world of immortal souls about to be admitted to their own glorious society. No doubt they had mourned—as far as mourning could enter their regions of bliss—over the apostasy of man: no doubt they had felt for the fallen sons of Adam; and, as the Redeemer himself has told us, there is "joy in the presence of the angels of God over one sinner that repenteth;" so we may in some measure conceive of the feelings of rapturous exultation with which those happy beings would be filled, when they beheld a world about to be loosed from the dominion of the devil, that might be restored to the love and acceptance of their gracious Creator, their common Father, and their God. We may conceive, I say, of their heavenly joy when they announced to the shepherds of Bethlehem the birth of a Redeemer, and burst forth into the hymn of exultation as they proclaimed, "Glory to God in the highest, and on earth peace, good will toward men."

And shall not we, my brethren, join our voices in this triumphant hymn? If the angels of heaven saw such cause of congratulation in what took place as on this day at Bethlehem, shall not we, who were objects of this stupendous display of mercy, we, who are the partakers of the rich blessings of redemption—shall not we have our hearts filled with gratitude, and our tongues with praise? Shall not we deem the glad tidings worthy of all acceptation? Surely such ought to be, and such will be, the feelings of every heart and soul that estimates aright the gracious mystery of redeeming love. Laying aside all curious and carnal speculations on this method of God's providing, we shall receive with implicit faith that which God hath vouchsafed to reveal; and, whilst the blessed intelligences of heaven admired and adored the wisdom of the Godhead, in the incarnation of Christ for man's redemption; whilst those exalted beings saw therein such a combination of mercy and goodness and wisdom, that they "shouted for joy" at the discovery, let it be our part, my brethren, in humble simplicity of faith, and with grateful warmth of heart, to imitate them, and lift up our voices in praise and thanksgiving, singing also, and "making melody in our hearts to the Lord."

Filled with these feelings, let us compass God's holy altar this day: there let us kneel before him, and bow with all grateful adoration for the work of redemption. There let us pray, my brethren, that such a sense of God's "goodness may penetrate our hearts, and such a view of a Saviour's love may be presented to our minds, as may fill us with "all joy and peace in believing," and may dispose us henceforward to give "glory to God in the highest," in the best sense that mortals can, by living indeed to his glory, and to carry forward in one sense the peace and good will of the gospel, by living in charity and peace and good will towards our fellow-men.

Let us pray that this happy result may, through his grace, be worked in us, and that so, after doing honour to our Christian name and profession, and glorifying God on earth with our lips and in our lives, we may hereafter be associated in that blessed company that sang in the ears of shepherds of Bethlehem, and join with them, whilst in the courts of heaven they proclaim "glory and honour unto him that sitteth upon the throne and unto the Lamb for ever."

Even that thus it may be so, may God of his infinite mercy grant through Jesus Christ our Lord, to whom with the Father and the Holy Ghost be ascribed, as is most due, all honour and glory, world without end. Amen.

Juvenile Reading.

STEPHEN*.

We never like to hear of disputes amongst Christians: it always make us sad. It is bad enough when those who never think of their Saviour quarrel with each other; but, when those whom Jesus calls his own, those whom he especially commands to live in peace and to love one another, those over whose heads waves the banner with its enlivening motto "God is love," when *they* forget to walk even as he walked, then our hearts are sorrowful. Yet amongst God's faithful servants this has been the case. They who sometimes soar above the world on faith's steady wing are, alas! at other times entangled in the petty dissensions and heart-burnings of life.

The Grecians, we read, murmured against the Hebrews, because their widows were neglected in the daily ministration. What! could they not have settled the matter without murmuring? But so it is, and so it will be as long as the flesh lusteth against the spirit: so it will be till the warfare be accomplished, till sin be conquered, till we be made perfect and complete in the Redeemer.

Ere this matter is finally settled, we are told that they prayed. Then we are sure that these evil feelings melted away as snow before the sunbeam. Anger, hatred, and malice cannot stand one breath of prayer. The very atmosphere of devotion causes them to wither and die.

It is at this time that we first hear of Stephen. He was appointed deacon. He was a bold and faithful servant of God, a man full of faith and of the Holy Ghost; and he did great wonders and miracles amongst the people. And the word of God increased; and many of the priests (those who had openly denied the Saviour) now turned unto him.

But the world did not like Stephen: they did not like his prayerful, consistent life.

It has been justly said that prayer is the Christian's passport at the gate of death; and surely in life it is the *letter* in which the over-burdened soul makes known its requests to a loving Father.

You perhaps think, dear young friends, that it will be very well to pray when the cares of life are around you; but what need is there for prayer, you are ready to exclaim, during youth's unclouded morning? "They that seek me early shall find me," is the sure word of promise. The storm sweeps over the tender bud as well as the stricken tree. There are trials, even during childhood, that we need strength to bear; and, should all be sunshine, the early beams will not be the less cheering if seen through the medium of a prayerful spirit.

All the learned men of the land were unable to resist the wisdom and the spirit by which Stephen spoke; and they were so afraid that he would turn many to the Saviour, that they determined in some way to silence this faithful servant of the Lord.

And all who will live godly in Christ Jesus must suffer persecution. Even in the present day, though we are neither stoned, nor scourged, nor imprisoned, still, if Jesus be really our master, we cannot, perhaps, altogether escape from the strife of the tongue, the chiling manner, the unkindly glance. But, under any circumstances, the peace that God gives his children can fill our hearts with consolation.

The people are easily stirred up; and Stephen is seized and brought before that tyrant council; and false witnesses come forward, and blasphemy is the charge brought against him. They accuse him of an attempt to change the customs of Moses!

These blood-thirsty rulers, then, at last have him in their power. Surely, he must tremble now! Death, a cruel death is before him. What! does he not abide under the shadow of a Father's love? Is he not safe from the wicked that oppress him, from his deadly enemies that compass him about? O taste and see that the Lord is good! blessed is the man that trusteth in him. There he stands, the first of that noble army of martyrs, who have been faithful even unto death, of whom the world was not worthy; the first of that glorious band who rose from a painful death to receive the crown of immortal life.

His wonderful composure, his unruffled serenity, attracts the attention of the whole council. So calm the expression of his face, the beauty of holiness beaming on every feature, that his very enemies own he looks like an angel amidst that ruffian assembly; for all was peace within. A still small voice was whispering at that very hour, "If so be that ye suffer with him, that we may be also glorified together;" and in his calm aspect and brightening smile we see the promise fulfilled, "My peace I leave with you."

This is a precious gift, dear young friends; and it may be ours, as it was Stephen's, if we but seek it of Stephen's God.

And, if we would learn the secret of this holy courage in danger, if we would undauntedly look on death, we must live near to God; and then, when flesh and heart fail, assuredly he will be the strength of our heart, and our portion for ever.

The high-priest, in his robe of state, addresses Stephen; and, in a voice somewhat softened as he looks on the benign countenance of his prisoner, gently inquires, "Are these things so?"

Then Stephen speaks. "Hearken!" he exclaims. There is silence throughout the hall; and many an anxious eye is fixed on his mild countenance, as he reminds them of their early history, and of all that God had done for them. He tells them how Moses witnessed of Christ; and then he boldly charges them with resisting the Holy Ghost, and murdering the just One, even Christ Jesus the Lord.

O who can bear the stings of a guilty conscience? In vain they endeavour calmly to meet his reproving glance. His words cut them to the heart; and in their rage and fury they gnash on him with their teeth. Does Stephen's cheek grow pale now? He does not even look at those cruel men. He is full of the Holy Ghost; and his gaze is fixed on heaven. Sorrow, suffering, persecution, and death, all are forgotten; and well they may be, for faith has rent asunder the veil of mortality; and he sees Jesus, the atoner, standing at the right hand of God. He tells those around

* From "Stories from the Acts of the Apostles." By Mrs. Henry Lynch. London: Seeleys. 1850. A very easing work.—Ed.

im of the glorious sight. They will not hearken. ven a passing thought of the Saviour they have ucified distracts them. They dare not believe at he thus reveals himself to his faithful servants. he air is rent with their clamour: they stop eir ears; with one accord they rush on Stephen; ey cast him out of the city, for it was not usual do any act of violence in the presence of the nhedrim; and then, throwing off their outer rments, and laying them at the feet of a young an whose name was Saul, and who was afterards so celebrated as an apostle, they proceed their work of destruction, and stone Stephen.

What! you are ready to exclaim, is this the d of those, concerning whom the Saviour says, He that toucheth you toucheth the apple of s eye?"

Yes; there he lies, wounded, bleeding, dying! ear his last words, "Lord, lay not this sin to eir charge!" Sweet fruit of Christian love; reet overflowing of thy Master's spirit, which ew from his writhing lips the touching cry, Father, forgive them, for they know not what ey do!" "Lord Jesus, receive my spirit!" we ar Stephen gently say; and in this heavenly ame of mind he falls asleep. Now, is not the rd faithful? To his weary servant he has given st; to the captive he has given liberty; to the rsecuted peace. Freed from the evil designs of icked men, the strife of tongues shall vex him more. Happy Stephen! he sleeps on the som of his Redeemer.

Look at the funeral train! they are bearing ephen to the grave. It is a mournful little band; Stephen's very presence had encouraged them. is holy zeal, his undaunted firmness, had many time roused and stimulated their failing hearts; d now he had been torn from them; and, though faith and hope he had fallen asleep in Jesus, ough he was safely landed where the voice of e oppressor could no more be heard, yet he was longer amongst them; and therefore they were rrowful.

Yet we have no doubt that, even in this afflicn, they blessed their God for this his servant, o had departed this life in his faith and fear; d we can imagine that, though tremblingly at st, yet fuller and deeper as they proceeded, the anksgiving arose to him who had called the grim home, and taken him away from the evil come.

Farewell, brother! though we weep,
Yet we envy thee thy sleep;
Yet we raise the choral song,
As we bear thy corpse along;
Yet unto our God we bring
Of grateful hearts an offering;
For we hail thy heavenly birth,
Whilst we yield thee thus to earth;

Brother! strong in hope and trust,
Now we yield thee to the dust:
Though the vacant home be lone,
Whence thy smile and love hath gone,
Though the saddened heart must be
Shadowed o'er by memory,
Still unto our God and King
Through the mist of tears we sing.

Thou from the oppressor's rod
Joyfully hast past to God;
And from the avenging sword
Thou art sheltered by thy Lord.

The conflict's o'er, the race is run,
And the prize, the crown, is won:
So we raise the thankful strain,
God has claimed his own again.

Rock of Ages! strong to save!
Look upon our brother's grave;
From insult guard his tomb, and be
The shield of all who trust in thee!
Strengthen us to follow on,
Whither our belov'd has gone;
Tune the failing spirit's chord
To thy praises, Father, Lord.

The storm of persecution rose yet higher. What! against that little company—against that chosen few whom the Saviour having loved, had promised to love unto the end? Yes, many of them are driven from Jerusalem, and scattered through the regions of Judæa and Samaria.

The cruelty of man is sometimes made to do the bidding of the Lord; for, had tyrant power not driven forth these holy men, happy in the peace of their homes and in the blessing of unbroken Christian communion, they had, perchance, never carried forth to the countries around the glad tidings of the gospel.

(Bishop Burgess.)

DEATHS OF EMINENT CHRISTIANS.

No. LXVIII.

BISHOP BURGESS*.

(Died 1837, aged 81.)

THE old age of bishop Burgess was the serene and gentle sunset of a life directed to the noblest objects, and influenced by high and holy motives. On January 20, 1835, he thus wrote to a clergyman: "I believe that death to a Christian, who dies in penitence and faith, is an everlasting gain." To one of those friends whose Christian fidelity and judgment naturally inspired confidence, he addressed himself in the following terms of touching simplicity, just before he received from his hands the holy sacrament. "I feel that in all probability I shall not long survive this attack; I wish, therefore, to be tried as to the foundation on which I am resting. Will you give me your view of the frame of mind, and the particular objects of faith and dependence which a person thus situated ought to contemplate and cherish? What should

* From "Last Hours of Christian Men; or an Account of the Deaths of some eminent Members of the Church of England;" by the rev. H. Clissold, M.A. London: Society for Promoting Christian Knowledge.

be my views and feelings in the near prospect of an eternal world? When you have given me your sentiments, I will tell you my own." His friend, in reply, repeated to him, in the language of scripture, some of those sublime promises to which, in a dying hour, the most learned and eminent of the sons of men must have recourse, for consolation, equally with the illiterate and humble. To the whole tenor of what was thus said the bishop cordially assented, and expressed the strong consolation he had derived from various passages of scripture, which he quoted, all bearing on the mercy of God to the penitent believer in Christ Jesus.

During this conversation, his calm but expressive emotion attested the depth of his feelings. His voice faltered, and tears of mingled penitence and immortal hope coursed down his venerable cheeks. To another valued friend he said, in adverting about the same time to similar topics, "I think, on looking back to my past life, I have acted for the most part conscientiously; but how unworthily, how shortly! O, what a comfort there is in looking to Christ."

His self-communings, and the particular texts which sustained and animated his faith, he himself recorded, with his almost dying hand, on some loose sheets of paper; and the following is an extract from this interesting document:

"GROUNDS OF CHRISTIAN CONSOLATION.

"'Learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls': 'Him that cometh unto me I will in nowise cast out': 'Being justified by faith, we have peace with God: 'Lord, I believe: help thou mine unbelief.'

"O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they, whose consciences by sin are accused, by thy merciful pardon may be absolved through Christ our Lord."

He also wrote "Christian Recollections," the last words of which are, "The blood of Christ cleanseth from all sin."

On Sunday, the 12th of February, after tea, he repeated Mrs. Hemans' beautiful poem, written on her death-bed, on hearing the sabbath bells:

"O my God! I bless
Thy mercy, that with sabbath peace hath fill'd
My chasten'd heart, and all its throbbings still'd
To one deep calm of lowliest thankfulness."

On the evening of the 13th of February, the bishop was so unwell that he retired early to his room, never again to leave it.

On the evening of Thursday, his assiduous medical attendant, on taking leave of him, expressed the hope that he would be able to lie still, and obtain some rest; to which the bishop replied, "The only rest I desire, or have ever sought for, is pointed out in those comforting words, 'Come unto me, all ye that are weary and heavy-laden; and I will give you rest;'" uttering the last words with all the emphasis in his power. "And as for peace, through faith we have peace with God; and, if we have peace with God, we have peace with all the world." Throughout the night of Saturday, his breathing grew shorter and shorter, till about two on Sunday morning, 19th February, when he gently breathed his last.

Reflection.—We shall be transported with wonder and gratitude, when God shall vouchsafe to discover to his particular servants the reasons of his dispensations towards them, and make out to them not only the necessity and justice, but even the mercifulness of those very afflictions that were most imputed to his severity (no stroke from God's paternal hand either lighting sooner or falling heavier or staying longer than the occasion that extorted it exacted), and convince them that their hopes were never disappointed but to secure their title to better things than those they hoped for, nor their inferior interests prejudiced but for the advantage of their supreme ones.

SUCCESS FROM GOD ALONE*.

"I returned, and saw under the sun that the race is not to the swift, nor the battle to the strong."—ECCLES. ix. 11.

EVERY one should have an important object in view: means should be used to reach that object: success is not always alike; and success in religion is from God alone. Every one should have an important object in view, such as a victory, a prize. This prize is emblematic of the salvation and happiness of the soul. A foretaste only we can have in this world; but even this foretaste is delightful. There is the pardon of all our sins—full, free, and irrevocable. How precious to the criminal! how precious to me! There is peace of mind, like the calm after the storm. This is the sweetest enjoyment attainable on earth. And there is the hope of heaven. Blessed hope! we soar away on thy wings to the better land. Means must be used to reach this important object. The racer must run; the soldier must fight. We must read the scriptures, for they are the food of the soul. All our knowledge is derived from them, and in them we have eternal life revealed. We must attend on the ordinances of religion. If the gospel is to be preached to every creature, every creature ought to hear it; and faith cometh by hearing. We must be earnest in prayer. Prayer is the only atmosphere in which religion can breathe, the only rocket that can rise up to heaven. It overcomes all difficulties, "For whosoever shall call on the name of the Lord shall be saved." Success is not always alike. This is designed to humble our pride. Asahel was the swiftest of David's runners, and far surpassed Joab and Abishai, his two brothers, in the pursuit of Abner; yet his very swiftness led to his death. It is designed to convince us of the superintendence of Divine Providence. "The heart of man deviseth his way, but the Lord directeth his steps." It is designed to encourage our trust in God, and make us hope against hope. Clouds and darkness may be round about us; but man's extremity is God's opportunity. Success in religion is from God alone. God has graciously made us acquainted with his word, and the way of salvation. The heathen nations know it not, and millions are perishing for lack of knowledge. It is God that interests us in the saving truths of the gospel. We may spread our sails; but it is

* From a pleasing little tract, "The Tree of Life." London: Blackader.

God that sends the breeze. It is a divine hand that completes, as well as begins the work. Jesus is the finisher, as well as the author of our faith. Duty and responsibility are ours; but success is God's.

Poetry.

HYMNS FOR THE HOLY DAYS IN THE YEAR.

By Joseph Fearn.

(SUGGESTED BY SOME PORTION OF THE SERVICE FOR THE DAY).

(For the Church of England Magazine.)

Christmas Day.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."—Luke ii. 8 (Second Lesson, morning).

Shepherds in the field by night
Kept with tender care the fold,
When there burst a shining light,
And celestial voices roll'd:
"Lo! we bring you joyful news;
'Tis the day of Jesus' birth;
Born in city of the Jews,
To redeem the sons of earth.

"Glory be to God on high!
Peace on earth, good-will below."
Lo! the anthem rends the sky—
"Let us now to Bethlehem go."
Magi, from the eastern lands,
Came the Saviour to behold,
And presented with their hands
Myrrh and frankincense and gold.

To the temple Simeon came,
Trusting in Jehovah's word,
And the Infant did proclaim
As salvation's promised Lord.
Anna, one of Asher's tribe,
Prophesied his future fame,
And redemption did ascribe,
Through the power of Jesus' name.

Welcome, blessed Christmas morn!
Happy is thy sweet return:
'Tis the day when Christ was born;
Let my heart within me burn.
Then, with shepherd and with sage,
Let my soul with joy o'erflow;
Jesus' birth my thoughts engage,
"Let me now to Bethlehem go!"

St. Stephen's Day*.

"And when he had said this he fell asleep."—Acts vii. 60 (The Epistle).

The martyr'd Stephen "fell asleep,"
'Midst tumults and alarms;
He rests within a sacred keep—
"The everlasting arms."

To fancy's eye the scene appears
Of that departing saint:
His last sweet words our spirit hears,
Though breathed in accents faint.

We marvel not that evil men
Should hate a soul so blest;
For thus it evermore hath been,
Where Jesus' light doth rest.

And well, indeed, the sufferer knew
How his dear Master died;
When malice raged, and envy slew
The Lord—the Crucified.

The servant would not greater be
Than him who led the way
Through death's dark vale of agony,
To mansions far away.

Ah! be it ours to follow him
In those fair steps he trod,
Until we join the seraphim
Before the throne of God.

* The author of this series has to acknowledge some friendly aid in this hymn, and also in the forthcoming one on the conversion of St. Paul.

St. John the Evangelist's Day.

"And I, John, saw these things, and heard them."—Rev. xxii. 8 (Second Lesson, evening).

In Patmos' holy isle
The loved disciple dwelt;
Yet not alone was he—
His Master, near, was felt.
Bright visions from above
That favour'd servant view'd,
While with the Spirit's grace
His feelings were imbued.
He saw an open door,
And, lo, it was in heaven!
And glorious things and high
Were to his senses given.
He saw th' Eternal One,
Upon a throne of light;
So dazzling was the scene,
None might endure the sight.
He saw th' exalted Lamb,
Once of the bleeding brow,
And temples seared and torn,
But crown'd with glory now.
He saw th' angelic band
Bow down before the throne,
Obedient to their Lord,
And to his will alone.
He saw the "saints in light,"
All clad in garments pure,
By Jesus' blood made white,
Henceforth from taint secure.
He heard their melting hymns—
"Salvation to the Lamb";
And saw their golden harps
Attuned to Jesus' name.
He saw the patriarchs,
And prophets of the Lord;
The holy men of old,
And martyrs for the word.
He saw the street of gold,
The waving tree of life,
The sea, as crystal clear,
With music ever rife.
He saw that temple fair,
That needeth not the sun,
Nor moonbeam's paler light,
To shine when day is done.

For there no night was found,
Nor shadows e'er drew nigh;
But, everlasting day,
Broke on the apostle's eye.
Thus, through this open door
The loved disciple gazed;
Till, rapt in wonder great,
He prostrate fell, amazed.
This door is open still,
And hosts have entered in;
For ever free from care,
For ever free from sin.
O, may we entrance find,
When this brief span is o'er,
And hear the Bridegroom's voice
Speak peace for evermore.
Now is the chosen time;
Th' accepted hour, to-day:
When will the door be shut?
Who may presume to say!

FOR THE ENTRANCE TO A CHURCHYARD.

(For the Church of England Magazine.)

O ENTER here with chastened thought,
With reverence tread this hallowed ground—
A brother's bones, with warning fraught,
Bid thee respect each turfy mound.

Forget thy worldly portion here,
Where rich and poor commingled wait,
Till breaks upon each wakened ear
The call that seals their final state.

Be then this ground with reverence trod:
How know'st thou but beneath thy feet
Sleeps one who soon will burst the sod,
In glorious form his Lord to meet?

Nor thoughtless leave this solemn spot,
Where good and evil mouldering lie:
Like theirs full soon must be thy lot—
Think, art thou, then, prepared to die?

K.

Drayton Beauchamp.

DIES IRÆ, DIES ILLA*.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

DAY of wrath, alas! that day:
Earth in flames shall pass away,
As David and the sibyl say.

How much trembling there will be,
When the Judge on high we see,
All things searching rigidly.

Strangely shall the trumpet's tone
Pierce through sepulchres unknown,
Gathering all before the throne.

Death shall stand in mute surprise,
Nature too, when all shall rise
To appear at that assize,
Written book shall forth be brought,
With each word and deed and thought,
When earth's judgment shall be wrought.

Therefore, when the Judge appear,
What is hidden shall be clear;
Nought shall be unpunished there.

What, then, wretch! am I to say!
To what patron shall I pray?
Scarce the just can stand that day.

King, of dreadful majesty,
Bringing in salvation free,
Fount of mercy, pardon me!

O remember, Lord of love,
For me thou camest from above!
That day let me mercy prove!

Weary wast thou seeking me;
Bought me, dying on the tree;
Vain let not such labour be.

Righteous Judge, avenging King,
Unto me remission bring,
Ere the day of reckoning.

Guilty, and in piteous case,
Shame doth cover o'er my face;
Spare thy suppliant, God of grace!

Thou, whose love to Mary gave
Pardon, and the thief did save,
Hope from thee *I* also have.

Prayers of mine unworthy are;
But do thou benignant hear,
And from fire perennial spare.

Grant me 'mid thy sheep to stand,
Separate from the goatish band,
Placing me on thy right hand.

All the wicked overthrown,
And to sharpest flames hurl'd down,
Grant me with the blest a throne.

Suppliant unto thee I bend;
To a contrite heart attend;
Care for me, Lord, in my end.

* The real author of this magnificent hymn is unknown. The rev. R. C. Trench, in his beautiful and interesting selection of Latin hymns, entitled "Sacred Latin Poetry," considers that Thomas of Celano, a friend and scholar of St. Francis of Assisi, has the best claim. It is from Mr. Trench's work that this hymn is transcribed; and this is mentioned because a different reading, "Crucis expandens vexilla," is sometimes met with in the third line of the first triplet. "It is not wonderful," says Mr. Trench, "that a poem such as this should have continually allured, and continually defied, translators." The present translator could not forbear making another attempt; and it is for the public to decide whether her version is to be numbered with the failures, or classed among the approximations to success. Her endeavour has simply been to adhere as closely as possible to the original, and so try to present an unapproachable, untranslateable poem in a form intelligible to the mere English reader.

Miscellaneous.

"THERE WAS DARKNESS OVER ALL THE LAND." (Matt. xxvii. 45). Phlegon, who flourished in the beginning of the second century, is supposed to speak of this darkness. He says, "In the fourth year of the two hundred and second olympiad there was an extraordinary eclipse of the sun: at the sixth hour the day was turned into night, so that the stars in heaven were seen; and there was an earthquake in Bithynia, which overthrew many houses in the city of Nice. Thallus speaks of a darkness over all the world, and an earthquake, which threw down many houses in Judea and in other parts of the earth. Dionysius, the Areopagite, is supposed to have mentioned this event in the most decided manner; for, being at Heliopolis, in Egypt, with his friend Apollophanes, when our Saviour suffered, they there saw a wonderful eclipse of the sun; whereupon Dionysius said to his friend, "Either God himself suffers, or sympathizes with the sufferer."—*Rev. S. Burder, D.D.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

DECEMBER 31, 1853.

THE CLOSING YEAR.

By Mrs. H. W. Richter.

"And pale concluding winter comes at last, and shuts the scene." We are passing another milestone on this rapid journey through time; another wave has broken on the "solemn shore"; and we are about to close another page in the "strange eventful history" of human life. The hopes and fears, the joys and sorrows, the schemes and events of the fast-departing year are already becoming dream-like as the past; and how soon will they seem dim and distant! It is, surely, good at times to leave the visible and the present, and to send reflection and thought beyond the diurnal sphere, to the unseen and the eternal—to our own immortal destiny, when life's brief and busy day shall fade away into night. And how favourable is this season of the year to that abstracted mood of mind which expatiates in the higher and spiritual part of our mysterious being. For, as the dry and withered leaves whirl away, and rustle from the naked branch, it is impossible not to hear, deep in our own unfathomed souls, the warning which tells of the analogy, in all these symptoms of nature's decline, to our own life's fleeting year. "Wild November hath his bugle wound": the shortening day, the chill uncertain sunshine, the many-coloured woods—all invite to contemplation; and the things which in our May of life we so much joyed in, which so absorbed our hearts by their seeming importance, become in memory but "dim pictures in dim halls." That question starts up, in the hour of musing, What have we done, what toiled for, since the knoll "of the last Christmas bell sent sweetness to the soul"? The holy time of good wishes and good will is come, the season of Christian joy and gratitude; and friends meet, or remember each other, on that day—the grand epoch of all history—when the Incarnate God, the Saviour promised from earliest time, was an infant in the manger of an inn, in Judea; when that midnight music, in its unearthly and melting harmony, proclaimed to the listening shepherds that the "Day-star," the "Lion of the tribe of Judah," the "Shiloh" expected by the Jews, the long-looked-for Messiah, the Saviour of the world, was come in great humility; when the eastern sages followed that radiant stranger in the heavens until its light hovered, then rested, on that lowly roof, where the almighty Framer of earth and sea and starry firmament lay shrouded in a human form. Our hearts are filled with unspeakable thankfulness, and our eyes with tears, that words are vain to explain; and imagination is lost in reflecting on that abyss of love unfathomable which Infinite Love alone could have sounded. How renewed at this time is our trembling fear lest we lose the "rest" promised by our divine Friend, whose affecting invitation to the "weary and heavy-laden" is sounding in our forgetful ears, and asking why we have wandered from the narrow road which saints and angels have trodden—which winds upwards to the regions of peace and eternal blessedness? It is indeed "greatly wise to talk with our past years," and ask them what account they bore to heaven, and how they might have borne more welcome news.

How many enjoyments and resources has winter peculiar to itself, when we gather round us fireside employments, and can bid defiance to the cheerless scene without! And, when "the rain beats on the wintry pane," we can resort to those kind companions of a winter's hearth—the thoughts of the wisest and the best, embodied in imperishable pages. While reading, we are imbibing their high-souled aspirations and far reaches of intelligence, their play of fancy, their sound experience and observation, their long-seeing presages of the future: we are with them in their happiest moods, when they have had a respite of some brief moments from the goading cares of this nether world, and are communing with their better nature, and for a time casting off the chains which bound them to earth. The whistling wind or rising storm disturbs not, or is only soothing to time so occupied,

> "While, passing swift, the minute echoes chime
> To the bright play of wit, or gay romance of rhyme."

The sweet bard of "The Seasons" invokes around him, for the winter's eve, the chosen friends, who sometimes deign

> "To bless his humble roof,
> With sense refined, learning digested well, exalted faith,
> Unstudied wit, and humour ever gay."

Among the thousand subjects for gratitude which surround us, the alternations of the seasons present their beautiful and ever-changing variety. "We cannot go, where universal love not smiles below." But the year is about to die. This section in the wide waste of time is hastening to join the unfathomable eternity which we call the past—gone, to join the buried years, and to render up its account, as they have done. Our bark of life is still gliding down the stream, and "nearer lies the land to which we go."

A MINISTER'S FAREWELL ADDRESS TO HIS PEOPLE, ON RESIGNING HIS CHARGE:

A Sermon,

By the Rev. S. Hobson, LL.B.,

Vicar of Tuttington, Norfolk.

Judges iii. 20.

"I have a message from God unto thee."

The Israelites, after they had been put in possession of the promised land, manifested the same rebellious and ungrateful spirit which had so often brought God's judgments upon them. In their prosperity they turned away from the true God, and served idols: "they forgot the Lord their God," it is stated, "and served Baalim and the groves." And, on account of this spiritual bondage to which they had willingly yielded, they were punished by temporal slavery. The king of Mesopotamia was allowed to tyrannize over them for eight years. They then turned unto God, and cried unto him for help and deliverance. And God, ever mindful of his covenant with his people, favourably heard their supplication. No sooner did they humble themselves before him, than he sent help, and rescued them from their miserable captivity. Through the instrumentality of Othniel they were not only delivered from their enemies, but had the enjoyment of peace for forty years.

This mercy was soon forgotten. For, immediately after the death of Othniel, "the children of Israel did evil again, in the sight of the Lord." Their sin was speedily punished. God allowed them to be subdued by the king of Moab, Eglon, whom they were compelled to serve for eighteen years. This affliction was likewise beneficial to the Israelites: they *humbled themselves,* and confessed their *transgressions before God,* and besought him again to deliver them. Nor did they ask in vain. God was pleased to raise up Ehud to be their deliverer. He was commissioned by him, who is the sovereign Disposer of all, to destroy the Moabitish king. Hence he could with truth declare, on coming into the presence of Eglon, "I have a message from God unto thee." That message was death to the oppressor of the Israelites. The Moabitish prince fell by the hand of Ehud; and thus were the children of Israel delivered from bondage.

Although many such deliverances are recorded in the history of the Jews, and God's ancient people were freed from oppression by some instrument whom God had clearly raised up for that purpose, we find no similar instances under the Christian dispensation. Under the law of Moses, the deliverers of God's people were expressly commanded to cut off their enemies by the sword; and, consequently, such deeds as the one we are considering were then perfectly justifiable. They cannot, however, be defended on any pretence at the present time. We now live under a dispensation of "grace and peace." In the gospel we find no sanction given for similar deeds of violence. When Peter attempted to defend his divine Master with his sword, he was commanded to thrust it into its sheath. The zeal which would manifest itself in deeds of blood is not according to the religion of Jesus Christ. The weapons which he hath commanded his followers to employ are not carnal, but spiritual. And greater victories have been wrought, and continue daily to be wrought, by the "sword of the Spirit, which is the word of God," than the mightiest conquerors have ever achieved by their armies.

But, although God no longer authorises such acts of violence as the one here recorded, yet he often overrules them for the accomplishment of his own purposes. The wicked perpetrators of crimes are found, in some cases, unwittingly to hasten the accomplishment of the very things which they were anxious to prevent. Thus did the chief priests and rulers of the Jews, by their crucifixion of the Saviour, fulfil the purpose of the Most High; and yet were they deeply involved in guilt, because they followed only the impulse of their own cruel and unbelieving hearts. God's foreknowledge of such things does not make him either the author or the approver of evil deeds. He who is love itself cannot be the author of evil. But, as evil is in the world, God shows his goodness and mercy by bringing good out of it. With regard to even the most atrocious deeds which the cruelty and wickedness of men

are permitted to perpetrate, there is no doubt that God, in some way or other, makes them subservient to wise and good purposes. We may not be able to understand "how these things can be," in our present state of ignorance and imperfection; but we shall know hereafter. We shall then be fully satisfied that the mixture of good and evil, sorrow and joy, mercy and judgment, was made to work together for good to them that loved God; and we shall acknowledge with one mouth, "Just and true are all thy works, thou King of saints."

In the narrative under our consideration, as well as in some others in the bible, the executor of God's vengeance on the oppressor of his people has been accused of using fraud and deceit to effect his purpose. To this objection it may be answered that God does not sanction such devices. The instruments employed are left to pursue their course according to their own inclination and judgment; but, if they perform even a good deed by evil means, sin lieth at their door. God hath declared his mind on this point, through an inspired writer, who declares that their "damnation is just" who say, "Let us do evil that good may come" (Rom. iii. 8).

Hence they, who under the Christian dispensation are commissioned to deliver a message from God to the people committed to their charge, are bound to deliver it in the spirit of him who "came not to destroy men's lives, but to save them." It is "the word of reconciliation" which is committed unto them. They are not, like ministers of vengeance, to repel men by curses and denunciations, but to endeavour to win souls for Christ, by making known to them the riches of his grace. They are to speak the truth, the whole truth, and nothing but the truth. In all they say and do, their chief object should be to exalt Christ, in order that the people may be drawn unto him. To proclaim his love, his forbearance, his willingness and sufficiency to save all who will come to him; and to do this "not with excellency of speech or wisdom," not "with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. ii. 4); to make "Jesus Christ and him crucified" the foundation of all their instructions and exhortations; and to be willing themselves to be regarded as mere "earthen vessels," and worthy of no commendation, provided men will receive the treasure they convey to them as that which will enrich their souls to all eternity—such should be the desire of a minister of Christ. And, whenever his work may be concluded, and the last message to his people be delivered, he should be able to appeal to their consciences, and to him who is greater than conscience, that he hath not shunned to declare unto them "all the counsel of God." If, my dear brethren, I could not now do this, after the twelve years that I have laboured among you; if I could not call God to witness that it has been my earnest prayer, desire, and endeavour, from the first day that I became your minister, "to keep back nothing that was profitable unto you," "to speak as the oracles of God," to testify "repentance towards God, and faith towards our Lord Jesus Christ," and that I might "minister as of the ability which God giveth, that God in all things (might) be glorified" (1 Pet. iv. 11), it would greatly aggravate the painful sense I entertain of my weakness, unprofitableness, and numerous shortcomings. For a minister of the church, which, through the mercy of God, has been established in this united kingdom, is under an awful responsibility to preach only that which is agreeable to God's word. He solemnly engages, at his ordination, "by God's grace to instruct the people committed to his charge out of the holy scriptures, and to teach nothing as required of necessity to eternal salvation but that which he is persuaded may be concluded and proved by the scripture" (see the Ordination Service). Hence he may say, in the words of the apostle Paul, "Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel" (1 Cor. ix. 16).

The gospel—glad tidings to sinners who feel that they are burdened and heavy-laden, and who desire rest to their souls—the gospel, which administers balm to the wounded, strength to them that are cast down, consolation to the broken-hearted, liberty to the captive, and sight to the blind; the gospel, which confirms the weak believer, builds up the strong, admonishes the too-confident, animates and encourages the timid, and imparts peace and joy, in due season, to all Christ's true disciples; the gospel, "to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. v. 19)—This is the message from God which I have been proclaiming among you for the space of twelve years; and, now that my labours here are drawing to a conclusion, I have no other counsel to give than that which has been hitherto given, and no other gospel to preach than that which I have so long been preaching to you. For, great as have been the discoveries in arts and sciences during the time I have lived among you, I

cannot inform you of anything new in the religion of Christ. The same great and saving truths which were delivered eighteen hundred years ago are still proclaimed, with no uncertain voice, by our beloved church. And, although there are enemies within her fold, "false brethren unawares brought in," as in the time of St. Paul, who have been endeavouring to make the word of God of none effect by their traditions and vain doctrines, and have thus misrepresented our church as if she differed very little from the popish apostasy, her voice as heard in her liturgy, her articles, and homilies, still protests against the errors of idolatrous Rome, and every other error; and she exhibits Jesus Christ as the only foundation of a sinner's hope, our only Mediator and Advocate; and his blood the only purgatory where sin is washed away; his Spirit the only Sanctifier; his righteousness our only refuge from the wrath of God; and his sacrifice once offered a "full, perfect, and sufficient oblation and satisfaction for the sins of the whole world." This, and not tradition, not the sacraments, not preaching, not our prayers, nor any other of even our best works—this is the gospel proclaimed by the church of England: "Repentance towards God, and faith in our Lord Jesus Christ"; and they who attempt to gain heaven by any other way will be miserably disappointed: they who would lead you to depend on any other saviour, mediators, or intercessors, are robbing Christ of his glory, and perverting you from the way of salvation. I beseech you, then, brethren, beware of those who would "pervert the gospel of Christ"; for, "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 7, 8).

I have said that, as a minister of the church of England, I can tell you of nothing new in religion. This must necessarily be the case, because our church teaches only those things which Moses and the prophets in the Old Testament, and the evangelists and apostles in the New Testament, have formerly taught. I know that this kind of teaching is not satisfactory to multitudes, who are continually wandering about from place to place, in quest of something new. In this respect they resemble the Athenians to whom Paul preached, and whom the writer of the Acts of the Apostles describes as spending "their time in nothing else, but either to tell or to hear some new thing" (Acts xvii): O, beware of indulging such a spirit; for it often leads to utter indifference about the things which *concern your soul's welfare. Let your inquiry be, not, Who will shew us anything new?* but, "Who will shew us any good?" And, if you sincerely desire this, and earnestly pray for light and instruction, saying with David, "Lord, lift thou up the light of thy countenance upon us" (Ps. iv. 6), you will find, in a regular and devout attendance on the means of grace, which our scriptural and apostolic church affords, the accomplishment of your desire. For this is the good old way in which our venerable reformers walked, and where they found refreshment and comfort: this is the way wherein many, in "the noble army of martyrs," drank from the wells of salvation, and were strengthened for the fiery trial which awaited them. It is the way where the sacred page of God's word lies open before you, so that you cannot advance a step without seeing or hearing the instruction which maketh wise to salvation, through faith in Jesus Christ. It is to him as "the Way, the Truth, and the Life," that our church continually directs her members to look: it is in his name that she offers every prayer: it is to his intercession alone at the throne of God that she trusts for acceptance of her worship: it is to him she dedicates her children at the baptismal font, in the charitable hope that they will "not be ashamed to confess the faith of Christ crucified," but will "manfully fight under his banner against sin, the world, and the devil," and continue his faithful soldiers and servants to the end of life. It is in remembrance of "his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven," that she invites to the Lord's table all "who repent truly of their former sins," and stedfastly purpose "to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and are in charity with all men." At marriage, in sickness, and at the grave of her departed members, our Church holds up Christ, even as Moses lifted up the brazen serpent, that all men may be drawn towards him, and constrained to love and serve him. Since she thus honours the Son, even as she honours the Father, and permits neither saint nor angel to rob Christ of his glory, but in all her services seeks to humble the sinner, to exalt the Saviour, and to promote holiness of life, I ask you, can any one, who really desires the salvation of his soul, despise or neglect the instruction of such a church? May I not say, as an ambassador of Christ, and having a message from God to you, "This is the way: walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. xxx)? May I not, without being justly regarded as an enemy, say to

those who are unsettled about religion, and giving way "to itching ears," and running into danger by following they know not whom, and learning they know not what—may I not beseech them to hear and seriously to consider this message from God: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls" (Jer. vi. 16)?

There are several matters to which it is my wish to call your attention before I surrender the charge that has been committed to me. I would say a few words to you as to your duty towards him, whom the providence of God may send to be your minister; a few words on the subject of parental, filial, and social duties; a few words of counsel to the young and to the aged, to each of whom I have a message from God to deliver. This, however, I will defer till the afternoon, as there is not time at present to touch even briefly upon those points. And, meantime, I entreat your prayers, both for me and for yourselves—for me, that I may "speak as the oracles of God," as "a workman that needeth not to be ashamed, rightly dividing the word of truth," as a watchman feeling the awful responsibility which rests upon him "to warn the wicked from his wicked way, to save his life," lest "he die in his iniquity," and his blood be required at my hand; and that I may "feed you with knowledge and understanding," and in meekness instruct those that "oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." Pray also for yourselves, that you may take heed how ye hear, that the word preached may come to you in power, and be indelibly engraven on your hearts, and be manifested in your life and conversation, to the honour and glory of God. Lastly, my dear brethren, pray for him who may be appointed to labour in this portion of the Lord's vineyard: beseech our heavenly Father to send upon him his divine blessing, that he may be clothed with righteousness, and that God's word spoken by his mouth may have "free course and be glorified;" that you may daily increase and go forward in the knowledge and faith of God the Father, God the Son, and God the Holy Ghost; to whom be ascribed all honour, might, majesty, dominion, and power, now and for ever. Amen.

Weekly Almanac.

O Lord, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; mercifully grant that we, which know thee now by faith may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

JANUARY.	MORN. LESSONS.	EVEN. LESSONS.
1. Sunday (Circumcision)	Gen. xvii. / Rom. ii.	Deut. x. 12-22. / Col. ii.
2. Monday	Gen. i. / Matt. i.	Gen. ii. / Rom. i.
3. Tuesday	Gen. iii. / Matt. ii.	Gen. iv. / Rom. ii.
4. Wednesday	Gen. v. / Matt. iii.	Gen. vi. / Rom. iii.
5. Thursday	Gen. vii. / Matt. iv.	Gen. viii. / Rom. iv.
6. Friday (Epiphany)	Isa. lx. / Luke iii. 1-22.	Isa. xlix. / John ii. 1-11.
7. Saturday	Gen. ix. / Matt. v.	Gen. xii. / Rom. v.

"How delightful the conduct of these wise men! .... And will it not always be so with them that truly seek the Lord? Doubtless it will; for they that seek shall find. Yes, every such prayerful seeker will prove to be a happy finder. They, too, will worship and adore the Saviour. And, when they return from his gracious presence, they will be ready to speak of his love to others, and will say, 'Come and hear, all you that fear God; and I will tell you what he hath done for my soul" (Ps. lxvi. 16) (Domestic Commentary on the New Testament).

NOTICE OF BOOKS.

Among the books which have reached us are—

"The Second Coming of our Lord Jesus Christ, and the Millennial Reign of the Saints, &c." By the rev. Philip Gell, M.A., late rural dean, and now assistant-lecturer of All Saints', Derby. London: Wertheim and Co. 1853. Mr. Gell has produced a very sensible pamphlet. He is opposed to the notion of the personal reign of Christ on earth during the millennium, and he offers a great number of arguments from scripture in support of his opinion. Occasionally his style is a little involved. But he reasons temperately and fairly; and we think his little work entitled to serious and candid consideration.

"A Gospel History of our Lord and Saviour Jesus Christ; or, a Life of the Man of Sorrows." By Thos. Stephen, one of the librarians of King's college, London, &c. London: Dean and Son. No date. No man with any thing like devotional feeling can undertake to condense the gospel history without producing much that is valuable and instructive; and we freely admit that Mr. Stephen, who has evidently taken great pains, has exhibited in this volume many instructive lessons. His view of justification seems to coincide with that of bishop Bull; and this will sufficiently indicate the general tone of his theology. We are bound to say that we cannot always coincide with Mr. Stephen; more especially as in some cases he seems to forsake the teaching of the church for individual opinion. Thus he quotes with approbation the censure of a certain Dr. Hale (apparently directed against the homilies of the church, "Of the misery of all mankind," and "Of the nativity"), upon the statement of "some gloomy sectarists" that human nature is "totally degenerate." We hope our author does not regard the church as one among many "sects," according to the fashion of some of our modern liberals; and we would also beg him to consider the peril of departing from great church doctrines at the bidding of any single writer. We have also to observe that Mr. Stephen is sometimes strangely astray in scripture history. Thus he fixes the Jewish day of atonement on the 14th of Nisan, the first month, and makes it identical with the passover. According to our reading of Leviticus xvi., xxiii., and other parts of the pentateuch, this day was the 10th of the seventh month, or Tisri. These are important

tions in the book; but we willingly reiterate that many instructive lessons are cogently enforced in it; and we would have deeply impressed on every reader the solemn truths declared in some of its opening sentences: "All Scripture was given by the inspiration and motion of God the Holy Spirit, who is called in holy writ the Spirit of truth, also the Spirit of God, and of the living God, the Spirit of the Father and of the Lord, the Spirit of Christ and of Jesus, and emphatically THE SPIRIT. This divine Person came upon the apostles soon after Christ's ascension, and brought all things which he had taught them to their remembrance; so that, as the Spirit guided them unto all truth, we have in effect the sum of Christ's teaching whilst on earth in their writings. All things that God the Father hath, Christ claimed as his own; and he ascribes all the operations, gifts, and graces of the Spirit of God, with the glory of them, to himself; for he was before all created beings, and existed with the Father from all eternity."

"The Hero's Child, and other Poems." By Anne M. Debenham. London: Hughes. 1853. The authoress says, in her preface, that this little volume "aspires to be simply the poetry of home, its affections and associations;" and we cheerfully acknowledge that we have examined it with pleasure, and have found much that is touching and true in it. We shall hereafter extract one of the smaller pieces, in order to present our readers with a specimen.

"Talking to Tables, a great Folly or a great Sin, being the substance of a Sermon delivered in the Octagon Chapel, Bath." By the rev. W. C. Magee, one of the ministers of the chapel. Bath: Peach. We felt it necessary, in our last part, to utter a warning against the miserable and sinful conduct of two clergymen, as set out in their accounts of their experiments in table-talking: we now welcome with the greatest satisfaction the admirable sermon of Mr. Magee: let it be read by every one who desires to take a scriptural view of the subject.

"A Letter to the rev. J. C. Ryle, B.A., in reply to his Lecture on Baxter and his Times, &c." By a clergyman of the diocese of Exeter. Exeter: Holden. 1853. We labour under the disadvantage of not having seen Mr. Ryle's lecture, so that we have here before us only one side of the question. For Mr. Ryle, from some of his tracts that we have read, we entertain a deep veneration, and we should be sorry to suppose that he has acted in an injudicious manner. But certainly, if the statements in this "Letter" may be relied on—and the author (though we do not agree with him in every particular) writes in a very candid spirit—Mr. R. must have given much more credit to the puritans than we think they deserve. We freely admit that there were some eminently holy men among them; but—and we speak from no cursory examination of the matter—our deliberate verdict cannot be given generally in their favour.

"Good Things here and hereafter." Birmingham and London: Groom. This is a little book of short poems, usually only six or eight lines each, on texts of scripture descriptive of the good portion, temporal and eternal, of God's people. There are many pleasing pieces, suggestive of profitable thought.

"The grand Discovery, or the Fatherhood of God." By the rev. G. Gilfillan. London: Blackader and Co. 1853. The title-page of this work sufficiently indicates its subject; and on the whole we agree with the author in his view. But really he has almost made his book unreadable by his outrageously fine writing. For example, he describes comets as "those serpents of the sky trailing their volumes of deadly glory alongst the shuddering heavens." He might have *produced an* useful little book if he would have *condescended to write plain every-day* English.

We have also received "The Cottage Almanac, 1854" (London: Wertheim and Co.); a very nice almanac (with a text for every day), which can be fitted, we learn, at a trifling cost for any particular parish or locality: already it has been adapted by several clergymen. The profits this year are to be given to missionary purposes. We willingly recommend it. "The Band of Hope Almanac, 1854" (London: Partridge and Oakey). "The Sabbath-school Hymn-book," selected by the rev. Joseph Brown, D.D., Dalkeith (Edinburgh: Gall and Inglis, 1853); this appears a cheap and good selection. "New Tests on Baptism untenable: the wisdom of the Gorham Decision illustrated by the seven different meanings of the term 'regeneration,' and the five different interpretations of the Baptismal Service, &c.," by the rev. C. H. Davis, M.A., of Wadham college, Oxford (London: Jackson, 1853). "The Female Missionary Intelligencer;" Nos. 1 and 2 (Dublin: Oldham). "Home Thoughts," No. 11 (London: Hunt and Co.). "Ahab's Address to Elijah:" a Sermon, by the rev. J. Ayre, M.A., minister of St. John's chapel, Hampstead (London: Hughes, 1853).

Poetry.

HYMNS FOR THE HOLY DAYS IN THE YEAR.

BY JOSEPH FEARN.

(For the Church of England Magazine).

THE INNOCENTS' DAY.

"And they sung as it were a new song before the throne; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."—REV. xiv. 3 (The Epistle).

THE sweetest strains of music tire,
When often pour'd into the ear;
Nor will the soul at times desire
The song, at other seasons dear.
Yes, earthly minstrelsy must fail
A constant pleasure to impart;
For sin and sorrow do assail,
And music flees the restless heart.
But there's a song for ever new,
Though sung to all eternity:
The chant of multitudes, who view
The glories of the upper sky.
Gold harps the heavenly minstrels sweep,
Before the throne their forms they bend;
And with seraphic cadence, deep,
They sing the song that ne'er shall end.
And in their midst there stands a Lamb,
With marks of one that had been slain;
While "Glory to his holy name"
Is warbled in their every strain.
But none can learn that wondrous hymn
Save that bright multitude above:
Redeeming mercy is the theme;
And they have tasted dying love.
Nor least, among the happy host,
That infant troop whose blood was shed
In Bethlehem and the neighbouring coast,
When news of Jesus' birth was spread.
And, while in Rama's streets were heard
The childless mother's loud laments,
The atmosphere of heaven was stirred
With th' anthem of the innocents.
And ever, from that blessed hour,
This song has still continued new;
Nor shall the subject lose its power
While ages pass in sweet review.
O may we love that song below,
Of souls redeemed, and sins forgiven!
Then shall we be prepared to go,
And sing it evermore in heaven.

REGISTER
OF
Ecclesiastical Intelligence.

JULY, 1853.

Ordinations.

ORDINATION APPOINTED.

By Bp. of Llandaff, Sept. 25, in Llandaff cathedral.

ORDAINED.

By Archbishop *of* York, *in York Cathedral, May* 22.

PRIESTS.

Of Cambridge.—F. T. Wintour, B.A., Magd.; F. J. Young, B.A., Christ's.

Of Oxford.—W. Bell, B.A., Bras.; G. Cruddas, B.A., Linc.; E. W. Heslop, B.A., Queen's; C. Voysey, B.A., St. Edm. H.

Of Dublin.—W. R. Morrison, B.A., J. E. M. Young, B.A., Trin.

Of Durham.—C. Johnstone, B.A., Univ.

Of London.—G. R. Husband, King's.

Of St. Bees'.—P. Elmer, H. P. James, W. Richardson.

DEACONS.

Of Cambridge.—G. Hogarth, B.A., Cath. H.; H. Layng, B.A., Sid.; G. S. Outram, B.A., Christ's; W. Patchett, B.A., St. John's; H. Richardson, B.A., Cath. H.

Of Oxford.—J. Newman, B.A. Oriel.

Of Dublin.—C. Collier, B.A., Trin.

Of Durham.—J. H. Popplewell, B.A., Univ.

Of St. Bees'.—E. G. Charlesworth, W. S. Helps, J. Hodgkin.

Of Birkenhead.—H. Stevens, H. Woodward.

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By Bp. *of* Chester, *in Chester cathedral, May* 22.

PRIESTS.

Of Cambridge.—F. Richardson, B.A., Caius; W. C. Safford, B.A., C.C.C.

Of Oxford.—E. Jackson, B.A., Bras.; C. Partington, B.A., Worc.

Of Dublin.—R. W. Bagot, B.A., Trin.

Of St. Bees'.—J. Cromshaw, J. Ellison, T. Horsfall, R. Oates, W. Williams.

DEACONS.

Of Cambridge.—F. F. Cusins, M.A., Sid.; W. S. Meade, B.A., Clare; L. W. Riley, B.A., Caius; R. Temple, B.A., Trin.

Of Oxford.—J. R. Armistead, B.A., Ch. Ch.; H. H. Burrow, B.A., Magd. H.; J. H. Carlisle, B.A., Wad.; R. Greenall, B.A., Bras.; T. B. Jenkinson, B.A., Pemb.

Of Dublin.—J. E. Close, B.A., F. Willis, B.A. *(lett. dim. bp. of Worcester)*, Trin.

Of St. Bees'.—R. Dandy, H. H. Pace.

Of Birkenhead.—G. London, W. A. O'Connor, H. G. Vernon.

Lit.—J. K. Tucker.

—

By Bp. *of* Chichester, *in Chichester cathedral, May* 22.

PRIESTS.

Of Cambridge.—J. W. Candy, B.A., C.C.C.; J. Chapman, B.A., Christ's; E. K. Elliott, B.A., Trin.; G. Q. Head, B.A., F. Hudson, B.A., C.C.C.; A. B. Simpson, B.A., Caius.

Of Oxford.—R. B. Pennell, B.A., Ch. Ch.

Of St Bees'.—A. Headley.

DEACONS.

Of Cambridge.—H. C. Watson, B.A., C.C.C.

Of Oxford.—D. Walsh, B.A., Ball.

Of Dublin.—W. H. Walrond, B.A., Trin.

Lit.—C. H. Marriott, T. C. Harvey.

—

By Bp. *of* Ely, *in Ely cathedral, May* 22.

PRIESTS.

Of Cambridge.—J. Amos, B.A., Clare; B. Capel, B.A., Christ's; J. E. Cooper, M.A., St. John's; A. G. Day, M.A., Caius; W. Emery, M.A., C.C.C.; T. Field, M.A., St. John's; G. Gyles, B.A., Christ's; G. A. Holdsworth, B.A., St. John's; C. J. Hutt, B.A., F. J. Jameson, M.A., J. White, B.A., Caius.

Of Oxford.—G. Bradley, B.A., Univ.

DEACONS.

Of Cambridge.—J. Glover, M.A., St. John's; J. F. Hardy, M.A., Sid.; J. H. Munn, B.A., Caius; S. G. Phear, B.A., Emm.; H. A. Taylor, M.A., Trin.; R. Watson, M.A., Queens'.

Of Oxford.—E. Pemberton, B.A., Jesus.

—

By Bp. *of* Exeter, *in Exeter cathedral, May* 22.

PRIESTS.

Of Cambridge.—J. Bartlett, M.A., C.C.C.; H. J. Borrow, B.A., St. John's; W. C. Clark, B.A., Trin. H; J. Gifford, B.A., Christ's; R. M. Inskip, Pemb. H.; C. Parnell, B.A., St. John's; E. G. Shapcote, B.A., C.C.C.

Of Oxford.—H. H. Bradshaw, B.A., Bras.; W. Hooper, B.A., Linc.; T. S. Livius, B.A., Oriel; R. W. Marriott, B.A., Linc.

Of London.—J. E. Collyns, A. W. Tayler, King's.

DEACONS.

Of Cambridge.—H. Benson, B.A., Trin.; J. Collin, St. John's; J. G. Every, B.A., Jesus; J. G. Jonas, B.A., St. John's.

Of Oxford.—H. G. Hare, B.A., Exet.; W. H. James, B.A., Ball.; C. R. Lowell, B.A., Exet.; R. Pinckney, St. John's; J. Wodehouse, B.A., Exet.; G. Woollcombe, B.A., Ball.

Of Dublin.—F. S. Cook, B.A., Trin.

—

By Bp. *of* Gloucester & Bristol, *in Gloucester cathedral, May* 22.

PRIESTS.

Of Cambridge.—C. T. Heartley, B.A., Cath. H.; R. R. Kirby, B.A., St. John's; F. Swire, B.A., Emm.

Of Oxford.—A. B. Day, B.A., Worc.; J. P. Hardy, B.A., Wad.

Of Dublin.—F. Lynch, B.A. Trin.

DEACONS.

Of Oxford.—E. S. Banks, B.A., Univ.; A. J. Church, M.A., Linc.; W. Collins, B.A., Exet.; W. J. Hills, B.A., Jesus.

Of London.—G. Wylde, King's.

Of St. Bees'.—L. T. Pennington, R. Wright.

—

By Bp. *of* Hereford, *in Hereford cathedral, May* 22.

PRIESTS.

Of Cambridge.—C. Blackburn, B.A., C.C.C.; C. C. Wharton, B.A., Cath. H.

Of Oxford.—W. Houghton. B.A., C. J. Jones, B.A., Bras.

Of Dublin.—W. St. L. Aldworth, B.A., A. Strover, B.A., Trin.

DEACONS.

Of Cambridge.—G. W. Banks, B.A., C.C.C.; W. F. Chambers, B.A., Trin.

Of Oxford.—W. H. Awdry, B.A., Magd. H.; A. A. B. Hanbury, B.A., Ch. Ch.; C. N. Paulet, B.A., Magd. H.

Of London.—W. Wegg, King's.

—

By Bp. *of* Lichfield, *in Lichfield parish church, May* 22.

PRIESTS.

Of Cambridge.—F. J. Armitage, B.A., Christ's; R. H. Cholmondeley, B.A., Trin.; J. C. A. Clarkson, B.A., Caius; J. D. Claxton, B.A., Trin.; J. C. Deacon, M.A., Queens'; E. S. Frossard, B.A., J. Lewis, B.A., St. John's; R. V. Sheldon, B.A., Queens'.

Of Oxford.—J. B. Hawkins, B.A., St. Edm. H.; J. H. Salter, B.A., Pemb.; F. M. Spilsbury, B.A.

Of Dublin.—R. A. Byrn, B.A., B. F. Dowling, B.A., M. M. Macintosh, B.A., Trin.

Of St. Bees'.—J. Dixon, J. M. Kilner, J. L. Lees, J. H. Pullen, P. Willy.

DEACONS.

Of Cambridge.—H. S. Green, B.A., Caius; A. H. Hodgson, B.A., Trin.; T. Lee, B.A., Cath. H.; J. E. Readore, B.A., St. Peter's; L. T. Stamer, B.A., Trin.

Of Oxford.—A. T. Bonner, B.A., Linc.; R. G. Buckstone, B.A., Bras.; E. J. Corbould, B.A., Wad.; R. Mosley, B.A., G. Moultree, B.A., Exet.

Of London.—G. Elton, King's.

Of St. Bees'.—S. Andrew, S. Edwards, A. Haworth, F. Jones.

—

By Bp. *of* London, *in St. Paul's cathedral, May* 22.

PRIESTS.

Of Cambridge.—T. Cobb, M.A., Sid.; C. F. Eastburn, B.A., St. John's; T. Molesworth, B.A., C.C.C.

Of Oxford.—J. S. Gilderdale, M.A., Oriel; R. Holme, B.A., C.C.C.; S. F. Jones, B.A., Pemb.; W. H. Lyall, M.A., St. Mary H.; H. Macnamara,

Ordinations—CONTINUED.

B.A., Linc.; G. A. Mahon, M.A., Magd. H.; R. P. Prichard, B.A., Jesus.
Of London.—J. A. Foote, G. P. Read, J. A. Temple, King's.
Lit.—J. G. Cowan, F. A. Klien.

DEACONS.

Of Cambridge.—H. J. Hose, B.A., Trin.; D. Nicols, B.A., St. Peter's; G. Pridham, B.C.L., Clare; T. M. Ridsdale, B.A., Jesus; J. W. Young, M.A., St. John's.
Of Oxford.—W. Bashall, B.A., St. John's.; W. J. M. Ellison, B.A., Wad.; O. K. Prescot, B.A., Bras. *(lett. dim. bp. of Lincoln)*; W. L. Williams, B.A., Magd. H.
Of Dublin.—B. Seymour, B.A., Trin.
Of London.—T. H. Massey, King's.
Of the University of France.—W. Binet *(lett. dim. bp. of Quebec)*.

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By BP. *of* MANCHESTER, *in Prestwich parish church, May* 22.

PRIESTS.

Of Cambridge.—E. B. Badcock, B.A., St. John's; C. C. Bluett, B.A., Emm.; F. H. Cope, B.A., St. John's; R. P. Greaves, B.A., C.C.C.; W. Pilling, B.A., St. John's.
Of Dublin.—T. C. Airey, B.A., H. Sayers, B.A., Trin.
Of St. Bees'.—J. R. Thackeray.

DEACONS.

Of Cambridge.—W. Crowther, B.A., Cath. H.; E. A. Darby, M.A., Emm.; C. B. Hutchinson, B.A., St. John's; F. Smith, B.A., Pemb. H.; J. Y. Stratton, B.A., Magd.; H. R. Webb, S.C.I., Queens'; J. F. Wickenden, B.A., Trin. *(lett. dim. bp. of Worcester)*.
Of Oxford.—E. J. Bolling, B.A., Univ.; R. J. Coward, M.A., Bras.
Of Dublin.—T. O'Reilly, B.A., Trin.
Of Durham.—E. H. Gibbon, B.A., Hatf. H.
Of St. Bees'.—J. Johnson, J. O. K. Spencer, R. Thistlethwaite, B. Town, J. P. Yeo.

—

By BP. *of* NORWICH *in Norwich cathedral, May* 22.

PRIESTS.

Of Cambridge.—R. Burroughes, B.A., Magd.; R. Lawrence, B.A., St. John's.
Of Oxford.—J. Burd, B.A., Ch. Ch.; C. H. Collier, B.A., Oriel; E. J. Lowe, B.A., St. Edm. H.; J. A. Parke, B.A., Oriel.
Of Dublin.—H. T. Kenny, B.A., Trin.
Of St. Bees'.—G. J. Bird.

DEACONS.

Of Cambridge.—E. J. Huntsman, B.A., Jesus; F. W. Nicholl, B.A., Pemb. H.; F. G. Salt, B.A., St. John's; J. N. Trevethan, B.A., Emm.
Of Oxford.—G. R. Chilton, M.A., Ch. Ch.; E. D. Girdlestone, B.A., Wad.; J. D. Ostreham, B.A., New Inn H.; W. W. Yonge, B.A., Exet.
Of St. Bees'.—F. R. Crockford, D. R. Davies, G. H. I. Pocock, W. A. Taylor, H. W. Thornton, J. N. Worsfold.

—

By BP. *of* OXFORD, *in St. Peter's church, Oxford, May* 22.

PRIESTS.

Of Cambridge.—G. Calthrop, M.A., Trin.; E. Hale, B.A., Emm.; H. Saudwith, B.A., Cath. H.
Of Oxford.—J. Baker, M.A., Univ.; H. Harris, M.A., Magd.; E. B. James, M.A., Queen's; W. B. T. Johnes, M.A., Univ.; J. Ridgway, B.A., Linc.; H. Shepherd, M.A., Magd. H.; H. J. W. Stillingfleet, M.A., Bras.; W. P. Tanner, B.A., Trin.; G. Taylor, B.A., Queen's; J. R. Wood, M.A., Ch. Ch.; H. H. Wood, M.A., Queen's.
Of London.—G. D. T. Layton, W. H. Marah, King's.

DEACONS.

Of Cambridge.—J. F. Fixsen, B.A. Trin.
Of Oxford.—D. B. Benney, B.A., Wad.; B. Compton, M.A., Mert.; E. Eliot, S.C.L., New; G. Grey, Magd. H.; H. A. Hammoud, B.A., Mert.; H. Ingram, M.A., Ch. Ch.; T. Izod; C. J. Le Geyt, B.A., Exet.; H. W. Long, B.A., Trin.; W. C. Macfarlane, B.A., Magd.; H. M. Maugham, B.A., Oriel; P. G. Medd, B.A., Univ.; A. Newdigate, B.A., Ch. Ch.; E. Palin, M.A., St. John's; W. de Quetteville, B.A., Pemb.; A. H. E. de Romestin, B.A., St John's; J. Rumsey, M.A., Pemb; T. Russell, B.A., St. John's; W. Scratton, B.A., Ch. Ch.; G. A. Walker, B.A., Wad.; R. T. West, M.A., Ch. Ch.; G. F. Wilgress, B.A., Exet.
Of Trinity College, Glenalmond, Perth.—J. M. Taylor.

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By BP. *of* PETERBOROUGH, *in Peterborough cathedral, May* 22.

PRIESTS.

Of Cambridge.—J. F. Hurt, B.A., Trin. *(lett. dim. late bp. of Lincoln)*; J. Kirkman, B.A., Queens'; F. J. Rawlins, B.A., St. Peter's; G. Stanham, B.A., J. V. Theed, B.A., St. John's.
Of Dublin.—F. G. C. Spiller, B.A., Trin. *(lett. dim. late bp. of Lincoln)*.

DEACONS.

Of Cambridge.—J. Denton, B.A., P. Lilly, M.A., St. John's; E. E. Montford, B.A., C.C.C.; J. D. Peake, B.A., St. John's.
Of Oxford.—W. H. L. Gilbert, B.A., Bras.; T. J. Rechead, B.A., St. Edm. H.; A. Radifer, B.A., St. Mary H.; J. P. Steel, B.A., Oriel.
Of Dublin.—J. Parry, B.A., Trin.
Of St. Bees'.—G. J. Bidewell, G. H. Pybus.

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By BP. *of* RIPON, *in Ripon cathedral, May* 22.

PRIESTS.

Of Cambridge.—W. Crane, B.A., Queens'; J. Room, B.A., St. John's; R. F. Wheeler, B.A., Christ's.
Of Dublin.—S. Bardsley, B.A., H. Cooper, B.A., W. P. Vincent, B.A., Trin.
Of Durham.—R. Carter, B.A., Univ.
Of St. Bees'.—H. L. Bickerstaffe.
Lit.—L. B. Walrond.

DEACONS.

Of Cambridge.—E. J. Ramskill, B.A., Cath. H.; A. Smith, B.A., Queens'; F. G. H. Smith, B.A., Trin.
Of London.—J. Cross, King's.
Of St. Bees'.—W. Kay, F. Mussen, F. W. Ruxton.
Lit.—S. N. Smith.

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By BP. *of* SALISBURY, *in Salisbury cathedral, May* 22.

PRIESTS.

Of Cambridge.—R. J. Lyon, B.A., Trin.; E. Probert, B.A., Queens'; W. Standen, B.A., Emm.; J. H. Watson, B.A., Pemb. H.
Of Oxford.—T. B. Bartlett, B.A., Pemb.; H. B. Hare, M.A., Trin.; H. Plater, M.A., Mert.
Of London.—W. Thompson, King's.
Of St. John's College, New Zealand, —F. Fisher.

DEACONS.

Of Oxford.—W. R. Cosens, B.A., Magd. H.; A. S. Littlewood, B.A., Trin.; G. Mason, B.A., New Inn H.; R. Tweed, M.A., St. Mary H.; A. V. Walters, B.A., Magd. H.
Of St. Bees'.—M. S. Laing.
Lit.—E. C. Collard.

Preferments.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
Bartlett, J.	St. Blazey (P.C.), Cornwall	3229	Col. Carlyon	
Bowcott, R.	Llanllwny (V.) with Llanvihangel Rhosycorn (C.), Carmarthenshire	908 & 709	Bp. of St. David's	*103
Burd, G.	Sheinton (R.), Shropshire	154	Rev. H. Bagnall	*296
Conway, W. A.	St. James', Heywood (P.C.), Lancashire			
Crooke, F. A.	Kingsdown (R.), Kent	466	D. and C. of Rochester	382
Davies, P. J.	Bettws-Leike (P.C.), Cardiganshire	364	P.C. of Llandewy Brevi	50
Eddie, R.	Broughton-Sulney (R.), Nottinghamshire	371	Sir J. Radcliffe	*388
Ffolkes, H.	Boughton (R.), Norfolk	209	Sir W. Ffolkes	*400
Fowler, J. N.	Skerne (P.C.), Yorkshire	213	Ld. Londesborough	71
Gifford, J.	Newport (P.C.), Devonshire		Vic. of Bishop's Tawton	87
Gill, G. J.	Coxley (P.C.), Somersetshire		Vic. of Wells	
Gill, W.	Pulloxhill (V.), Bedfordshire	611	Earl de Grey	*190
Grant, A. R.	St. Michael (P.C.), Cambridge	432	Trin. coll., Cambridge	95
Harrison, G.	Sutcombe (R.), Devonshire	523	Rev. W. B. Cobum	*300

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value £
Heath, C. H.	Bucknall (R.) with Bagnall (P.C.), Staffordshire	1609 & 374	Rev. E. Powys	200
Hobson, S.	Tuttington (V.), Norfolk	227	Bp. of Norwich	124
Howard, R. H.	Dalston (V.), Cumberland	2874	Bp. of Carlisle	*283
James, J.	Avington (R.), Berkshire	93	Sir R. Burdett	300
Jenkyn, J.	Cawood (P.C.), Yorkshire	1108	Preb. of Wistow	*120
Jephson, W.	Hinton Waldrist (R.), Buckinghamshire	353	J. L. Symonds	*370
Keighley, G. W.	Dunsby (R.), Lincolnshire	195	Charterhouse, London	*189
Kempe, J. E.	St. James (R.), Westminster	37398	Earl of Aberdeen, this turn	*1124
Langley, T.	Whitchurch (R.) with Garnerew (R.), Herefordshire	897 & 123	J. Pyrke	300
Lowe, C. B.	Duddington (P.C.), Northamptonshire	413	Bp. of Peterborough	*188
Matthew, J.	Knowstone (V.) with Molland (V.), Devonshire	578 & 550	R. Throckmorton	
Merry, S. W.	Astley (P.C.), Warwickshire	371	T. Newdigate	60
Millington, T. S.	St. Paul (P.C.), Woodhouse Eaves, Leicestershire		Lords of six manors	*106
Morgan, R. H.	Llanguick (P.C.), Glamorganshire	2813	H. F. E. Lesch	103
Morris, H. C. G.	Mark (P.C.), Somersetshire	1308	Hon. D. Ryder	*154
Neely, A. C.	Ashton (V.), Northamptonshire	417	Lord chanc.	275
Openshaw, T.	Brackenfield (P.C.), Derbyshire	450	Rec. of Morton	52
Pearse, T.	Morden (V.), Dorsetshire	1001	Mrs. Drax	*287
Pearson, J.	St. Edmund the King (R.), Norwich	727	Rev. C. D. Brereton	*165
Peill, J. N.	Newton Toney (R.), Wiltshire	324	Queens' coll., Cambridge	*441
Philpot, W. B.	Walesby (R.), Lincolnshire	326	I. Angerstein	*241
Pidcock, G.	Stonesby (V.), Leicestershire	283	R. Norman	90
Rooper, Pp.	Abbott's Ripton (R.), Huntingdonshire	344	J. B. Reoper	*690
Rowland, J.	St. Botolph (R.), Cambridge	723	Queens' coll., Cambridge	122
Salter, F.	East Teignmouth (P.C.), Devonshire	1576	Vic. of Dawlish	127
Siely, T. H.	Lackford (R.), Suffolk	193	Sir C. E. Kent	*271
Stooke, F. F.	St. Anne (P.C.), St. Pancras, Middlesex			
Thomas, H. P.	Nash (R.) with Upton (C.), Pembrokeshire	140	Rev. W. P. Evans	*130
Vaughan, M.	St. John (P.C.), North Brixton, Surrey			
Veale, H.	Newcastle-under-Lyne (R.), Staffordshire	9837	Simeon's trustees	285
Warren, S.	Brandon Ferry (R.) with Wangford, Suffolk	2002 & 46	T. E. Cartwright	*500
Wightman, R.	Cross Canonby (P.C.), Cumberland	5731	D. and C. of Carlisle	150
Wilson, J.	Hampton Meysey (R.), Gloucestershire	410	C.C.C., Oxford	*604

Butterfield, W., rur. dean Exeter.
Calthrop, R. G., chap. Trin. coll. Cambridge.
Carew, R. B., rur. dean Exeter.
Clarke, J., hd. mast. Bodmin gram. sch.
Coben, T., chap. Holloway prison, Middlesex.
Cookesley, W., rur. dean Exeter.
Corfe, J., rur. dean Exeter.
Dingle, R. D., math. mast. Durham training sch.
Elder, F., hd. mast. Charterhouse sch., London.
Evanson, R. M., rur. dean.
Gibbon, W., chap. Dartford un., Kent.
Grignon, W. S., princ. colleg. sch., Sheffield, Yorkshire.
Hare, archd., chap. the queen.
Harvey, W. W., chap. earl of Falmouth.
Henney, T. F., ex. chap. bp of Lincoln.
James, R. W., rur. dean Exeter.
Lee, C., hon. can. Durham.
Melvill, H., chap. the queen,
Novery, J., chap. Portland convict estab.
Pitman, E. R, hd. mast. Rugely sch., Staffordshire.
Ponsford, W., rur. dean Exeter.
Quicke, E. H., rur. dean Exeter.
Saunders, H. rur. dean Exeter.
Tattam, archd., chap. the queen.
Thompson, J., chap. H.M.S. St. Jean d'Acre.
Thompson, W. C., rur. dean Exeter.
Tucker, H. T., rur. dean Exeter.
Vallance, W., rur. dean.

Clergymen Deceased.

Adney, R., Emm. coll., Cambridge, 70.
Ayling, W., rec. Berlavington, Sussex (pat. T. Biddulph)
Burgess, W. S., lect. Jesus coll., Cambridge.
Campbell, D., rec. Crowcombe, Somersetshire (pat. R. Harvey), 74.
Clark, T. I., vic. Horncastle, Lincolnshire (pat. bp. of Carlisle), 40.
Cleobury, J., late p. c. Piddington, Oxfordshire.
Collingwood, J., class. mast. Christ's hosp., London, 35.
Dunne, J., chap. Hasler roy. naval hosp.
Hall, H. S., rec. Middleton Cheney, Oxfordshire (pat. Bras. coll., Oxford).
Howes, T., rec. Thorndon, Suffolk (pat. family), 68.
Jerran, C., rec. Witney, Oxfordshire (pat. bp. of Winton), 83.
Mungeam, G., Clare H., Cambridge, 77.
Murray, R., Queen's coll., Toronto, Canada.
Outram, T. P., rec. Redmile, Leicestershire (pat. duke of Rutland), 51.
Paley, R. C., miss. Western Africa, 24.
Perceval, hon. A. P., at Little Bookham, Surrey, 52.
Phelp, W. A., late vic. Stanwell, Middlesex, 87.
Proctor, W., rec. Bishop Burton, Yorkshire (pat. d. and c. of York), 62.
Ryland, J. W., cur. Lower Gornal, Staffordshire, 41.
Selwyn, J., can. Gloucester, rec. Kilmington, Somersetshire (pat. earl of Ilchester), 70.
Tottenham, E., preb. Wells, min. Laura chap. Bath, 43.
Vicars, M., rec. Godmanstone (pat. J. Goodenough), 80.
Vincent, F., min. of God's House (French), Southampton, 64.
Wilson, W. C., vic. Bossat, Northamptonshire (pat. earl Spencer).
Yarker, R., vic. Neston, Cheshire (pat. d. and c. of Chester), 55.

University Intelligence.

CAMBRIDGE.

PRIZES, &c.

May 21.—Tyrrwhitt's Hebrew scholarships adjudged to
S. Leathes, B.A., Jesus,
E. H. Rogers, B.A., King's;
also a gratuity of £30 to E. B. Whyley, inc. M.A., Trin.

May 28.—Chancellor's English medal, adjudged to H. J. Reynolds, King's.
Members' prizes adjudged to
J. Chambers, B.A., St. John's
C. H. Chambers, B.A., Trin. } bachelors.

G. S. Sale, Trin.
J. Foxley, St. John's } undergraduates

June 8.—The Camden medal adjudged to G. S. Calverley, Christ's.
The Porson prize to H. H. Bambury, St. John's.

OXFORD.

May 14.—E. C. Adams, M.A., elected fellow of Worcester.
May 21.—K. Prescot, B.A., elected fellow of Merton.

MATHEMATICAL CLASS LIST.

SECOND PUBLIC EXAMINATION.

CLASS I.

A. Brook, Univ., C.C.C.

CLASS II.

F. W. Walker, C.C.C.

CLASS III.

CLASS IV.

Thomas L. Green, Trin.
Edgar Hoskins, Exet.
Robert Kendall, Jesus.
Francis E. Robinson, Exet.

William F. Donkyn
Bartholomew Price } Examiners.
Samuel W. Wayte

May 28.—The chancellor's prizes have been awarded (Latin essay) to G. Ridding, Exet.; (English essay) S. W. Day, B.A., Wad.

The Newdigate (English verse) to H. S. Reynolds, Exet.

R. E. Bartlett, B.A., elected probationary fellow of Trin.

June 7.—The chancellor, the earl of Derby, was installed with great state, when honorary degrees were conferred on the vice-chancellor of Cambridge and many other distinguished persons.

FIRST PUBLIC EXAMINATION.—EASTER TERM.

CLASSICAL.

CLASS I.

Almond, H	Ball.	Oakley, C.	Pemb.
Biber, G.	Mert.	Pickard, H.	Ch. Ch.
Blomfield, A.	Ball.	Robeson, H.	Ball.
Jex-Blake, T.	Univ.	Thornton, T.	St. John's
Lushington, G.	Ball.	Wingfield, E.	New.
Middleton, J.	C.C.C.	Winstanley, J.	Univ.
Miller, G.	Exet.	Wollaston, W.	Trin.
Mitchinson, J.	Pemb.		

CLASS II.

Barclay, H.	Ch. Ch.	Jackson, J.	Queen's.
Birley, A.	Ball.	Kershaw, G.	Queen's.
Bridges, J.	Wad.	Lipscomb, J.	Pemb.
Craven, D.	St. John's	Marshall, T.	St. John's
Delme-Radcliffe, H.	Queen's.	Martin, H.	Ch. Ch.
Dickinson, F.	Bras.	Meadows, D.	Pemb.
Duncombe, W.	Bras.	Pain, J.	Wad.
Fisher, W.	Ch. Ch.	Ramsay, J.	Ch. Ch.
Fulford, W.	Pemb.	Short, W.	New.
Gardiner, A.	Magd.	Style, C.	St. John's
Hankey, F.	Oriel.	Upton, J.	Magd.
Hankey, R.	St. Mary H.	Whigham, D.	Oriel.
		Wilkinson, G.	Oriel.
Hopkins, T.	Trin.	Wimberley, C.	Univ.

MATHEMATICAL.

CLASS I.

Almond, H. H., Ball.

CLASS II.

Kershaw, G., Queen's.
Phillips, H., Univ.
Wingfield, E., New.

SECOND PUBLIC EXAMINATION.—EASTER TERM.

JURISPRUDENCE AND MODERN HISTORY.

CLASS I.

Christie, R., Linc.
Salt, T., Ball.

CLASS II.

Buller, R., Ball.

CLASS III.

Lancaster, H., Ball.

CLASS IV.

Barton, J., Wad.
Cooper, W., Queen's.
Grey, G., Magd. H.
Price C., New.

Testimonials of respect have lately been presented to the following Clergymen:

Bailey, R. K., p. c. St. Paul's, Kingston-upon-Hull, Yorkshire.

Calthorpe, R. G., late cur. Newburn, Northumberland—plate and prayer-book.

Couch, B. F., off. min. Midhurst, Sussex.

Dawson, W. V., cur. Hadlow, Kent.

Duffin, J., late cur. Bempton, Yorkshire.

Forshaw, C. J., cur. Shaw, Lancashire.

Fowler, F. W., late cur. Tormarton, and West Littleton, Gloucestershire.

Greenhow, E., late cur St. John's, Bacup, Lancashire.

Harrison, G., late vic. New Brentford, Middlesex.

Roe, R., late cur. Leigh, Dorsetshire.

Sayer, E. L., late cur. Pulloxhill, Bedfordshire.

Seaton, J., p. c. St. John's, Cleckheaton, Yorkshire.

Wills, T. A., late cur. West Buckland, Somersetshire.

CONSECRATION.

Gravesend (Rosherville district), a new church, by the bishop of Rochester: June 2nd.

Embsay, Skipton, Yorkshire, by the bishop of Ripon, May 17.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, June, 1853.

The rev. Dr. Russell in the chair. The secretaries laid before the board the audit sheet, signed by the auditors, April 29, 1853.

The grants to the amount of £3,000, placed at different times at the disposal of the standing committee, for the purpose of emigrants, having become exhausted, the committee proposed, according to notice given at the last general meeting, that a further sum of £1,000 be voted by the board for this object. This sum was voted accordingly.

The secretaries laid the following statement before the board with respect to the society's efforts in behalf of Ireland: 1. The society has for many years, from time to time, supplied its publications, at cost price, for religious and educational objects in Ireland. 2. It has also, occasionally, made grants of bibles and common prayer-books, for gratuitous distribution by the Society for Promoting Christian Knowledge in Dublin. 3. Applications properly recommended by the bishops in Ireland, or coming from members of the parent society, on behalf of particular parishes and districts in Ireland, are always considered with reference to their individual merits; and gratuitous grants

of books have been frequently voted on such applications. The society's edition of the common prayer-book in the Irish language being exhausted, the standing committee have arranged for printing a new and revised edition at the Dublin university press. They are also engaged, under the sanction and with the advice of the primate of Ireland, in providing for the publication of a revised edition of the holy scriptures in Irish. The statement was approved by the board.

The grant-sheet, containing the treasurers' accounts for the past year, was laid before the meeting. The following statement shows the transactions, as they affect its assets and liabilities for the year ending audit, 1853—

RECEIPTS.

	£	s.	d.
Benefactions	3,239	17	11
Subscriptions	14,724	17	6
Legacies	5,009	16	3
Dividends, interest, rent, &c.	4,584	11	0
Committee of general literature	1,550	0	0
Excess of expenditure over income upon this account	6,184	17	1½
	£36,193	10	9½

EXPENDITURE.

Balance of money grants voted				14,108	17	6
Grants of books				3,727	3	7
Loss on books sold:—	£	s.	d.			
Per audit account	12,193	6	6			
Difference in value of stock and debts.	225	1	8½			
				12,418	8	2½
Expenses, per audit account				4,082	13	3
Copyright and editorial expenses				1,856	17	3
				£36,193	19	9½

During the year the sum of £500 consols, the amount of a legacy bequeathed by the rev. Charles Turner, has been transferred to the names of the treasurers At the audit, 1853, the balance unpaid upon money grants was £17,672 17s. 7d. The secretaries reported that there had been issued from the depository during the past year—

Bibles	153,799
New Testaments	79,483
Common Prayer Books	324,928

A letter was read from the bishop of Colombo, dated N. Eliya, Ceylon, March 29, 1853. The following are extracts: "I sent you not long since an account of the opening of two native churches in the Society for Propagating the Gospel Mission of Milagraya, near Colombo, which, with the timely and generous aid of your society, the rev. J. Thurstan has completed. A third is now ready; but the villagers are desirous of connecting their secluded village with the main road, to make their church more accessible, before it is opened, and for this purpose are themselves now engaged in constructing a branch road under his guidance. On my return to Colombo next month (if all be well), it will probably be prepared for my visit and confirmation through the rural districts south of Colombo. The mission has been lately extended, and embraces several large and populous villages, not before included within its limits, each having its own little chapel and school, served by Mr. Thurstan and his ten assistants, as either catechists or schoolmasters. It is very gratifying to me to inform the society that within this mission divine service is solemnized in the Singhalese language not less than sixteen times every Sunday, and eight catechetical lectures are held weekly in the respective villages, for instructing the candidates for confirmation and adult baptism, and explaining and enforcing on their immediate attention the obligation of sponsors and parents of infants to be baptized. There are, moreover, thirteen Sunday and seventeen day schools within the district, including one industrial boarding school, which has by his judicious superintendence and patient perseverance been made almost self-supporting; a new feature in Ceylon in both respects of maintenance and residence. Including the schoolmistresses there are thirteen labourers employed wholly in imparting Christian instruction daily, under the energetic and quiet superintendence of this single missionary. Before my departure I encouraged him to hope a donation from your society of £10 for the purpose. If to this the society is willing to add a donation of £5 or £10 for the provision of Singhalese elementary books in his seventeen schools, it would furnish a good supply for some time; and the expense of a competent outfit for so many is considerable. In the district of one of my native deacons, stationed at Pantura, fifteen miles south of Colombo, originally as a catechist, and now, by the aid of the Society for the Propagation of the Gospel, admitted to holy orders, the Singhalese villagers of Kehilwatte (or "plaintain-garden," for most of their names are significant), to mark their gratification, have resolved to complete a little chapel, which they had commenced in their village, with their own materials and their own labour. Such buildings are then inexpensive; the door, windows, and roof alone costing anything. They are, however, greatly cheered by any expression of sympathy in their earnest work from without; and, as they have no money to purchase what they cannot themselves supply, I made them a donation of £5, and am willing to hope that your society will do the same." It was agreed to grant £25, the sum requested by the bishop, in aid of these objects.

The rev. J. W. Welsh forwarded a report of his labours among emigrants leaving Liverpool during the quarter ending May 12, 1853. It appeared that within the past quarter nearly 50,000 souls sailed from the Mersey for various parts. Mr. Welsh stated that his work in general continued to be of the same character as that described in former reports, namely, visiting the lodging-houses, boarding the ships in the river, and holding service during the day, and every evening reading prayers and preaching a sermon in the depôt chapel at Birkenhead. 310 vessels had been visited during the period specified by Mr. Welsh. The secretaries stated that a supply of bibles, common prayer-books, and other books and tracts, would be forwarded to Mr. Welsh. Grants for the use of emigrants have been supplied to Southampton and Plymouth.

A letter was read from the bishop of Antigua, dated London, June, 1853. The following are extracts: "I beg to send you a statement of the English congregations in the Danish islands, exhibiting the virtual extension of my diocese beyond its legal limits as defined by my patent. We have in St. Croix two clergymen, one in St. John's district, one in St. Paul's district, and a third in St. Thomas's, All Saints; 5,000 members and 1,200 communicants in St. John's district, and 820 under school instruction in infant and Sunday schools, with 94 teachers. In St. Paul's district we have 3,000 members and 600 communicants, and 500 children under school instruction as above, with 52 teachers. In the island of St. Thomas's, All Saints, we have 1,500 members and 417 communicants; 351 children under instruction, with 39 teachers. I have to add that all the communicants have been confirmed before admitted to the holy table; and that for the most part the teachers in the Sunday schools give gratuitously their time and attention, and are of a respectable rank in life, the greater number females. In our own English colonies we could not so well succeed on the voluntary system. I have a hope that this statement will be satisfactory, and afford the hope

that something on a more limited scale, like the above, may in the end be effected at St. Bartholomew's, the Swedish island." The bishop having forwarded and recommended an application from the rev. H. S. Dyson, St. Thomas's, Middle Island, St. Christopher, for a supply of books for use and distribution, these were granted to the value of £5.

Other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, June 11, 1853.

The society has recently addressed to the earl of Aberdeen the following memorial on the present state and prospects of religion and education in India.

79, *Pall Mall, May* 23, 1853.

My lord,—The Society for the Propagation of the Gospel have now, for considerably more than a quarter of a century, been labouring to promote by every means in their power the moral and religious improvement of the people of India. For this purpose they have established and supported schools, and maintained missionaries, catechists, and teachers in various parts of that great peninsula. Nor have the society any reason to be dissatisfied with the result of their labours, which, though small in themselves, are fully commensurate with the means which have been placed at their disposal. It must be observed, however, that the efforts of individuals, or of societies, whatever be the zeal and wisdom with which they are directed, can exercise but a very inconsiderable influence over a population of 140,000,000, composed of so many nations and occupying so vast a territory. The society, therefore, looking to the momentous importance of the subject, do not consider that they are stepping out of their proper sphere, in availing themselves of the opportunity presented by the necessity of legislation for the future government of India, respectfully to submit to your lordship, as chief adviser of the crown, certain measures which they conceive to be of essential importance to the religious and social interests of our East Indian fellow-subjects. I. They would first desire to impress upon your lordship's attention the immediate necessity of an increase of the episcopate in India, in order that the clergy may be brought under the watchful superintendence of a bishop; and it need not be said that the enormous extent of the diocese of Calcutta renders anything like an effectual supervision of its more distant provinces utterly impossible, while the yearly increasing number of native Christians in the south of the peninsula, seems to demand the oversight of a chief pastor resident among them. II. The society, while they acknowledge with thankfulness the additions which have been made of late years to the number of chaplains and assistant chaplains, beg leave to represent to your lordship the utter inadequacy of the number to meet the religious requirements of the European and Indo-British populations; and to express their opinion that the deficiencies in question can never be properly supplied, until every more considerable station is provided with its own resident chaplain. III. They would further suggest that in the smaller stations it should be the policy of the government to make grants in aid towards the support of clergymen, who must be mainly dependent upon the voluntary contributions of individuals or societies. IV. There is, however, a large and increasing class of persons connected with the honourable company's service, native converts, or descendants of converts, to whom the ministrations of the church can only be made available through the medium of their own language; and for their benefit the society would press upon your lordship's attention the importance of employing, wherever qualified men can be found, native assistant chaplains. V. Much as has been done for the cause of education in India during the last quarter of a century, the society are deeply impressed with the necessity of adopting more effectual means for its extension and improvement; and they desire especially to urge upon your lordship the claims of the poorer classes of Europeans and Indo-Britons connected with the public service. They would respectfully submit to your lordship that the object for which a yearly sum for educational purposes is set apart by the East India government is to promote good general education (to be ascertained on the report of official inspectors) among all classes of the inhabitants of India, and that consequently every school, in which such general instruction as shall reach the standard prescribed is conveyed, has a right to share in the benefit of the government grant. VI. In thus pressing upon your lordship's attention the paramount importance of providing enlarged means, and a better system, of education in India, the society are anxious that the want of female education—so essential to the amelioration of the condition of society in India—should not be overlooked. VII. The society are strongly of opinion that any regulation or usage which prevents the admission of the holy scriptures into schools and colleges supported by the government should be at once discontinued. The society are persuaded that, should the suggestions which they respectfully submit to be taken up and acted upon, the moral and social condition of the inhabitants would gradually be elevated; and while, therefore, they advocate such measures as must tend to improve the character of the rising generation, they earnestly trust that every legitimate means will be employed to discountenance and put down such inhuman and demoralizing customs as are, unhappily, still too prevalent in that country. In laying the foregoing recommendations before your lordship the society are anxious to make it known, that they have not only been the subject of very careful consideration by those members of the society who, by long connexion with the east, have the best means of forming a correct judgment upon the subject, but that they have been approved and sanctioned by the bishops of our church in India, extracts from whose correspondence on many of the points referred to in the foregoing statement are, for your lordship's satisfaction, appended. I have the honour to be, my lord, your lordship's obedient and humble servant,

The Earl of Aberdeen. ERNEST HAWKINS.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

The annual meeting was held on Friday, the 3rd of June, the archbishop of Canterbury in the chair. The report, which was read to the meeting, stated that "during the past year the committee have been enabled to grant assistance to 141 places, a greater number than have been aided in any one of the last eleven years. The grants made are for the building of forty new churches. The sum granted in aid of the execution of those works is £15,915. The increase of accommodation which will be obtained by the erection of the above-mentioned new churches, and enlargement, &c., of existing ones, is 32,770 seats, 27,966 of which are to be reserved for the use of the poorer inhabitants of the places assisted, including 9,005 seats for the children of the parochial schools. In the course of the last year the committee have allowed and satisfied claims made upon them in respect of works executed to the amount of £11,526, and they have, in consequence, to announce the construction of thirty-four new churches, the re-building of twelve, and the enlargement or re-seating of thirty-nine existing churches. The amount of grants paid is smaller than usual, which appears to show that the completion of many works now in progress has been retarded by want of means. The committee are still responsible for the sum of £40,024 on account of grants unpaid, to meet which they have sufficient

funds in hand. Though so large a sum is yet uncalled for, the committee are not aware that any works to which aid has been promised are likely to be abandoned, notwithstanding the delay in commencing or completing them. The committee again present a list of eighteen places requiring new churches, and aided in the course of last year, the population of each of which exceeds 2,000 souls, supplied for the most part with small and inconvenient substitutes for proper places of worship, and in one or two instances with none at all. The eighteen places have a collective population of 71,544 souls, and are nearly all situated in the manufacturing and mining districts. In the newly-constituted ecclesiastical districts which will shortly become parishes, under the authority of the act of parliament introduced by the late sir Robert Peel, and now aided by grants from the society's funds, the number of new churches to be erected amounts to 188, and the total population of these districts is rather more than half a million; the provision of church room is to be 91,283 seats, 70,116 of which will be reserved for the use of the poorer inhabitants. The aid given by the society towards obtaining these is £41,140. A considerable increase has taken place in the amount of their receipts for the present year over that of the last, the sum total being £39,928."

Diocesan Intelligence.—England and Ireland.

BRISTOL.

The iron church erected by Mr. Hemmings, of Cleft House, at the expense of the Society for promoting Christian Knowledge, and to be forwarded to the bishop of Melbourne, was opened, by licence of the bishop of Gloucester and Bristol, for one special service, on Friday, 13th ult. The church, which will comfortably accommodate about 700 persons, was crowded upon the occasion. The sermon was preached by the ven. T. H. Davis, archdeacon of Melbourne, who gave an interesting account of the state of the diocese of Melbourne. The building comprises a nave, having two side aisles, with pulpit, reading-desk, vestry, baptismal font, and altar. The edifice is 70 feet in length, and about 50 feet in breadth. There are likewise two galleries, one at each end of the building, and the seats and fittings are most complete, the former having high backs, but without doors or enclosing. The outside is formed of corrugated and galvanized iron; and the interior is lined with thick planking, covered with canvas and papered. The roof is formed of iron, and the ceiling is made of indorous felt, lined with canvas and paper. The advantages derived from the use of the felt are that, from its properties as a non-conductor, greater coolness is ensured. Between the outside wall and inside lining a space of three inches is left for ventilation. The tower is square, and 40 feet in height, and will be fitted with belfry and clock. The whole has been built at a cost of £1,000. A parsonage house, also the gift of the same society, has been built at a cost of 250 guineas, containing parlour, kitchen, store-room, and pantry, four bed-rooms and servants' room.

LONDON.

On Tuesday, May 10th, the new church of St. Anne, situated at the foot of Highgate Hill, was consecrated by the bishop of London. This church, with accommodation for 580 persons, has been erected at the sole expense of Miss Barnett, who has also given the freehold site, an endowment of £1,000, and her own adjoining residence as a parsonage-house for the incumbent after her decease. The sermon was preached by the rev. T. Dale, the vicar of St. Pancras, and a collection made in behalf of St. Matthew's district church, in course of erection in another part of this populous parish. On Thursday, May 12th, the bishop of London consecrated the new district church of St. Gabriel, Pimlico. The sermon was preached by the bishop, after which a collection took place, amounting to about £160. At the meeting after the service, the bishop stated that St. Gabriel's formed the two hundredth church he had consecrated. Archdeacon Sinclair preached at the evening service. There is daily service in the church at half past eight A.M., and at half-past five P.M., and litany on Wednesdays and Fridays, at twelve, noon.

OXFORD.

A great improvement has been made in the district church of St. Paul in this city, by the addition of a chancel, which was consecrated on Tuesday, May 31st by the bishop of the diocese. A numerous body of the clergy met the bishop in the parochial school-room, where a procession was formed, which proceeded to the church. Morning service, with the usual form of consecration, having been performed, the bishop preached the sermon from Rev. xxi. 22, "And I saw no temple therein." The offertory was then proceeded with, which amounted to £33. The clergy and a large number of the congregation partook of the holy sacrament with the bishop.

YORK.

Convocation of York.—The northern convocation, prorogued from the 5th of November last, assembled at the chapter house in the cathedral, York, on Wednesday, May 18th. A correspondence had been going on between the archbishop of York and archdeacon Thorp relative to the prayer of the majority to proceed to the discussion of the petitions and other schedules which, by the archbishop's direction, were received and reserved for future consideration. The archbishop, in a letter dated the 11th inst., declined to allow the convocation to proceed to business. In his letter the archbishop said:—"After the best consideration I can bestow on the subject, I have come to the conclusion that I must adhere to the course which I have already followed, and to the usage that has prevailed for about two hundred years. Until it shall be settled by competent authority who, by law, shall constitute the convocation of the province, and what duties the convocation may lawfully discharge, a strict adherence to ancient usage appears to me most consonant with prudence. I regret that any difference of opinion between myself and my reverend brethren the memorialists should exist. But it is some consolation to reflect that it is only such a difference as may honestly and fairly prevail between parties equally anxious to reach the same great end, the peace and welfare of the church." On entering the chapter-house, the archbishop's commissioners (the rev. canons Dixon and Johnstone) took their places at the table, having between them the archbishop's secretary. Mr. commissioner Dixon inquired of the registrar if the writ had been received from her majesty authorizing the convocation to proceed to business. The registrar replied in the negative. Archdeacon Thorp advanced to the table, and said he was requested by a number of the clergy to offer their humble desire to be permitted to elect a prolocutor, and consider of an address to the queen; and, if that were not allowed, they hoped the application which he presented in writing might be placed upon the records. Commissioner Dixon, after consulting the secretary, said there was no objection receiving the paper, but the application had been refused by the archbishop. Commissioner Dixon then formally prorogued the convocation until the 28th of September next.

COLONIAL CHURCH.

NOVA SCOTIA.

King's College.—The following act of incorporation has passed the house of assembly and the council.

An Act

To incorporate the governors of King's College, Windsor, and to repeal the "Act for founding, establishing, and maintaining a college in this province."

Be it enacted by the governor, council, and assembly as follows:

1. The act passed in the twenty-ninth year of the reign of his late majesty king George the Third, entitled an "Act for founding, establishing, and maintaining a college in this province," is hereby repealed.

2. The lord bishop of Nova Scotia, the honourable Brenton Halliburton, the reverend George McCawley, D.D., the honourable James B. Uniacke, and Lewis Morris Wilkins, esq., together with eight persons being members of the church of England, to be elected at a general or special meeting of the "Alumni of King's college, Windsor," shall be governors of the college hereby incorporated.

3. The lord bishop of Nova Scotia for the time being shall be always *ex officio* a governor, president of the board and visitor, the said Brenton Halliburton, George McCawley, James B. Uniacke, and Lewis Morris Wilkins, shall be governors for the term of their respective lives, and, of the eight persons so to be elected by the alumni of King's college, Windsor, two shall in each and every year successively in the order of their election go out of office, but such two governors may be re-elected.

4. All vacancies hereafter occurring, whether by death, resignation, removal from office, or otherwise, amongst the governors from time to time, shall be filled up by the alumni of King's college, Windsor, in manner hereinbefore appointed, but the governors shall always be elected from among members of the church of England; and every person hereafter elected on any such vacancy shall as to his tenure of office be subject to the regulation hereinbefore prescribed touching the eight persons to be elected by the alumni of King's college, Windsor.

5. For the better management of the college, and for more completely executing the purposes of this act, the governors appointed and to be appointed from time to time by virtue hereof, shall be a body politic and corporate in deed and in name, and have a common seal and succession for ever by the name of "The Governors of King's College, Windsor," and by that name shall make bye-laws and ordinances for the regulation and management of the college; and shall also have, hold, and enjoy for the use and benefit of the college and the purposes of this act, all the goods and chattels and all the lands which are now had, held, occupied or enjoyed by "the governors of King's college of Nova Scotia," or by "the governors, president and fellows of King's college, at Windsor, in the province of Nova Scotia," or by any person in trust for them or in their behalf, in the same manner as if the same had been duly conveyed and transferred to the governors hereby incorporated by virtue of a statute of this province authorizing the conveyance and transfer thereof, and also shall have power to purchase, receive, take hold, and enjoy for the use and benefit of the said college and the purposes of this act, any other goods, chattels, or lands, so as the said last-mentioned lands shall not exceed in value ten thousand pounds, and also at all times hereafter shall have power to sell, lease, mortgage, or otherwise dispose of the lands belonging to the college, or any part thereof, for the benefit of the said college, as the governors hereby incorporated shall seem proper, any law to the contrary notwithstanding.

6. The governors hereby incorporated, at any general meeting assembled, shall from time to time, and as they shall think fit, make and establish such statutes and ordinances for the instruction, care, and government of the students, the management of the property of the college, the appointment of the president, professors, fellows, and scholars (the president always to be a member of the church of England), and also touching any matter or thing respecting the college which to them shall seem meet.

7. The college hereby incorporated shall be taken to be an university, with all usual privileges of such an institution, whether relating to the conferring of degrees and honours, or otherwise.

8. From the time of this act coming into operation until the appointment of a full board of governors by virtue hereof, the present governors shall, notwithstanding this act, continue to exercise all the powers which are now vested in them by the act hereby repealed, and the royal charter which they now hold.

9. All academical honours and degrees and all rights, powers, privileges, and authorities now had, held or exercised by any person by virtue of the act hereby repealed or of the charter hereinbefore referred to, except so far as they may be necessarily taken away, altered, abridged, or affected by or in consequence of this act, shall be had, held, and exercised in relation to the college hereby incorporated, as fully as they are now had, held, or exercised.

10. The royal charter incorporating "the governors, president, and fellows of King's college, at Windsor, in the province of Nova Scotia," shall not be in any manner affected by this act, except so far as may be necessary to give effect to this act.

11. This act shall not come into operation until her majesty's assent be signified thereto.

31st March, 1853.

Then passed in the house of assembly.

W. YOUNG, speaker.

2nd April, 1853.

Then passed in council.

MICHL. TOBIN, president.

(Signed) GASPARD LE MARCHANT.

NEW ZEALAND.

Synodal Meeting.—In compliance with a memorial addressed to him, the bishop of New Zealand convened a meeting of the clergy, lay office-bearers, and lay representatives, at Auckland, on the 15th of November last. The bishop presided, and there were present seven clergymen, three lay office-bearers, and fourteen lay representatives. After a statement made by the bishop, the meeting came to certain resolutions, which subsequently received the bishop's sanction, having for their object to provide permanently for the endowment of the clergy, the maintenance of churches and cemeteries, and the support of schools in the archdeaconry of Waitemata.

Miscellaneous.

National Education.—The eighteenth report of the commissioners for national education in Ireland states that there has been an increase in the number of schools since 1850. At the end of that year there were 4,547 schools, attended by 511,239 children. At the end of 1851 there were 4,704 schools, and 590,401 pupils on the rolls. In 1852 there were 4,795 schools in operation. Of 4,434 schools 1,247 were under 710 protestant managers, and 3,187 under Roman-catholic managers; 175 schools were under the joint management of protestants and catholics. The number of teachers, monitors, and assistants, male and female, was 5,022, in March, 1853.

REGISTER
OF
Ecclesiastical Intelligence.

AUGUST, 1853.

Ordinations.

ORDINATIONS APPOINTED.

By bp. of Ely, Nov. 13.
By bp. of Oxford, Dec. 18.
By bp. of Peterborough, Sept. 25, Dec. 25.
By bp. of Ripon, Sept. 25.

ORDAINED.

By Bp. of Durham, *in Durham cathedral*, June 26.

PRIESTS.

Of Cambridge.—R. D. Dingle, B.A., G. Thornell, B.A., St. John's.

Of Oxford.—H. S. Benoni Pauli, B.A., Wore.

Of Durham.—R. Chaffer, B.A., C. H. Davison, B.A., W. Hampson, B.A., Univ.; H. F. Long, B.A., Hatf. H.; J. Mathwin, J. F. Turner, B.A., Univ.

Of St. Bees'.—J. B. Mitchell.

DEACONS.

Of Cambridge.—E. J. Fowne, B.A., Trin.; F. G. Holmes, B.A., St. John's; H. J. Wardell, B.A., Emm.

Of Oxford.—E. H. Davies, B.A., Jesus; A. Upton, B.A., Wad.

Of Durham.—C. B. Haslewood, B.A., J. G. Jenkins, J. L. Sochagezeweski Manns, J. Rudd, R. Skinner, Hatf. H.; M. Stapylton, Univ.; F. F. Walrond, Hatf. H.

Of St. Bees'.—J. Bowden *(lett. dim. bp of Lichfield)*, E. Wrenford.

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By Bp. *of* Winchester, *at Farnham Castle, July 3.*

PRIESTS.

Of Cambridge.—W. H. Hawker, B.A., Trin.; J. Lyon, B.A., Jesus; F. R. Stratton, B.A., Trin.

Of Oxford.—J. Aitken, B.A., Exet.; J. H. Dixon, B.A., Quern's; T. Le Nevin, B.A., St. Mary's H.; C. Maitland, B.A., Magd. H.; J. Ormond, M.A., Pemb.

Of Dublin.—G. W. Ellaby, B.A., Trin.

DEACONS.

Of Cambridge.—H. Mitchell, B.A., St. John's; J. Booker, B.A., Christ's *(lett. dim. bp. of Worcester)*.

Of Oxford.—E. J. Brewster, M.A., Magd. H.; J. T. Clarke, B.A., Jesus *(lett. dim. bp. of St. David's)*; T. O. Hall, B.A. Line.; hon. G. E. Jellicoe, B.A., All Souls'; R. N. Milford, B.A., Ball.; E. Silver, B.A., Oriel.

Of Dublin.—R. Cooper, B.A., G. A. Crookshank, B.A. *(lett. dim. bp. of Lichfield)*, H. M. Fenny, B.A., A. Gault, B.A., T. Hare, B.A. *(lett. dim. abp. of Dublin)*, G. Tyndale, B.A., Trin.

Of London.—C. Baldwin, J. H. Donnor, E. Hampson, R. Springett, King's *(lett. dim. bp. of Lichfield)*.

Of St. Bees'.—S. Charlesworth.

Of Birkenhead.—W. H. Buck.

Preferments.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value* £.
Bagnall, H.	Great Barr (P.C.), Staffordshire		Sir E. D. Scott	406
Banner, G. J.	St. Bartholomew (P.C.), Huyton, Lancashire			
Blackburn, J.	Yarmouth (R.), Isle of Wight	567	Lord chanc.	100
Bodle, P. R.	Rowington (V.), Warwickshire	1046	Lord chanc.	*116
Butler, A. G.	Penn Street (P.C.), Buckinghamshire	789	Earl Howe	143
Clarke, W. H.	Eagle (V.), Lincolnshire	466	Sir W. A. Ingilby	100
Daniel, T.	St. Paul (P.C.), Hulme, Lancashire			
Dennett, J.	Aldershott (P.C.), Hampshire	685	Eggar, Andrews, Alden, & Tice	64
Dennis, E. P.	St. John, Notting-hill (P.C.), Middlesex		Bp. of London	
Dorer, G.	Kirkdale (P.C.), Lancashire	9300	Trustees	150
Du Boulay, F. H.	Haddington (R.), Wiltshire	342	Trustees	*239
Evans, J.	St. Mary (P.C.), Grassendale, Lancashire			
Fowler, J. N.	Skerne (P.C.), Yorkshire	213	R. Arkwright	71
Gleadowe, R. W.	Neston (V.) Cheshire	3809	D. and C. of Chester	*535
Hadley, W. S.	Compton-Abbas (R.), Dorsetshire	439	Sir R. C. Glyn	*267
Hussey, F., D.C.L.	St. Barnabas (P.C.), Kensington, Middlesex		Vic. of Kensington	405
Hooper, W.	Marisnaleigh (P.C.), Devonshire	338	Trustees of Davey's charity	120
Irvine, W.	All Saints' (P.C.), Newcastle-upon-Tyne, Northumberland	18000	Vic. of Newcastle	300
Lawrance, N. G. M.	St. Paul (P.C.), Forebridge, Staffordshire		P.C. of Castle Church	120
Marsh, J.	Tingewick (R.), Buckinghamshire	911	New coll., Oxford	359
Moore, J.	Kilverstone (R.), Norfolk	47	Lord chanc.	140
Paterson, D. J.	Chelford (P.C.), Cheshire	201	T. Dixon	135
Pelly, T.	Church Brampton (R.), Northamptonshire	398	C C.C., Oxford	*346
Reeve, A.	Kimmeridge (D.), Dorsetshire	154	L. Col. Mansel	*100
Robinson, C.	Bishop Burton (V.), Yorkshire	532	D. and C. of York	100
Robinson, T., D.D.	Therfield (R.), Hertfordshire	1224	D. and C. of St. Paul's	*937
Sparrow, J. B.	Offton (V.) with Little Bricett (R.), Suffolk	417	J. G. Sparrow	*124
Thomas, L.	Eglwys-Bewis (P.C.), Glamorganshire	24	J. D. Llewelyn	98
Thomas, T.	Cwmamman (P.C.), Carmarthenshire		Bp. of St. David's	150
Vernon, W. H.	St. Stephen (P.C.), Liverpool, Lancashire		Recs. of Liverpool	150
Wood, P. A. L.	Stansfield (R.), Suffolk	510	Lord chanc.	*395
Wright, B. W.	Cuckney (V.) Nottinghamshire	1697	Earl Manvers	*193

Burn, A., rur. dean Newport, Shropshire.
Clark, J. P., min. can. Gloucester.
Daniel, J. J., mast. Probus sch. Cornwall.
Essington, R. W., rur. dean Shenstone, Staffordshire.
Glover, J., hd. mast. Grosvenor sch., Bath.
Luskip, R. M., chap. H.M.S. Magicienne.
Moore, W. C., dom. chap. visc. Valentia.
Moseley, H., can. Bristol.
Pritchett, W. H., chap. earl of Stair.
Raines, E. J., subchanter York.
Sandburn, H. R. P., ass. insp. of schools.
Scott, E. A., ass. mast. Marlborough sch.
Taylor, G., rur. dean Dedham, Essex.
Taylor, W. H., chap. H.M.S. Terrible.
Wilson, C. H., chap. earl of Stair.

Clergymen deceased.

Bailey, B., D.D., archdeacon of Colombo, 62.
Lugar, J., archdeacon of Demerara, 67.

Boughey, J. F., rec. Forton, Staffordshire (pat. sir T. F. Boughey).
Budd, H., rec. White Roding, Essex (pat. J. M. Wilson), 80.
Churton, J. F., col. chap. Auckland, New Zealand.
Coates, R. T., rec. Sopworth, Wiltshire (pat. duke of Beaufort), 88.
Cotton, W., rec. Adderley, Shropshire (pat. R. Corbet), 75.
Cox, J. P., rec. St. Ervan, Cornwall (pat. sir W. Molesworth), 69.
Evans, G. S, rec. Hinton-Waldrist, Berkshire (pat. J. L. Symonds), 66.
Fausset, G., D.D., Marg. prof. of div. and can. of Ch. Ch., Oxford, 72.
Hales, R, rec. Hillington, Norfolk (pat. sir W. B. Folkes), 75.
Holworthy, C., vic. Bourn, Cambridgeshire (pat. Christ's coll., Cambridge), 89.
Jackson, H., rec. Holt, Norfolk (pat. St. John's coll., Cambridge), 52.
Lancaster, R. H., rec. Warnford, Hampshire (pat. rev. J. Wynne), 80.
Little, R., rec. Yarmouth, Isle of Wight (pat. ld. chanc.), 60.
Macdouall, A., vic. Cotterstock, Northamptonshire (pat. earl of Westmoreland), 53.
Maddy, J., D.D., chap. the queen, can. Ely, rec. Somerton (pat. march. of Downshire), rec. Stansfield (pat. ld. chanc.), rec. Hartest, and rec. Boxted, Suffolk (pat. crown), 88.
Maning, A. H., cur. Burton, Sysonby, and Welby, Leicestershire, 34.
Mavor, J.
Mettam, G., rec. Barwell, Leicestershire (pat. family), 85.
Parr, J. C., rec. Stonton Wyville, Leicestershire (pat. earl of Cardigan), 49.
Pring, J., of Magd. H., Oxford, 76.
Qualtrough, J., vic. Kirk Lonan, Isle of Man (pat. crown).
Ramsden, E., p. c. Bradshaw, Yorkshire (pat. vic. of Halifax), 82.
Rangeley, W. D., rec. Grimstone, Norfolk (pat. Queens' coll., Cambridge),
Sanders, K. F., 89.
Stevenson, H. J., hon. can. Worcester, and vic. Grimley-cum-Hallow, Worcestershire (pat. bp. of Worcester).
White, T., vic. Norton Cuckney, Nottinghamshire (pat. earl Manvers).

University Intelligence.

CAMBRIDGE.

ELECTIONS, &c.

June 18.—Sir W. Browne's medals were adjudged to—
Greek Ode—H. M. Butler, Trin.
Epigram, Greek—W. C. Green, King's.

BARNABY LECTURERS.

Mathematics—E. W. Wilkinson, M., Christ's'.
Philosophy—J. C. Adams, M.A., Pemb. H.
Rhetoric—J. J. S. Perowne, M.A., C.C.C.
Logic—W. Emery, M.A., C.C.C.

July 2.—The Burney prize was adjudged to T. White, B.A., St. John's.

R. H. Shaw, B.A., elected Perse fellow of Caius.
W. J. Steele, B.A., elected fellow of St. Peter's.
O. C. Waterfield and C. J. Evans admitted fellows of King's.

THE LAW CLASSES.

The following is the order of the law classes for the year 1852-3 :—

First Class.

Ridley, Trin. H.
Marston, Trin. H.
Wilkins, Trin. H.
Waddington, C.C.C.
Fawcett, Trin. H.
Gibbons, Trin. H.
Jubb, Jesus

Second Class.

Heather, Wilson } Æq. C.C.C. Christ's
Palliser, Trin. H.
Sanders, Trin. H.

Third Class (arranged alphabetically).

Hanmer, Jesus
Julian, Emm.
Urquhart, Emm.
Bouchier Wrey, Trin.

The following not having performed all their exercises at the time of the M.A. commencement, 1852, their names did not appear in the class list of 1851-2 :—

First Class.

Morris, Jesus
Irving, Trin.

Second Class.

Wheeley, Clare.

Third Class.

Brown, Trin.
Skipper, Trin. H.
Starkie, Trin. H.
Uniacke, Christ's
Webb, Queens'

OXFORD.

PRIZE SUBJECTS, &c.

June 25.—CHANCELLOR'S PRIZES :—
Latin Verse—Suis et ipsis Roma viribus ruit.
English Essay—"The Effects of Commerce upon Christianity."
Latin Essay—"Quænam fuerit præcipue in causa quod Aristotelis philosophia in scholis prævaluerit."

SIR R. NEWDIGATE'S PRIZE :—
"The Martyrs of Vienne and Lyons."

DR. ELLERTON'S PRIZE ESSAY :—
"The State of the Church in Britain at the time of Augustine's Mission."

MRS. DENYER'S THEOLOGICAL PRIZE ESSAYS :—
1. "The personality of the Holy Ghost."
2. "Original, or birth sin, and the necessity of a new birth unto life."

June 30.—R. C. Pascoe, B.A., elected fellow of Magd.
S. W. Day, prob. fellow of Wad.

July 9.—ELECTION OF MARGARET PROFESSOR :—
The numbers were—

Rev. C. A. Heurtley, B.D., C.C.C.....	69
Rev. H. A. Woodgate, B.D., St. John's..	46
Rev. E. H. Hansell, B D., Magd.	22
Rev. E. S. Foulkes, B.D., Jesus.....	20

The rev. C. A. Heurtley was accordingly admitted.

DURHAM.

June 14.—The princ. of Cos. H. and J. J. Hornby, M.A., Univ., were appointed proctors.

Testimonials of respect have lately been presented to the following Clergymen :

Bearcroft, E. K., late cur. Bridgewater, Somersetshire.
Eddis, R., late cur. Middleton-on-the-Wolds, Yorkshire.
Hill, C., late cur. Appledore, Kent.
Kittermaster, F. W., late cur. Bateliffe, Middlesex.
Lundy, F., rec. Lockington, Yorkshire.
Horwood, E. R., vic. Maldon, Essex.
Turner, J., late cur. Rushton, Staffordshire.
Wawn, W. H., p. c. Coley, Yorkshire.
Webster, E. B., late cur. Warkworth, Northumberland.

CONSECRATION.

Bovey Tracey, Devon : a new church, by the bp. of Exeter, June 22rd.

CHURCH FOUNDED.

Llanishen, Monmouth, diocese Llandaff: a new church, June 30.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, July, 1853.

The bishop of London in the chair. The bishops of Llandaff, Montreal, and Nova Scotia, and bishop Carr, were present. The following issue of the society's publications, between the audit of 1852 and the audit of 1853, was reported to the board:

Bibles	153,799
New Testaments	79,483
Prayer Books	324,928
Other Books	1,154,253
Tracts, &c.	2,571,847
	4,284,310

The rev. J. M. Neale having forwarded to the society's office a copy of a resolution, which he intended to propose for the adoption of the board, the secretary was instructed to read it to the meeting. The following was the resolution intended:—"That, by the grant of Arabic bibles and prayer-books made by the society to bishop Gobat, on the 3rd of May last, the society is not to be understood as expressing any approbation of the proceedings of that bishop in making or in receiving proselytes from the eastern church." Some discussion having taken place on the subject of Mr. Neale's communication, it was moved by W. Cotton, esq.—"That, as a question of order, the grant of Arabic prayer-books, new testaments, and psalters having been unanimously voted by the society, at the general meeting on the 3rd of May, the motion of Mr. Neale be not entertained." This was seconded the rev. Henry Clissold, and carried. Letters having been received from the bishop of Toronto, recommending the requests of memorialists who are desirous of help towards the erection of churches—one church in the township of London, in the mission of the rev. C. C. Brough; the other in the township of Plympton, in the mission of the rev. J. R. Salter—and it having appeared that efforts in building churches are in progress in different parts of Canada West, it was agreed to grant £200 towards this object, and to place this sum at the disposal of the bishop of Toronto, with a request that he will be pleased to transmit a report of the several amounts dispensed by him in cases of need. At the bishop's request, books for the performance of divine service in St. Peter's church, Credit, in the rev. Saltern Givins's mission, were granted. A letter was read from the bishop of Montreal, dated, 79, Pall Mall. The following are extracts:—"I hope to attend on the first Tuesday in July, and personally to thank the society for their assistance rendered to my diocese. I also wish to take the opportunity of asking for further aid, specially towards church-building. The principal assistance which our people can give in the country districts is by labour and materials, which they are always very ready to do, if I can promise them some money grants for such expenses as must necessarily be paid for in cash. This I have hitherto been able to do by the aid voted by your society (now quite expended), and through our own church society. I thought of asking for a grant of £300, a sum not exceeding £100 to be drawn for in January of each year. We have also to thank the society for grants of service-books, of which I shall send particulars in due time." It was agreed that £300 be voted for the purposes of church-building in the diocese of Montreal. The bishop acknowledged the society's previous aid in his diocese, and expressed his intention of forwarding a report of the several cases in which he shall have assigned sums from the amount just granted. A letter was read from the rev. J. H. Nicolls, principal of Bishop's college, Lennoxville, in the diocese of Quebec, requesting, with the sanction of the bishops of Quebec and Montreal, assistance towards the purchase of a printing-press and types for the use of the two dioceses. Mr. Nicolls said, "The church population in Lower Canada is but one-eighteenth of the population—less than 50,000, according to the census of 1852, out of nearly 900,000; and I think it can be shown that we raised last year £15,000 for church purposes. Would the society then be willing to help us in the object of a press? Whatever was given might be given either to the bishops for the dioceses, or to the college which supplies their clergy, at the discretion of the society. And I should think it desirable that, if a gift were made, care should be taken that, if the experiment should fail, the property should revert to the Society for Promoting Christian Knowledge; at any rate, it could never pass into other hands than the church's; and an annual report might be made of its progress to the society for the time over which any annual allowance should extend." It was agreed to grant £50 towards this object, should the cost of the press and types amount to as much as £150. In the event of the outlay being less, the society would still contribute one-third of the expense. A letter was read from the lord bishop of Jamaica, requesting supplies of books for schools at Charlottenberg and St. Andrew's, in his diocese. Books were granted to the value of £10 for the two schools. The secretaries informed the board that the standing committee had assigned from the grant for emigrants £30 for this year to the rev. J. Scotland, for the visitation of emigrants leaving the port of Southampton. This grant dates from March 25, 1853. Supplies of books have been forwarded to Liverpool, Plymouth, and Southampton, for distribution among emigrants. The venerable archdeacon Trew, Nassau, Bahamas, in a letter, dated 25th May, 1853, informed the society that within the last six months several hundred emigrants from England and from the continent of Europe had been cast on the shores of the Bahamas by shipwreck. When the archdeacon wrote, upwards of 100 were at Nassau, who, having with difficulty been rescued from a watery grave, had been landed there, the majority of them with little else save the garments which covered them. The archdeacon said, "Whilst we have been enabled, by God's blessing, to provide for their bodily wants, and to supply them with some copies of the scriptures, we have not a single copy of the Book of Common Prayer." Prayer books to the amount of £10 were granted. Books for the performance of divine service in the parish of St. Stephen's were also granted on the archdeacon's application. The rev. T. A. Purdy, curate of Galashiels, a manufacturing town in the diocese of Glasgow, requested aid towards the erection of a church at that place, which contains a population of 6,000 persons, many of whom are English and Irish. Captain Hugh Scott, of Gala, has generously given a site for a church, and added a donation of £100. The duke of Buccleuch and the bishop of Glasgow have also contributed liberally; whilst many of the neighbouring gentry and the members of the congregation have done all in their power towards the accomplishment of this good object. The total cost cannot be less than £1,000: the sum already contributed is £705 10s. 6d. The bishop of Glasgow strongly recommended this application. The board granted £50. The secretaries informed the meeting that, in cases in which a committee of clergymen and others in this country should be desirious of establishing a depôt, or convenient place for the exhibition of books, tracts, maps, school-materials, &c., with a view of bringing under the notice of the clergy and others interested in educational matters the works most suitable for parochial distribution and for use in schools, the standing committee would be ready to entertain favourably, under certain regulations, requests for

supplies of specimen copies of some of the society's publications. Each case would be considered on its own merits. All specimen copies thus supplied would remain the property of the society, to be kept complete and in good condition, and would be returned to the society, should the depôt, or place in which they are shown, be closed. The report of the Foreign Translation Committee was presented to the board. It was agreed that the report be adopted. Copies of the newly-revised Dutch prayer book were laid before the board. On the recommendation of the standing committee, the board placed at the disposal of the foreign translation committee 500 copies of the 4to edition, and 500 copies of the 8vo edition, of the society's French version of the bible, to distribute in France by sale or otherwise as favourable opportunities may occur. Several letters of acknowledgment, including communications from the bishops of Newfoundland and Guiana; J. Finn, of Jerusalem; Miss Hogan, Sandy Bay, Van Diemen's Land; rev. G. W. Langmead, Camp, Chobham, were laid before the meeting; the rev. Dr. Murray, secretary of the Bermuda District Committee, sending a report of that branch, by which it appears that great and successful efforts are in progress, on the part of the church in that colony, for the education of the coloured people. R. Perry, informed the society that the iron church for Melbourne is about to be shipped and sent from Bristol, and that the collection made after archdeacon Davis's sermon at the opening of the church in May would go towards the cost of the freight. Several grants of books and tracts were made. Donations were announced, amounting to the sum of £312 13s. 3d. Books for the performance of divine service were granted for three new churches and chapels, and for a licensed school-room. Twenty-nine grants of books and tracts were made for schools, for lending-libraries, and for distribution. Fifty new subscribing members were elected. The secretaries stated that the next general meeting will be held on Monday, Oct. 4.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The annual sermon on behalf of the Society for the Propagation of the Gospel in Foreign Parts, delivered in rotation by the bishops, was preached by the bishop of Manchester in his turn at St. Paul's cathedral, on Thursday, June 16. The collection amounted to about £60. In the morning of the same day there was a meeting of district secretaries and treasurers connected with the society in various parts of the country. On June 17 a public meeting for the furtherance of the objects of the society was held at Willis's rooms, at three o'clock, the archbishop of Canterbury in the chair. On the platform were the bishops of London, Oxford, Bangor, St. Asaph, Edinburgh, Moray and Ross, Glasgow, Cape Town, Montreal, Antigua, Nova Scotia, and Quebec, &c., &c. The meeting was opened with prayer by the rector of the parish. The archbishop of Canterbury, as chairman, would at the commencement say a few words on the course the society had taken in calling a public meeting, because such a course was an exception to the general practice of the society. The fact was, that the society was at present very hardly pressed for means; and there was a danger, while so many societies were bringing their claims before the public, that the Society for the Propagation of the Gospel might be forgotten, if it did not have recourse to similar means of making its wants known; or it might be thought that it was not in need of the same support as other societies. "Out of sight, out of mind," was a proverb often too true, and in no case more true than of a charitable society.

The secretary read the report of the society.

In moving the first resolution, viz., "That the long-continued labours of the Society for the Propagation of the Gospel in the British colonies, whereby, under God's providence, regularly-constituted churches have been planted in various parts of the world, and the efforts which the society has made for the religious instruction of emigrants, entitle it to our confidence and sympathy," the bishop of Montreal said, I think it fitting on the occasion of this, the first general annual meeting of the society, to advert briefly to the constitution of the society, and the principles on which its operations are conducted. The Society for the Propagation of the Gospel was expressly constituted by its charter to be the great missionary society, not of a particular section of the church, but of the church in its entirety. As such it has always been placed under the whole episcopate, with whose selection it had and could have no concern, and under the presidency of the archbishop of Canterbury; and by a standing rule of the society, the board of examiners to decide upon the fitness of persons wishing to be sent out as missionaries is appointed by the archbishops of Canterbury and York and the bishop of London for the time being. Thus every care is taken to connect the society with the church as a whole, and with its organization and constitution. And in its operations abroad the society attempts not to retain any particular control, or perpetuate any particular system, except that of the church itself. With full faith and confidence in the church institution of Christ, it seeks to establish the church in all its completeness in every place, and then withdraws its interference. And I am bound to say that, in my experience, I have seen nothing of any exclusiveness in the working of this society. With regard to the efficiency of the church in the colonies, complete as she is as far as regards the several orders of the ministry, yet we are left without any system of ecclesiastical law or discipline. It is impossible that so large a body as the colonial church now is can, without much scandal and reproach, be suffered to remain in its present state. We are considered part of the united church of England and Ireland, but are left without any of your ecclesiastical law or courts; and it is impossible that every thing can satisfactorily be left to depend upon the undefined prerogative of the bishop. We require, then, some means of enabling us to administer our internal affairs, some settled system of discipline. I certainly consider this is due to the colonial church, as a great ecclesiastical corporation; and, when we consider what has been recently the course of legislation in parliament, it is due to the provinces in which my diocese is situated, as an act of justice from the imperial government; for, if the imperial parliament withdrew imperial protection, we have a right to expect that it shall offer no imperial obstruction. I have taken little part in the great questions which have so lately interested the public mind in this country respecting the property of the church in Canada. But I am not all prepared to find any fault with the government of this country in regard to the steps they have taken upon this question. I cannot myself understand what eventual benefit could arise to the church if its property were retained at present merely by an imperial veto, adverse, if it should be proved to be so, to the deliberate mind of the people of Canada. Allusion has often been made to the property possessed by Trinity church, New York, which, like ours, was a royal gift, and of which they have never been dispossessed. But we must remember that Trinity church has retained that, not merely because it was a royal gift, or secured by an imperial decree, but because the authority of the law within the United States, and the consent of the people, has ratified it. I trust it may be so with us, and that no sacrilegious attempt may be successfully made to secularize that property which has been devoted to sacred uses. But still I cannot conceal from myself that it is a question that must eventually be decided in

Canada, and by the Canadians. The importance of the church as an institution in Canada it is not easy to overrate, with her regular ministry and settled rule of faith, with her educational establishments, to stand in the foreground of civilization and social improvement; but it must be a church winning its way to the willing respect and affection of the people, not forced upon it, adverse to the declared will of the province. And whatever be the difficulties or necessities of statesmen, this society can have none as to her continuance in her noble endeavours to plant the church amongst us in all its fulness. We are endeavouring to assist ourselves; and we have some estimable and faithful clergy labouring amongst us. What we want now is not so much additional means for paying the annual salaries of clergy, however necessary this must always be; but we want to give efficiency to our present organization. We want the means of regulating our internal discipline. We want men, men of high stamp and character, to stand in the foreground as pioneers for the church—men of a faithful spirit, not so much allured by the hope of worldly gain, of which we have but little to offer, as by the desire of doing the work of Christ. We want help for the college at Lennoxville, which serves in common for the dioceses of Quebec and Montreal, and for which we have just got a royal charter, that we may be able to strengthen the staff of professors, erect a chapel there, and make it an efficient nursery for the church. We want books. I have lately established a diocesan library in Montreal; and any contributions to fill our empty shelves will be most acceptable. In the well-filled libraries of England how many duplicates may be found, or books lying totally neglected, and how thankfully should we receive the crumbs that fall from your well-filled stores! I want, also, means to erect a church in Montreal. I have just received as a gift an excellent site adjoining the see-house; and, if I could obtain the means, I should wish to erect there a building that might prove something like a model for the diocese. I would not desire to expend unnecessary sums, but I have not at present in the whole diocese a single building that has any pretensions to any correctness of ecclesiastical architecture; and it would stir up a better taste and create an increased zeal for the honour of the house of God.

Mr. C. W. Puller seconded the resolution, which was carried unanimously.

The bishop of Oxford moved the second resolution, viz., "That the society has established a new claim to the sympathy and co-operation of the members of the church of England, by the readiness with which, in addition to its extensive missionary operations in the east, it has during the present year taken up the important mission of Borneo." Nothing could be plainer than the call at present to Borneo. It was contrary to all expectation that Borneo should be open at this time to missions. An English gentleman out yachting at Borneo was the means of pointing out this field for Christian enterprise. Gradually the conviction dawned on him that it was not sufficient to lead an idle life of pleasure, not sufficient even to spend his life in admiring the beauties of God's world. Then there came on him a conviction that he ought to spend some of his efforts at least in striving to benefit his fellow-creatures, and making known to them the privileges of the gospel of Christ. This English gentleman, by the providence of God, became a Bornese rajah, and sends for a church missionary to preach to his countrymen. He thought he could not do better than send for help and guidance to this united and comprehensive society of the church, and earnestly I hope he may succeed. No heathen country could have a greater claim than Borneo. The largest island, except New Holland, in the world, swarming with inhabitants, indented with harbours, watered by streams of 1,500 miles, having mountains in its centre which keep its climate cool and grateful for the abode of men, it is enveloped in the blackest spiritual darkness; and the most horrible form of heathenism broods over it. In the midst of this God has planted as one strong pillar the firm hand, the strong arm, the simple mind, and the resolute will of an English gentleman. Cannot we read, then, clear as a sun-beam, where we are called? And shall we dare to refuse? History has taught us that nations who do not the work of God for which they are raised up speedily fall. Where are Carthage—Tyre—Babylon? Where are the empires which have successively monopolized the world, and been found wanting? Does not the fate of these tell us that there is One who raises up nations for his own work, and who destroys them if they fail him. It is then no fanaticism, but cool Christian philosophy, to say that on our obedience to such calls as these hangs the national glory of England. Whatever blessing may be on our councils at home, I believe, if our eyes were unsealed, we should see that those who are toiling almost unknown amongst the distant heathen are the greatest bulwarks of England. And we must diffuse the gifts of God, or they will turn upon us to our soul's hurt. It is the stagnant air that is the breath of pestilence, and sluggish water which breeds the plague; but, when that air and that water are set in motion, they convey life and health to man. Let us not, by any want of unity amongst ourselves, then, prevent the diffusion of those gifts which we ourselves enjoy. Let us not quarrel with every one who pronounces his shibboleth with a less hissing sound than ourselves; but let us all unite in action, which will react upon ourselves by preserving that unity for which we all, I trust, are striving.

The resolution was seconded by the rev. Francis M'Dougal, first missionary to Borneo, and adopted.

The rev. J. W. Colenso, bishop designate of Natal, proposed, and the rev. D. Moore seconded, the third resolution, which was adopted, viz., "That the openings for missionary effort in the south and south-east of Africa, and the projected erection of two additional bishoprics in that part of the world, impose upon the society the duty of increased exertion to meet the fresh demands which will be made upon its funds."

The bishop of London then proposed, and the bishop of Edinburgh seconded, a vote of thanks to the chairman, and, the archbishop having acknowledged the compliment, the meeting dispersed.

NATIONAL SOCIETY.

The annual meeting of the National Society was held at the central school-rooms, Westminster, on Wednesday, June 15, at twelve o'clock, the archbishop of Canterbury in the chair. Among those present were the bishops of London, Winchester, Gloucester and Bristol, Salisbury, Chichester, St. Asaph, Oxford, Llandaff, Norwich, and Worcester.

The archbishop of Canterbury, after commencing with prayer, spoke as follows: "My reverend brethren and Christian friends, in opening the proceedings of the day, I have the pleasure of stating that I trust the report which you are about to receive will be such as will be satisfactory and gratifying to the friends of the society, and to the friends of education in general. I think it will appear that our society is making that steady progress in the great purpose for which it was established that shows it has the blessing of God with it, and that gives us reason to hope it will long continue to afford those blessings to the community which it has already conveyed. But here I cannot help congratulating especially my reverend brethren whom I see before me upon the statement that was publicly made lately in parliament, and which shows in so striking a manner to the whole country the obligations which the country owes to the clergy for the exertions they have made,

and for their self-denying sacrifices, through which both such an infinite number of schools have been established and children educated, under the auspices of the National Society. I know it is to the exertions of the clergy that in nine cases out of ten those schools have been established, and by their exertions they have been maintained. So far, I think, it will be proved that the society is proceeding, according to the terms of its charter, to fulfil the purposes for which it was first instituted. It is educating the poorer classes of our community. There is, however, another cause which belongs to the objects of the society; that is, to educate in the principles of the established church. Here, again, I need go no further than to appeal to yourselves whether this is the case or not. I am fully convinced, on my own part, that it is the case; and, whatever suspicious may be excited, or objections made, you yourselves are best able to answer those objections, and to reply to those suspicions, because the management and control of the schools depend upon yourselves. I fully believe, for my own part, that there is no ground for suspicion or objection. Upon the contrary, the difficulty would lie the other way; and, if it were possible that the committee of this society or any other body should desire to educate the children committed to their charge in any other principles than those of the established church, I believe they would altogether fail. I am sure your own consciences and convictions would render it incumbent upon you to educate the children brought under your charge and care in agreement with the doctrines and formularies of the church to which you belong. I say, therefore, that the terms of the charter, and the objects of the society, are still further fulfilled, and that schools united with the National Society are really educating the poorer classes of the community in the principles of the established church of our land."

The meeting then proceeded to ballot for four members to serve on the committee, when the three retiring members, lord Lyttelton, T. D. Acland, and sir T. Phillips, were re-elected, with the addition of the rev. sir H. Thompson, bart. The secretary, the rev. J. G. Lonsdale, then read the report, from which it appeared that the number of schools received into direct union with the society, not including those connected only with a diocesan board, amounted during the past year to 189, making the total number of schools now in union with the society 10,020. Satisfactory reports were presented from St. Mark's, the Whitelands, and Battersea Training Institutions.

On the conclusion of the report, lord Redesdale said, the formal business of the meeting having been completed, he would now move that the meeting do adjourn. In making this proposition, he had no intention whatever of stopping discussion. He believed it to be the opinion of most of the supporters of the society that much that had occurred in late meetings, with the exception of the last, which passed over with unusual quiet, had been rather detrimental than advantageous to the interests of the society, and that it was expedient to resort to a more quiet mode of proceeding, and avoid many of those discussions and votings which had taken place on former occasions.

Mr. A. J. B. Hope seconded the motion.

Archdeacon Denison said he was constrained—he would not say unwillingly, because he was acting in the discharge of his duty—but he was constrained most painfully to move a direct negative on the motion for adjournment. The case was this. In December, 1851, having seen the report of Mr. Fletcher, the late inspector of schools, conveying a charge against the schools in the union, he was writing some resolutions to be laid before the meeting of 1852, when a paper was brought to him containing a report of a speech made by the bishop of Manchester to the same effect. He included that also in his resolutions, and laid them before the secretary of the society, in order that they might be placed on the table of the committee, with the view of their being moved at the annual meeting. Some time before the meeting, being anxious to do that which he thought would conduce to the carrying out of his object, he asked that staunch friend of the church, Mr. Keble, to take up the matter. Mr. Keble did so; and a memorial was presented. To that memorial an answer was returned, which would be found on the minutes published in July last. Now, he did not think the answers which had been given at all calculated to enable him to form a judgment of the whole of the facts of the case. He begged the meeting to consider the position in which they now stood. Last year he withdrew the resolution of which he had given notice, and on the faith of the memorial he withdrew all proceedings relating to the catechism. He was not now going to open the question of the external relations of the society, but he would appeal to all the bishops and all the members of the church of England then present, not to let it go forth to the world that they had set on foot a great inquiry about the teaching of the church of England in her schools, and were now content to move upon it what amounted to the previous question. He did not expect, and he was justified in not expecting, that those who had combined with him in promoting such an inquiry should now come forward, before any answer had been given, and say they were satisfied. If the meeting did not agree to the adjournment, he intended to ask them to affirm a resolution which would sweep away all the imputations that had been cast upon the society, and guard against any future dangers; but, if they did adjourn, he would promise, so long as God gave him life and health, to bring forward a similar resolution every year until the question should be brought to a definite issue.

The rev. Downes Willis seconded the opposition to the adjournment.

The rev. J. Keble wished to explain in a few words why on this occasion he was separated, to his great regret, from his friend the archdeacon, and should find it necessary to vote for the adjournment. In his mind it was a question, not of principle, but of order and regularity of proceeding. In answer to a request which he had been last year led to make (speaking, in fact, for many others), the committee had undertaken to promote an inquiry, the result of which was to be reported on or before this day. It had been reported, and was declared to be so far satisfactory; but the report referred to certain communications in the nature of documentary evidence, of which the meeting was not in possession. How, then, could they form or express any opinion upon them at present, even if it were desirable to do so? His friend had said, 'How could they adjourn without a vote, before even they had heard the whole case?' He should say, for this very reason, because we cannot now hear the whole case, common sense bids us adjourn. He must say a few words on the matter itself, for the sake of which adjournment was deprecated. It seemed to him not a proper subject whereon to frame resolutions in that assembly. His friend would recollect what difficulty they found last year, a very few of them acting together, in preparing such a formula; how many exceptions were taken even by those who most sympathized with them, whereby he had come to feel more and more the great delicacy of the matter, the results of his own experience having been corrected by theirs who had to deal with crowded and divided populations, and allowance to be made for the missionary functions of the church. On the whole, he must say he felt much comforted by the report of the committee, and was very thankful to them, and more and more hopeful that the strong statements which had caused this movement partook of the exaggeration

incidental to public speeches on exciting occasions; and that any seeming liberties which had been taken with the catechism did not commonly go far beyond what our missionary functions might excuse. But the committee had shown itself open to application by memorial, if such proceeding should in any case be thought necessary. He would thankfully leave the matter in their hands; and with all his heart he said, let us adjourn.

The rev. canon Trevor said he had no hesitation in recording his vote in favour of the adjournment. He felt strongly that the subject which his venerable friend had introduced was quite unsuited to the deliberation and the vote of a numerous meeting. It was a question of great delicacy and difficult, and he regretted that it had not been approached by some of the clergymen who had had to encounter it in all its difficulty. The archdeacon thought deeply, spoke forcibly, and would act dogmatically; but the greater part of his experience had been gained in agricultural and rural parishes, where the difficulties of the question did not press so painfully as in those districts where the majority of the population did not belong to the established church. He himself had learned experience in the mission schools of India, and in regimental schools, and latterly in the manufacturing towns and districts, where considerable portions of the funds were provided by those who did not altogether concur in the doctrines of the church of England. That was very different from the case of a clergyman who acted on the views which he had formed in his own study, or amidst the enjoyment of a considerable amount of personal and official influence.

The rev. prebendary Oxenham supported the motion for the adjournment. He had the fullest confidence in the committee.

The bishop of London: I rise for the purpose of addressing a few observations to the meeting before they go to the vote. I confess I have heard with feelings of regret and disappointment that, unless the vote of this meeting is such as entirely consists with the views of the venerable archdeacon, we are to have a repetition of this discussion year after year, until his point has been attained. Then, if that is to be the terminating point of these discussions, I shall not live to see it. But I rise simply to place before the meeting two considerations which have been lost sight of, in a great measure, certainly by the archdeacon, but not by the last two speakers, who have placed them in a very proper light. They are these: By the charter, the management and conduct of the affairs of the National Society are confined entirely to the committee. The committee feel the responsibility of that trust; but they are determined to discharge it as an independent body, to whom a sacred trust has been confided. Although they will at all times listen with respectful attention to any advice, either from the annual meeting or from any body of subscribers, and give to it ample and impartial consideration, it is not competent for the meeting to direct the committee what they shall do in any matter connected with the affairs of the society. I think, therefore, if the archdeacon should have an opportunity of proposing his resolutions, they are resolutions which, if not in form, would virtually assume an authority in the meeting over the committee which they do not really possess. The second point I wish to allude to is this—that neither this meeting nor the committee have any authority whatever to direct all or any of the bishops of the church of England to institute a particular inquiry. The committee felt that they were not competent to do so. All they felt themselves at liberty to do was, to request the bishops, if they thought fit, to institute such an inquiry as might place the committee in possession of information to satisfy them whether or not the allegations, made against the managers of national schools in general, that they had violated a sacred obligation, had or had not any foundation in truth. Many of us, in consequence of that request, did make the inquiry; and the results, so far as I have been made acquainted with them, were exceedingly satisfactory. Some of my right reverend brethren have not thought fit to make inquiry; and in some instances I think they have acted wisely. Whether others have acted with sound discretion in abstaining, it is not for me to say; but I will say that neither this meeting nor the committee have any right to interfere with the discretion of any diocesan bishop. I have thought it right to refer, in the conclusion of this discussion, to these two facts, which I must say were clearly put by the rev. canon Trevor and the rev. prebendary Oxenham, in their respective speeches.

The adjournment was carried almost unanimously, and, the archbishop having given his blessing, the meeting separated.

Diocesan Intelligence.—England and Ireland.

LINCOLN.

The installation of bishop Jackson took place in his cathedral on the 21st of June. At eleven the western doors were thrown open, and the new diocesan was met by the very rev. the dean, the subdean, the archdeacon of Stow, and the prebendaries of Milton Manor, Stow Longa, Louth, Thorngate, St. Botolph, and Corringham, the minor canons, the lay vicars and choristers in their surplices, the four Burghersh chantor-boys in their picturesque vests of brown and white, and a number of clergy in gowns and hoods. Having formed in procession, the *Te Deum* was sung to the organ, as they slowly moved up the nave to the altar. Kneeling on the north side of the altar, his lordship remained some minutes in prayer, after which the service proceeded. The most striking part of it was the greeting of the bishop by the dean and prebendaries, as he stood in his stall, each of them taking his hand and making obeisance, the choir in the meanwhile, accompanied by the organ, chanting the 133rd psalm. After the enthroning, the morning service was said, and an anthem by Mendelssohn sung, and the bishop preached for the Societies for Promoting Christian Knowledge and the Propagation of the Gospel, from the text, "Thy kingdom come," after which alms were collected to the amount of above £60. A meeting was held afterwards in the vestry, and prayer-books were voted to the members of the North Lincoln militia, now in training.

COLONIAL CHURCH.

UNIVERSITY FOR MEN OF COLOUR.

A public meeting was held at Willis's rooms, on Monday, June 20, in furtherance of the Berkeley (Bermuda) college. Among those present were the earl of Harrowby, in the chair, the earl of Shaftesbury, the hon. Mr. Justice Haliburton. Letters of sympathy, and regret for absence, were received from the archbishop of Canterbury, the archbishop of Dublin, &c., &c. After a preliminary statement by the rev. W. C. Dowding, the following resolutions were passed: "1. That in the present state of the free coloured races it is desirable to provide for them a liberal edu-

Preferments—CONTINUED.

Bampfield, J. W. L., chap. H.M.S. Imaum.
Buckeridge, G., rur. dean Lichfield.
Constable, W. J. R., hd. mast. Donnington gram. sch., Lincolnshire.
Fillenl, P. V. M., warden of Christ's coll., Van Diemen's Land.
Harris, J., hd. mast. King's sch., Chester.
Holden, H., hd. mast. Durham sch.
James, T., exam. chap. bp. of Bath and Wells.
Kaye, W. F., chap. bp. of Lincoln.
Kitton, H., chap. Walsingham house of corr., Norfolk.
Mc Sorley, H., chap. H.M.S. Tortoise.
Smith, R. M., min. can. Chester cath.
Smith, R. P., hd. mast. Kensington propr. gram. sch.
Underwood, C. W., vice princ. collegiate sch. Liverpool.
Warburton, W. P., one of H.M. inspectors of schools.

Clergymen Deceased.

Apthorpe, F., rec. Grimsby (pat. d. and c. of Lincoln), and preb. of Lincoln cathedral, 75.
Cornewall, W., colonial chap., Gold Coast, 48.
Denny, B., Dublin, 33.
Gregory, F., vic. Mullion, Cornwall (pat. bp. of Exeter).
Harrison, R. H., rec. Elston, Nottinghamshire (pat. W. B. Darwen), 50.
Hopkins, J. O., p. c. St. Mary, Shrewsbury (pat. trustees), 42.
Jee, T., vic. Thaxted, Essex (pat. visc. Maynard), 82.
Johnson, J. H., cur. Ellenbrook, Lancashire.
Lloyd, E. J., late cur. Tremeirchion, Flintshire, 32.
Lucas, St. J. W., vic. Tadlow and rec. East Holtby, Cambridgeshire (pat. Downing coll., Cambridge), 71.
M'Combe, W. J., cur. St. Alkmond's, Derby, 27.
Pearson, R., 59.
Peyton, T., hd. mast. Freetown gram. sch., Sierra Leone.
Remington, R., sen. min. can. Manchester cathedral.
Roberson, F. B., 35.
Robertson, F. W., p. c. Trinity chapel, Brighton (pat. trustees of late rev. R. Anderson), 37.
Smith, F. O., p. c. Sowerby and Grisdall, Yorkshire (pat. Y. Greame), 44.
Stockdale, R., rec. Wilby, Northamptonshire (pat. family), 36.
Tinley, C. E., Univ. coll., Oxford, 32.
Veele, D., 27.
West, G. H., p. c. Corfe and Snell, Somersetshire (pat. lady Cooper), 45.
Weston, C. F., rec. Somerby, Lincolnshire (pat. ld. chanc.), 75.

University Intelligence.

CAMBRIDGE.

AFTERNOON PREACHERS AT GREAT ST. MARY'S.

A grace having passed the senate to the following effect, that those to whom the Sunday afternoon turns at St. Mary's and the turns for Christmas Day and Good Friday are assigned, shall, from the beginning of October, 1853, to the end of May, 1854, provide no other substitute than such as are appointed in conformity with that grace, the following persons have been elected, each for the months to which his name is affixed:—

1853.—October .... The Hulsean Lecturer.
November .. The rev. Harvey Goodwin, Caius.
December .. The rev. J. J. S. Perowne, Corpus.
1854.—January .... The rev. Dr. Robinson, Trin.
February .. The rev. C. J. P. Eyre, Cath.
March .... The rev. William Carus, Trin.
April ..... The Hulsean Lecturer.
May ..... The rev. H. V. Elliott, Trin.

Testimonials of respect have lately been presented to the following Clergymen:

Blencoe, R., late cur. St. George, Wolverhampton.
Dakins, J. H., late cur. Herne, Kent.
Ellison, J., late cur. Marylebone.
Gale, K., late cur. Langford, Nottinghamshire.
Hubbard, H. D., late cur. Long Eaton, Derbyshire.
Knapp, J. H., late cur. Kirk Deighton, Yorkshire.
Murray, G. E., rec. Southfleet, Kent.
Newall, S., late p. c. Tunstall, Staffordshire.
Pusey, C. T., late assis. cur. Bedworth, Warwickshire.
Smith, R., late cur. Glossop, Derbyshire.
Stretch, J. C. T., late p. c. Penkhull, Staffordshire.
Winkworth, J. B., cur. Heacham, Norfolk.
Wright, B., late cur. Docklow and Stoke Prior, Herefordshire.

CHURCHES FOUNDED.

Bollington, Cheshire, Aug. 8.
Colchester, Essex, Aug. 8.
Oldham, Lancashire, Aug. 4.
Wernith, Lancashire, Aug. 4.

CHURCHES CONSECRATED.

Blurton: a new church.
Darlington: dedicated to St. John; by the bp. of Durham, July 23.
Heath: All Saints; by the bp. of Lichfield, July 18.
Pantasa: a new church; by the bp. of St. Asaph, July 25.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The society has recently received a gratifying letter from the bishop of Victoria, from which the following extracts are taken:

"St. Paul's college, Hong Kong,
April 21, 1853.

"My dear sir,—I arrived at Calcutta late in the evening of November 29th last; and immediately after we had come to anchor I was gratified by receiving a visit on board from principal Kay and professor Banerjea, of Bishop's college, and rev. T. V. French, of the Church Missionary Society, then a guest of the college, opposite to which our steamer lay. As I had arrived earlier than I was expected in Calcutta, I gladly accepted the principal's invitation to spend my first night in the city of palaces beneath the roof of Bishop's college.

"*Bishop's College.*—Time would fail me in describing the powerful impressions upon a newly-arrived visitor while surveying this noble monument of the beneficial influence of the British episcopate in India, and mingling in the scenes consecrated by the recollection of a Middleton and a Heber. On these occasions I regarded it as no small advantage to the more immediate object of my visit to India, to have lengthened opportunities of conversing with professor Banerjea, whose enlarged views, strong judgment, and cultivated mind, point him out as admirably qualified by divine Providence to exert a wide-spread influence in favour of Christianity over the higher and better educated classes of the native population. It is my earnest prayer and hope that the wise measures and energetic devotedness of principal Kay and his respected coadjutors may be the means of imparting a still greater efficiency to an institution which is adapted to great usefulness in raising the scale of attainments and qualifications in the native clergy of India. On Dec. 22nd I had the privilege of attending and assisting at the missionary meeting of the Society for the Propagation of the Gospel in Calcutta, which was numerously attended, in the town hall, and presided

over by my beloved and reverend friend, the bishop of Calcutta.

"*Baripore.*—Five days after, at the request of the latter, I proceeded on a two days' visit to the missions of the Society for the Propagation of the Gospel in the south of Calcutta, accompanied by principal Kay and one or two other friends. On Dec. 27th I held a confirmation at Baripore, where I received a cordial welcome from the rev. C. E. Driberg. About 300 native Christians attended the Bengalee service in the forenoon, after which I administered the rite of confirmation to 43 adult converts, principally of the agricultural or fisherman class. I was assisted by the society's missionaries, rev. Messrs. Driberg, Harrison, and Juddernaut Ghose. The native Christians joined heartily in the responses: the singing and chanting were very fair; and I had reason to be gratified by the marked attention with which they listened to my lengthened address from within the communion rails, interpreted to them in their own language by one of the missionaries.

"*Mogra-hat.* — *Native Catechists.* — The next morning we rode five miles further on, to a little dyke, or canal, a few feet wide, over which we were punted along in a little canoe, called a 'saltee,' at the rate of five miles an hour; and, after proceeding eleven miles in this way, we arrived at the village station of Mogra-hat, where sixty native converts were confirmed, the services being similar to those on the preceding day. I left these missionary brethren with a heart full of gratitude to them, and of sympathy with them in their labours, and shall never cease to remember the kind attentions and welcome which I received from them. We returned to Calcutta on December 29th.

"*Madras.*—But I must hasten southward. On Sunday, Jan. 16th, I preached in the Society for the Propagation of the Gospel's church, at Vepery, in Madras. Leaving Madras on Jan. 18th, I travelled by night, halting at the several stations by day, and passing through Pondicherry, Cuddalore, Maganeram, and Tanjore.

"*Tanjore.*—Here I rested two days; one being Sunday, Jan. 23rd. I thus had the opportunity of forming the acquaintance of the rev. G. U. Pope, whose kind attentions rendered my stay at Tanjore doubly interesting and instructive. I preached twice to the English residents in the mission church, and once, through Mr. Pope as interpreter, to the Tamil congregation of some hundreds of people. The pulpit is the identical one from which the venerable Schwartz preached sixty years ago. On the next day I accompanied Mr. Pope on a visit to the fort, its magnificent range of temples, and, what was of first interest, the mission church within the fort, in which stands Flaxman's celebrated monument, erected at the expense of the late rajah to the memory of the aged pastor, and representing Schwartz in his dying moments, surrounded by the prince, his prime minister, and his European colleagues, spectators of the calm trust and holy confidence in the Almighty, which seem to irradiate the very features of the departing saint.

"*Trichinopoly.*—To mingle in scenes hallowed by such recollections is like treading on classical and sacred ground; and such feelings are sustained and strengthened as a newly-arrived visitor proceeds southward fifty miles to the next station, Trichinopoly. It was here, in company with your missionary, the rev. G. Y. Heyne, and the East India Company's chaplain, the rev. Mr. Morris, that I visited the localities consecrated by the reminiscences of Heber's last hours. It was with much disappointment and regret that, on two or three occasions in South India, I had to pass through some of the smaller missionary stations of the venerable society near the unseasonable hour of midnight, alone, with palanquin-bearers unable to understand any English, and therefore unable to comprehend my wishes to be set down even for a few minutes' interchange of friendly sympathy with the devoted men who occupy these missionary posts.

"*Tinnevelly.*—On my arrival in the province of Tinnevelly I determined to spend a fortnight in visiting the principal stations of the Society for the Propagation of the Gospel and Church Missionary Society. I had the happiness to spend two days with the rev. Mr. Caldwell, at Edeyenkoody. This is generally held to be the principal and most successful missionary station of the Society for the Propagation of the Gospel in the province.

"*Edeyenkoody.*—On Feb. 3rd there were counted 830 native Christians assembled in the church to receive from me an address, interpreted by Mr. Caldwell, after morning prayers. The whole village is a kind of model Christian settlement, where the superior advantages of Christian civilization may be visibly presented to the observation and imitation of the surrounding district; and I have passed from hut to hut in the village, and observed the beginnings of the church fabric, now rising a few feet from the ground, destined to succeed the present spacious but temporary building, and perceived the general signs of a native population rising above the surrounding level, and tasting the sweets of Christianity in the raising even of their temporal condition. I could almost envy the peculiar pleasure with which my friend must have regarded this village, in feeling that here, where eleven years ago all was desert and unoccupied, he has been honoured by God as an instrument in raising a village, lined with tulip and tamarind trees of his own planting, covered with cottages of his own planning or rearing, and, above all, tenanted (as we trust) by not a few converts of the Spirit's heavenly teaching, among whom God has made him a pioneer of Christianity in its highest spiritual benefits, as well as of civilization in its more exclusively temporal advantages: as a missionary in such a post he has to fulfil the various offices of pastor, doctor, magistrate, and general counsellor. His wife is a most efficient help meet in his work, and has, with wonderful success, introduced lace-making among the Christian wives and mothers of the village. As an instance of their isolation from European comforts and society, it may be mentioned that the nearest European medical attendant is thirty miles distant.

"*Church Missions.*—During the fortnight of my tour in Tinnevelly, in all 8,000 native Christians were assembled in the various churches of the two societies; and although the numerical majority of the Church Missionary Society missionaries and native converts led me to spend a larger amount of time with the missionaries of a society towards which such peculiar ties must always bind me as one of its former missionaries, yet I have thought it best, in this hasty communication by letter, to give you a sketch of the Society for the Propagation of the Gospel missions only. I can assure the venerable society that, in the remote missionary stations of southern India, the missionaries of both societies live in cordial union and brotherly love. In Tinnevelly, more especially, this hallowed unity exists; and in passing from a station of the Society for the Propagation of the Gospel to a station of the Church Missionary Society, it was really gratifying and refreshing to the mind to behold fellow-labourers in the same great cause, and under the same great Chief Shepherd, from time to time meeting together for prayer, deliberation, counsel, and mutual help, and presenting those features of spiritual and of external agreement which should always distinguish the ministers of the same church.

"*Moodaloor and Kadtchapuram.*—On Feb. 4th I was engaged to proceed to the Church Missionary Society station of Kadatchapuram, ten miles distant;

but could not resist the importunate request (as well as to myself agreeable work) made by the East Indian missionary of the Society for the Propagation of the Gospel, rev. C. E. Kennet, to address, in passing, his native congregation, of whom between 700 and 800 were assembled in the church at Moodaloor at 7 P.M., and who listened with great attention to my exhortation.

"*Sawyerpuram.* — I cannot conclude without mentioning the agreeable visit which I paid to the Society for the Propagation of the Gospel's station at Sawyerpuram, and bearing my favourable testimony to the zeal and judgment with which their excellent missionary (rev. Mr. Huxtable) has entered upon his work, and sought to repair the detriment which the society is aware the station has recently sustained. I had the privilege of attending the services here, as at the other stations, as well as private meetings with the native catechists and readers. Limited space alone compels me to omit further allusion to this interesting station.

"*Ceylon.*—From this place I proceeded, about ten miles, to an old Dutch post, Tuticorin, from which I embarked in a native vessel, 180 miles, to Colombo, arriving there on Feb. 14th. After visiting Cotta and Kandy, at which latter place the bishop came down from the Newrea Ellia hills to meet me, during a stay of three days at the Pavilion, I returned to Colombo, and thence proceeded to Galle, embarked on Feb. 24th for China, via Penang and Singapore. I arrived at Hong Kong on March 11th, after less than four months' absence; during which time I trust I have gained most valuable knowledge and counsel for our China mission; and, not least, have learnt to appreciate more fully the labours and piety of many of the venerable society's missionaries, and the value of the great work in which they are engaged. My letter has been more lengthened than I anticipated; but such as it is I send it, and wish I could thereby transmit even a small portion of the pleasure and delight, in the perusal by others, which I have enjoyed in the actual eye-witnessing of a few of the incidents which are occurring in the society's missionary stations.—I remain, my dear sir, yours, very faithfully,

"G. VICTORIA.

"Rev. Ernest Hawkins, S.P.G., London."

A resolution has recently been adopted by the society to send a deputation of its members to the triennial meeting of the Domestic and Foreign Missionary Society of the American Church, and a grant was at the same time voted towards the expenses of that deputation. But the persons deputed have declined to draw upon the said grant, and consequently no portion of the funds of the society will be applied to the purpose of the deputation. This is highly creditable. The following is the commission and instructions delivered by the society to the deputation.—"To the right rev. George Trevor Spencer, D.D., late lord bishop of Madras, and vice-president of the society; the venerable John Sinclair, M.A., archdeacon of Middlesex, and vice-president of the society; the rev. Ernest Hawkins, B.D., Prebendary of St. Paul's, the secretary of the society; and the rev. Henry Caswall, M.A., vicar of Figheldean, one of the proctors in convocation for the diocese of Salisbury,—Right rev. father in God and reverend brethren,—The Society for the Propagation of the Gospel, in accordance with a resolution adopted at a meeting of bishops held in the city of New York, on the 29th of April, 1852, and fully sensible of the honour of the invitation therein contained, has appointed you to be its representatives at the triennial meeting of the Board of Missions, to be held in New York during the session of the general convention in October next. The principal objects which the society has in view in sending you on this honourable mission are the following:—1. To show its appreciation of the readiness and alacrity with which the bishops of the American church, who were assembled on the occasion referred to, sent a deputation of bishops and clergy to take part in the concluding services of the society's jubilee year. 2. To strengthen and improve, so far as your influence as a delegation from the society may extend, the intimate relations which already happily exist between the mother and daughter churches, and which are the proper fruit of their essential spiritual unity. 3. To receive and communicate information and suggestions on the best mode of conducting missionary operations. By keeping constantly in view these great purposes of your mission, you may, under the blessing of God, become the honoured instruments of promoting a closer union in feeling and action between members of Christ's body who are parted from each other by distance and national separation, and of quickening the love and zeal of the church, both in America and England. Looking confidently to such a result, the society commends you to God's good providence, with a fervent prayer that he will keep you in safety, and prosper the work on which you are sent."

CHURCH MISSIONARY SOCIETY.

The following statement gives the annual income and expenditure of the society for the past year, together with the statistics of their several missions:—

INCOME.	£	s.	d.
I. General fund—Associations, benefactions, legacies, &c.	107,287	14	5
II. Special fund—Disabled missionaries, &c., &c. £2,096 8 6			
China missions 764 4 9			
	2,860	13	3
Total received in the united kingdom	110,148	7	8
III. Local funds—raised and expended in India, &c.	10,783	16	3
Gross income	120,932	3	11
Increase over gross income of last year	2,257	13	9
Increase in the contributions from associations	6,382	13	0

EXPENDITURE.	£	s.	d.
On account of the general expenses of the society at home and abroad, exclusive of special and local funds, but including China	100,736	7	1
On account of disabled missionaries, &c.	6,737	12	9
	107,473	19	10
Local funds, as above	10,783	16	3
Gross expenditure	118,257	16	1
Increase over expenditure of last year	13,938	6	5

STATISTICS OF THE MISSIONS.

	1851.	1852.	1853.
Stations	107	109	116
English clergymen	85	90	97
Foreign clergymen	52	51	55
Native clergymen	21	21	20
Total number of clergymen	158	162	172
European laymen—catechists, secretary, printer, &c.			31
European female teachers (not including missionaries' wives)			18
Native and country-born catechists and teachers of all classes			1,699*

Attendants on Christian worship in the society's missions throughout the world, estimated at		107,000
Number of communicants	14,154 15,366	16,767*
Communicants attached to stations relinquished in past years		1,813
Number of scholars in schools, estimated at		40,000
Scholars in stations relinquished		8,032
During the past year the number of baptisms has been		5,448*
And the increase in the number of communicants, omitting Jamaica, relinquished		1,461*

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

At the last meeting of this society for the season, the bishop of Gloucester and Bristol took the chair. The committee had before them thirty-one applications for assistance made since the meeting last month. Assistance was given for the following objects: Building churches at Wirneth, near Oldham; Yardley Gobion, near Stoney Stratford; Greenside, in the parish of Ryton, Durham; Smethwick, near Birmingham; Cross Keys, near Bristol; Woodlands, in the parish of Isleworth, Middlesex; and Watford, Herts. Rebuilding churches at Harrington, near Spilsby; St. Michael on the Mount, Lincoln; the Isle of Elmley, Kent; Ridgmont, near Woburn; St. Hilary, near Marazion; Bengeo, near Hertford; Stonehouse, near Stroud, Gloucestershire; Blaina, near Newport, Monmouthshire; and Bedminster, next Bristol. Enlarging, &c., churches at Llanreithan, near Haverfordwest; Bangor, near Newcastle Emlyn; Mundford, near Brandon, Norfolk; Iken, near Saxmundham; Mold, Flintshire; High Roding, near Dunmow; Oadby, near Leicester; Roxwell, near Chelmsford; and Henley-on-Thames, Oxfordshire. The committee increased the grant formerly made for building a church at Lanehead, in the parish of Willenhall, Staffordshire, in consequence of the plan being extended and improved; and they also added to their grant for rebuilding the church at Leiston, in Suffolk, upon an explanation respecting the addition to be made to the number of the present seats. The treasurer announced that a legacy of £1,000 has been bequeathed to the society by the late G. B. Hart, esq., and another of £100 has been left by Mrs. Marianne Jones. The society has received since the last meeting two donations of £100 each from the rev. E. Mortlock and an anonymous contributor.

* The new returns for some of the missions have not yet arrived, so that these numbers will probably be increased.

Diocesan Intelligence.—England and Ireland.

BRISTOL.

New Windows in Bristol Cathedral.—Among some recent alterations in the cathedral of Bristol, two stained glass windows have been placed on the north side of the choir. The first window on the left, approaching the altar, contains in the lower compartments the figure of St. Augustine, the patron saint of the cathedral, supported on each side by an abbot, and above them are the figures of St. Peter and St. Paul, with St. Elizabeth in the centre. In the tracery between the two compartments are thirteen small heads, representing our Saviour and the twelve apostles. The window next the altar has four figures in each of the compartments—those in the upper representing St. Joseph and St. John the Baptist, together with a Virgin and Child, and Mary Magdalene; and in the lower, the four evangelists.

LONDON.

Consecration of a new church at Limehouse.—The newly-erected church at Limehouse-fields, dedicated to St. John, was publicly consecrated by the bishop of London, on Monday. The church, which is a very capacious structure, appears to have been erected more with regard to practical utility in such a neighbourhood than to the display of architectural taste, and yet there are many portions of it which are of a high order of excellence. The altar is raised two or three feet above the flooring, and there are no huge pillars about the church to obstruct the view of the congregation. There are no galleries, and the pulpit, which is of stone, and very small, stands on the altar steps. After the usual consecration service, an excellent sermon was preached by the reverend prelate. The offertory, which was on behalf of the church fund, was a very liberal one.

New church at Isleworth.—The duke of Northumberland has given the munificent sum of £2,000 towards the erection of a new church in the populous parish of Isleworth, and has at the same time offered a most eligible site. The endowment is to be provided out of the vicarial rent-charge of the living, the present incumbent (the rev. Henry Glossop, M.A.) having liberally volunteered to give £150 a year during the retention of his incumbency, while the dean and canons of Windsor, who are the patrons, have agreed to set apart £100 a year for the purpose, on and after the next presentation to the benefice.

ROCHESTER.

Visitation of Rochester cathedral.—The bishop of Rochester held a visitation of Rochester cathedral on Tuesday, 14th June. The dignitaries and other officials were cited by the bishop of the diocese to appear before him, as visitor of the cathedral, it being his intention to institute an inquiry into the state of the endowments, the emoluments of the canons, minor canons, lay clerks, and others, in order that he might take such steps in reference thereto as in his judgment might be necessary. The proceedings were of a strictly judicial character, the bishop's visit being made for the purpose of prosecuting a full and impartial inquiry into the state of his cathedral, and to hear and redress any well-substantiated complaints, from whatever quarter they might come, involving the management of the capitular estates, and the treatment of those persons who had any cathedral duties to perform. The citation issued by the bishop commanded the dean, the canons residentiary, the prebendaries, and the minor canons to appear before his lordship, and prove to his satisfaction from what source their emoluments were derived, what was their amount, and by what right or title they held the livings of which they were in possession. The lay clerks were also called upon to shew the nature and amount of their emoluments; and the other officers of the cathedral, down to the verger, were cited in a similar manner. Service having been performed in the choir, the bishop retired to the chapter-house, where he occupied the presidential chair, and was assisted in transacting the business before him by the right hon. Stephen Lushington, D.C.L., chancellor of the diocese. Upon the bishop inquiring whether any presentments were to be made, the rev. Mr. Shepherd handed in a document complaining of the injustice which the minor canons suffered in consequence of the unequal manner in which the cathedral revenues were distributed, and which was a clear violation of the statutes by which the dean and chapter ought to be bound. The rev. Robert Whiston also made a presentment, setting forth in succinct terms the grievances of which he complained when engaged in the controversy with the dean and chapter, and embodying many of the statements contained in his celebrated pamphlet, entitled "Cathedral Trusts and their Fulfilments," for which he was dismissed by the dean and chapter from

the mastership of the grammar-school, but afterwards restored. He complained that, notwithstanding the unmistakeable manner in which public opinion had been expressed in reference to the late long-protracted and painful struggle, the dean and chapter continued to set that public opinion at defiance, and to deprive the other officers of the cathedral, lay and clerical, of their fair and equitable share of the revenues, appropriating to themselves far more than was their due. Mr. Whiston having made a general statement, requested the permission of the bishop to be heard upon it. The bishop, having consulted with Dr. Lushington, informed Mr. Whiston that he could not hear him upon that occasion, but might, perhaps, do so at a future time. For the present it would be sufficient if the reverend gentleman would hand in his presentment in writing, in order that it might receive due consideration at his lordship's hands. This course Mr. Whiston immediately adopted. Presentments were also made by the lay clerks. The bishop having received the presentments, and heard a variety of statements, said he would appoint a future day for their consideration; and after the transaction of some further business, the proceedings terminated.

WINCHESTER.

Hampshire.—Restoration of Ringwood church.—The ceremony of laying the foundation stone, for the restoration of the parish church of Ringwood, took place on Thursday, the 16th of June. This fine old church, built at a remote period, the exact date of which cannot be correctly ascertained, but by some believed to have been erected during the reign of Henry II. about 700 years since, and by others placed at a still earlier period, has of late been in a somewhat dilapidated state, and it has been deemed expedient by the inhabitants to re-construct and beautify it. The stone was laid by Wm. Jones, esq., and an appropriate service was performed by the rev. C. H. Maturin, the vicar, supported by the principal clergy and laity of the neighbourhood.

WORCESTER.

St. Michael's church, Coventry.—The *Coventry Standard* describes a splendid east window, the work of Messrs. O'Connor, given by the right hon. E. Ellice to the church of St. Michael's in that city: "The three easternmost windows in the apse form a series of the most important events of our blessed Lord's life—Passion, resurrection, and ascension. The north-east window contains the following subjects:—'The annunciation,' 'The nativity,' 'Presentation in the Temple,' 'Baptism of our Lord by John,' 'The miracle in Cana of Galilee,' 'Choosing the twelve,' 'Stilling the tempest,' 'Raising Jairus' daughter,' 'Feeding the multitude,' 'The Good Samaritan,' 'Raising of Lazarus,' and "The prodigal son.' The cast window will contain, in the uppermost tracery, an angel bearing the symbol of the Trinity, with cherubim, seraphim, and angels. The eight large openings will be as follows:—'The agony in the garden,' 'The betrayal by Judas,' 'The mocking,' 'Pilate in the judgment hall,' 'Our Lord on his way to Calvary,' 'The crucifixion,' 'The taking down from the cross,' and 'The entombment.' The glass for the four lower lights and the altar-piece will not be finished for some weeks. The south-east window commences with the events after our Lord's burial:—'Soldiers watching at the tomb,' 'The women visiting the sepulchre,' 'The resurrection,' 'Journey to Emmaus,' 'Our Lord appearing to St. Peter, 'To Mary Magdalene,' 'To St. Thomas,' 'To St. James,' 'To ten apostles,' 'At the sea of Tiberias,' and 'The ascension.'"

SCOTTISH EPISCOPAL CHURCH.

ST. PAUL'S EPISCOPAL CHURCH, DUNDEE.

July 21 the foundation-stone of a new and more stately ecclesiastical edifice than the church at present occupied by St. Paul's episcopal congregation here, was laid with religious ceremony. The site of the new church, which is already considerably advanced, is on the Castle-hill. Dundee being one of the principal seats of the linen trade in Scotland, its population has increased very rapidly for some years past, and the settlement of large numbers of operatives from the sister island has caused the want of additional church accommodation to be seriously felt by those brought up in the love of the solemn ritual of the church of England, and has, to a considerable extent, led to the building of the present edifice. The early part of the day was cloudy and threatened rain; but towards midday it brightened up, and during the ceremonial proved all that could be desired for an out-door service. A large number of people, among whom were many elegantly-attired ladies, occupied every available spot around the building; but there was no unseemly crowding, as the admission had been strictly limited by an issue of tickets. We regret to say that an accident occurred just as the proceedings were about to commence, by the falling in of a scaffolding on which a number of ladies and gentlemen had taken their places. This rather untoward circumstance threw a damp for a time over the spirits of the assemblage; but on its being ascertained that it had excited, as may reasonably be supposed, more alarm than any real injury, no person, we are glad to say, being very seriously hurt, the order was proceeded with. Shortly after one o'clock the bishop of Brechin, accompanied by a number of the clergy of the diocese, as well as some others from a distance, all arrayed in full canonicals, walked in procession from the bishop's house, *which adjoins* the church, to the ground set apart for the ceremonial, and took up their appropriate positions around the place where the stone was to be deposited. After waiting until perfect order was restored, after the accident referred to, the more special proceedings of the day were gone on with. The bishop having first solemnly repeated the general thanksgiving, as follows, in consequence of what had taken place: "Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen." The bishop, in reference to the accident, addressing the assembled people, said, "So serious a beginning must necessarily cast a damp over our spirits; but, considering that no great injury has taken place, it should lead us to renewed thankfulness and trust in God, even if we had not assembled, as we have now done, to beseech Almighty God that the present work may be begun, continued, and ended with his blessing. It is a wise provision of the church which thus enjoins us to ask the divine blessing upon such an undertaking. It is honestly and with much pleasure that I congratulate you, with respect to the present building, as to its actual condition. I thank God, who has put it into the hearts of the members of the church, both rich and poor, to give so liberally of

their substance for the erection of this edifice, and I could mention names, both among the high and the low, who have so distinguished themselves; but as they acted for the honour of God and not for the praise of man, it would only offend them to do so. I thank them all, however, in your names, in the name of the clergy of the diocese, and in my own name, for what they have done. I am bound to say, moreover, that every thing else would have been unavailing but for the unanimity and zealous co-operation of the vestry and the lay members of the building committee; the untiring zeal of all of whom merits our warmest thanks. Met as we are here for the purpose of prayer, few words of an address are necessary. I may only say that, if it was a privilege under the old law to rear a temple to Almighty God, and if the man after God's own heart, high and holy as he was, was not permitted to engage in such an honourable work because he was a man of blood, how religious should persons be entering on such an undertaking now, living as they do under a brighter dispensation; and how incumbent is it upon us to purify our lives and search our hearts when seeking to rear a temple to the glory of him who hath done so much for us! Since Almighty God came down and dwelt on earth incarnate, uniting spirit and matter mysteriously in his adorable person, it has ever been the Christian's duty to offer all that is beautiful in nature or art at the footstool of his majesty. As God, he receives the adoration of our hearts; as man, the homage of our bodies; and, therefore, it is surely meet to decorate his house, and to give him of our best and loveliest. Indeed, your own natural religion would teach you that the external beauty of the church is a thing to be attended to; but I should not fulfil my duty this day, when urging upon you the propriety of outward beauty, if I failed at the same time to say that, without internal holiness all external forms are worthless and valueless. The king's daughter is all glorious within. The inward spirit must animate the outward form: forms are living to be living, they are dead to the dead in trespasses and sins. We stand this day at an epoch in the history of our church, and the circumstances suggest a comparison between the present and the past which I cannot help instituting, with all lowliness of heart. In 1753 we were but a scattered remnant, with a penal law forbidding our ordinances; our prelates could exercise no episcopal functions; our clergy could scarcely minister to their scanty flocks. Now, in a hundred years, we stand here a free people; not only tolerated, but permitted the full exercise of all our rites; for which it becomes us to thank God, and not to be high-minded, but fear. No doubt that persecution was necessary to purge us of an unholy Erastianism, to break up a dangerous connection with the state, and to place around us those influences which have tended to our prosperity. And what have been those influences? Every good deed, every prayer, every aspiration, every alms-giving, is an influence for promoting piety and for advancing the cause of the church. And by these have we increased—an increase, be it observed, not of a sudden character or caused by any political movement, or by fanaticism, but by a steady, quiet, gentle progress, leading our people, and guiding them into the knowledge of all truth. Our increase has been going on side by side with that of our sister church in England, which, during the last thirty years, has spread so widely over our colonial possessions. And, looking at our history, can we doubt that our church has a great mission to perform, and much more work to do? And, though we must feel that in the past we have not done so well for its accomplishment as we ought to have done, yet should we not make us pray the more earnestly to Almighty God, without whom we can do nothing, for all needful guidance and direction in the future. I will not intrude longer upon you, but proceed to the ceremony before us, begging of you to observe that the spirit in which this service is conceived is a broad realization of the apostle's text, 'Other foundation can no man lay than that is laid, which is Jesus Christ'." The special prayers and psalms for laying the foundation-stone of a church were then repeated in their order with much solemnity, the assemblage uncovering, and joining in the responses. The stone was gently lowered into its bed, the bishop laying his hand upon it at the appropriate time, and the utmost regularity and decorum prevailed throughout. In fact, the whole passed off in the most excellent manner, in a way entirely befitting the occasion, and pleasing to the feelings of all who took an interest in it, with the exception of the accident we have already mentioned, and which none deplore so much as those more immediately connected with the ceremonial.

The following is a list of articles deposited in the cavity of the foundation-stone:—

1. A brass plate, with the following inscription engraved on it (an inscription which, we may mention by the way, is the composition of Mr. Keble, the author of the "Christian Year"):—

(On the obverse)—
In honorem
Dei Omnipotentis
Patris, et Filii, et Spiritus Sanctis,
et in piam S. Pauli Apost. memoriam
lapidem, hunc, angularem, jecit
Alexander, divina, misericordia Episcopus
Brechinensis
prid, festi, S. Mar. Magd. A.D. MDCCCLIII.
Faxit, Deus, Opt. Maximus
ut in hoc loco singulis diebus veri adoratores adorent
Patrem in spiritu et veritate
atque adeo sæpissime conveniant corpori et sanguini
Dominico communicaturi.
(On the reverse)—
The Vestry of St. Paul's Scottish Episcopal
Church, Dundee, 1853.

The right reverend Alexander Penrose Forbes, D.C.L.
The right reverend Thomas Gordon Torry Anderson, M.A., and others.
Architect—George Gilbert Scott, London.
Builder—Mr. William Cooper, Dundee.

2. A list of all the subscribers to the building.
3. A copy of the Book of Common Prayer of the United Church of England and Ireland.
4. A copy of the Scottish communion office.
5. A copy of the code of canons of the Scottish episcopal church, 1838.
6. The seal of the bishop of Brechin.
7. A florin, of the reign of Victoria, 1852.
8. A sixpence of the same.
9. Copy of the order for laying the foundation stone of a church.
10. An engraving of the new church.
11. A copy of Dundee Directory, 1851.

A collection was taken at the close of the proceedings, which amounted to the very handsome sum of £53 8s. 9d.

Miscellaneous.

ECCLESIASTICAL COMMISSION.

A parliamentary paper, just issued, states that the following stocks were held by the ecclesiastical commissioners on the 31st of October, 1852. Three per cent. consolidated bank annuities.—Church endowment funds: Oxford, Holy Trinity; Leeds, St. John; Tuckingmill, All Saints, £4,280 6s. 4d. Church building funds: Sir Robert Peel's benefaction; Deptford, St. James's, Hatcham, £1,195 19s. 4d. Church repairing fund: Eastover, St. John; Leeds, St.

Philip; Castle Hall, £1,123 14s. 11d. Lichfield cathedral fabric fund, £4,109 5s. 6d. York archdeaconry: Mexborough estate, £360 16s. 6d.; total, £11,170 2s. 7d. Church endowment funds: Southwark St. Peter; Stand rectory; Thorpacre district, Wednesfield vicarage, £2,380 10s. Church repairing fund: Cheltenham, St. Peter, £320 2s. 2d.; to apply the dividends towards the repair of the church. Magdalene college, Cambridge, £6,530 13s. 3d.; the dividends to be paid to the master. See of Rochester: Endowment, £6,107 19s. 2d. See of Chester: Endowment, £51 13s. 7d. Bishopwearmouth fund, £2,025 4s.; total, £17,508 2s. 2d. In money.—Lambeth, St. Andrew: Church building fund, £4,000. Hunslet vicarage: Endowment, £249 6s. 2d.; total, £4,249 6s. 2d. In exchequer bills.—Gloucester and Bristol: Diocesan church building fund, £4,900. Castle Hall: District church, £2,300; to be restored when the church is built. Maltby fund: Balance of grants made, but not yet called for, £7,709; to be applied in payment of grants towards erecting parsonage-houses in the diocese of Durham. Lancaster, St. Helen's, P.C.: Endowment, £200; total, £15,100. The tithes sold and conveyed by the commissioners up to the above date amounted to £1,712 14s. 2d.

CONVOCATION.

On Thursday, Aug. 18, the general meeting of the convocation of the clergy of the province of Canterbury was held at the Jerusalem Chamber adjacent to Westminster Abbey. A considerable number of the members of the lower house were in attendance, but none of those of the upper house. They assembled in the first instance at ten o'clock; but the archbishop not being present to open the assembly, no business of an official character was transacted. Shortly after three the archbishop arrived, attended by Dr. Twiss, the vicar-general, and Mr. Dyke, the registrar. He was received by the members of the lower house (who had by this time assumed their official robes) standing. His grace, on taking the chair, said that he had attended for the purpose of proroguing the present session of convocation for the province of Canterbury, and would be glad to see the prolocutor of the lower house. The very rev. the dean of Ely, Dr. Peacock, then came forward, and said: "Your grace, I have been requested by a considerable number of the members of the lower house of convocation, who have been assembled here since ten o'clock this morning, to make the following respectful representation to your grace—That no intimation had been given to me as prolocutor, nor to the members of convocation generally, that the present session of convocation would not commence at the usual hour. They beg, therefore, very respectfully to pray your grace to give such orders as may prevent a similar occurrence in future." The archbishop, addressing the prolocutor, said: "This is, I believe, the usual order of business; at all events, I considered it was so generally understood that the meeting was only for prorogation, that I did not expect any one would attend; otherwise I would have caused the hour to be generally known. I am very sorry that it has happened so; but I never had any idea that there was likely to be any business at the prorogation, and I never expected any one to attend. The fact that there is no member of the upper house present shows that that was the understanding on their part. I can only express my regret here that the members should have been put to any inconvenience." The rev. R. Chandos Pole gave notice that at the next meeting of convocation he should move the two following resolutions: "1. The necessitous state of remote hamlets, and also of densely-populated districts, and in what way they can be ameliorated in their religious wants, either by the erection of chapels subordinate to our existing church, or by what other means, demands consideration. 2. In what manner the church can be benefited by deacons in remote places, subordinate to the incumbents, at what age they may be admitted to the office, and what training is necessary to the matter, is a subject deserving the consideration of convocation." Mr. Dyke then, by command of the archbishop, read the schedule of prorogation, fixing the next assemblage of convocation for Saturday, the 10th of September, on which day, however, it was agreed on all hands that no business should be done. The meeting, therefore, on the 10th of September will not call for the attendance of the clergy, nor will business of any kind be transacted.

OFFERTORY COLLECTION.

The following correspondence has taken place between Mr. Stokes, churchwarden of the parish of Wargrave, Berks, and the bishop of Oxford, on the subject of the alms collected at the offertory:—

No. I. From Mr. Stokes to the bishop of Oxford.

"My lord,—I respectfully solicit your lordship's answer to the following questions: 1. Has the churchwarden a right in law to assist in the distribution of the alms collected at the offertory? 2. Has he a right to demand of the minister a third of the sum collected? 3. Has he a right to demand any inspection of an account which may show to whom and in what proportion the money has been disbursed? 4. In the event of the minister refusing to allow the churchwardens either to assist in the distribution of the whole, or to receive his share for distribution by himself, are there any means of compelling the minister to do so, and of enforcing a right which appears to be recognized by law?"

No. II. The bishop's reply.

"House of Lords, June 3, 1853.

"Sir,—If the churchwardens of the parish differ with their pastor as to the mode of his distributing the alms, they may refer the matter to me as ordinary. But, in reply to your questions, I am bound to say—1. A churchwarden has no right to assist in the distribution; or, 2. To demand a third of the alms as his share; or, 3. To demand an inspection of accounts. 4. Any disagreement may be referred to me, and my decision will be legally binding.—Yours,

"Mr. Wm. Stokes." "S. Oxon."

BURIAL OF PAUPERS.

The following letter from the poor-law board, referring to an opinion which they have obtained from the queen's advocate, appears amongst the correspondence which has recently taken place between the vicar of Leigh, the board of guardians of the parish, the bishop of Manchester, and the poor-law board, on the subject of the burial of paupers: "The board have now to state, for the information of the guardians, that he (the queen's advocate) has advised the board that the minister of a parish cannot legally refuse to bury the corpse of a poor person dying in a workhouse situate in that parish, on the ground of a want of proof that such person had been duly baptized, where there has been nothing to raise a suspicion of the absence of baptism. He says that the minister must be prepared to prove the exception on which he means to rely, and that, in the event of his failing to do so, he will be legally guilty of an ecclesiastical offence. The queen's advocate has also advised the board that, in his opinion, the minister cannot legally omit to read any portion of the burial service as set forth in the book of common prayer. He adds, that it appears to him to be a case in which the guardians or minister may properly resort to the bishop of the diocese, according to the preface to the book of common prayer, 'concerning the service of the church.'"

REGISTER
OF
Ecclesiastical Intelligence.

OCTOBER, 1853.

Ordinations.

ORDINATIONS APPOINTED.

By bp. of Chichester, Dec. 18, in Chichester cathedral.
By bp. of Ely, Nov. 13.
By bp. of Oxford, Dec. 18.
By bp. of Peterborough, Dec. 25.

Preferments.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value* £.
Arrowsmith, W. R....	Byton (R.), Herefordshire	172	Lord chanc.....	115
Barrow, C. B.....	Barwell (R.), Leicestershire	1607	Rev. G. Mettam	*865
Bellman, A. H.....	Henham (V.), Essex	855	Rev. J. Taddy.....	*350
Buckley, J.....	Sopworth (R.), Wiltshire	216	Duke of Beaufort	265
Bullock, H. B.....	Mullion (V.), Cornwall	808	Bp. of Exeter.....	*178
Callander, W.....	Blackmore (P.C.), Essex.....	709	Reps. of C. A. Crickett.....	83
Carr, C. H.....	St. John (P.C.), Limehouse, Middlesex			
Collison, F. W.....	Marwood (R.), Devonshire	1012	St. John's coll., Cambridge	*635
Coombes, J.....	St. Peter, Wiggenhall (V.), Norfolk	112	Lord chanc.....	83
Dugdale, R.....	Cross Canonby (P.C.), Cumberland	5731	D. and C. of Carlisle	150
Durrant, L.....	Thornton (P.C.), Lancashire.....	1014	Trustees	*105
Edwards, W. S.....	Orleton (V.), Herefordshire	603	Govs. of Lucton sch.	*156
Elliott, E. K.....	Broadwater (R.), Sussex	5345	Rev. P. Wood	800
Evans, E.....	St. Mary-next-the-Sea, Eccles (R.), Norfolk ..	53	E. Lombe	75
Evans, H.....	Eriswell (R.), Suffolk	501	T. B. Evans.....	*519
Fenwick, J. E. A.	Christ Church, Needwood (P.C.), Staffordshire		Duchy of Lancaster.....	*150
Hanson, E.....	Thaxted (V.), Essex	2527	Visc. Maynard	*450
Healy, J.....	Redmile (R.), Leicestershire	518	Duke of Rutland.....	*391
Hockin, F.....	Phillack (R.) with Gwythian (R). Cornwall.....	4055 & 625	Rev. W. Hockin.....	*540
Holdsworth, W.....	Clifton (R.), Nottinghamshire	419	Sir J. Clifton	405
Hubbersty, R. C.	Helpstone (V.), Northamptonshire	513	Earl Fitzwilliam.....	99
Hughes, J.....	Longcot (P.C.), Berkshire	700	Lord chanc.....	*300
James, D. Ll.....	St. John (P.C.) Pont-Robert-ap-Oliver, Meifod, Montgomeryshire			
Jerram, J.....	Fleet (R.), Lincolnshire.....	960	Rev. R. Dods	*1057
Jones, T.....	Allhallows (R.). Lombard-street, London	516	D. and C. of Canterbury.....	357
Langdon, J.....	Mudford (V.), Somersetshire	436	D. and C. of Wells.....	180
Lester, J. W.	Ashton-Hayes (P.C.), Cheshire	650	W. Atkinson	200
Lewis, J.....	St. John (P.C.), Charlton Road, Blackheath, Kent			
Macnaught, J.....	St. Chrysostom (P.C.), Everton, Lancashire ..			
Nelson, hon. J. H.	Trimley St. Mary (R.), Suffolk	430	Lord chanc.....	*355
Newman, W. S.....	Coryton (R.), Devonshire.....	374	Sir R. Newman	*208
Nicol, W.....	Denton (P.C.), Lancashire	3410	Marq. of Westminster	135
Parry, D.....	Nerquis (P.C.), Flintshire.....	882	Vic. of Mold	92
Pigot, J. C.....	Gussage All Saints' (V.), Dorsetshire	390	Archdeacon of Dorset	85
Pisey, J. F.....	Boreat (V.) with Strixton (R.), Northamptonshire	845 & 55	Earl Spencer	*183
Poluhale, E.....	St. Stephen's-by-Saltash (V.) Cornwall	1422	T. Edwards.....	*139
Rowlatt, C. R.....	West Thurrock (R.), Essex	1032	W. H. Whitbread	*306
Serjeant, J.....	North Petherwin (V.), Devonshire	1066	Duke of Bedford.....	*135
Smith, T.....	Ossington (D.), Nottinghamshire	228	J. E. Denison	
Stevenson, G.....	All Saints' (P C.), Newmarket, Cambridgeshire			
Stock, J. R.....	Finchingfield (V.), Essex	2262	Rev. J. Stock	*560
Utterton, J. S.....	Farnham (V.), Surrey	6615	Archdeacon of Surrey.....	430
Wenn, J. W.....	Wickhambrook (V.), Suffolk.....	1623	Lord chanc.....	*330
Ward, H. N.....	Radstock (R.), Somersetshire	1447	Countess of Waldegrave	*270
Wheeler, F.....	Dunchurch (V.), Warwickshire	1390	Bp. of Lichfield	*320
Whitehead, E.....	Godmanstone (R.), Dorsetshire	153	J. Goodenough	*240

Arnold, C. M., min. can. Westminster.
Beal, S., chap. H.M.S. Sybille.
Bellairs, H., hon. can. Worcester.
Burton, H., rur. dean Shrewsbury.
Clarke, C., dom. chap. earl of Stair.
Clements, hon. F. N., hon. can. Durham.
Espin, T. E., prof. past. theol. in Queen's coll., Birmingham.
Gilborne, J. L., chap. Fulham un., Middlesex.
Madan, G., hon. can. Bristol.
Morgan, C. H., hon. can. Bristol.
Sedgwick, J., dom. chap. earl of Guildford.
Shaw, W. E., nav. instr. H.M.S. London.
Sowter, J., chap. Essex lun. asyl. Brentwood.
Thring, E., hd. mast. Uppingham gram. sch. Rutland.
Westmore, H. H., min. can. Manchester.

Clergymen Deceased.

Arden, F. E., St. Peter's coll., Cambridge.
Brandling, R. H., St. John's coll., Cambridge, 82.
Bromilow, J., p. c. Billinge, Lancashire (pat. rec. of Wigan).
Chatfield, R., LL.D., late vic. Chatteris, Cambridgeshire, 78.
Edgar, M. G., rec. Trimley St. Mary, Suffolk (pat. ld. chanc.), 69.
Hayes, H. H., Linton, Devonshire, 83.
Harenc, E. A. F., p. c. Longcot, Berkshire (pat. ld. chanc.), 39.
Harnage, H. H., Trin. coll., Cambridge, 59.
Hodgson, E., vic. Rickmansworth, Hertfordshire (pat. bp. of Rochester), 78.
Hughes, C. W., p. c. South Burcombe, Wiltshire (pat. mast. of St. John's hosp., Wilton).
Hurt, T., rec. Linby, Nottinghamshire (pat. R. F. Wilson), 81.
Lloyd, H. J., rec. Selattyn, Shropshire (pat. Mrs. Lloyd).
Newman, R., rec. Coryton, Devonshire (pat. sir R. Newman), 64.
Noel, T., rec. Kirkby-Mallory, Leicestershire (pat. dow. lady Byron), 79.
Parry, J. M., vic. North Muskham, Nottinghamshire (pat. bp. of Ripon).
Pearson, R., 58.
Powell, W. P., D.C.L., chap. Fort St. George, Madras.
Ramson, W. V., hd. mast. Frome Selwood gram. sch., Somersetshire, 24.
Whitehead, W. B., preb. Wells, vic. Chard, Somersetshire (pat. bp. of Bath and Wells), 63.

Testimonials of respect have lately been presented to the following Clergymen:

Bickerstaff, I., cur. West Bromwich, Staffordshire—robes.
Griffith, J., late cur. Darley Abbey, Derbyshire.
Knox, J. H., late cur. St. Mary, Haggerstone, Middlesex.
Lester, J. W., late cur. St. Andrew, Liverpool.
Macnaught, J., late cur. St. George, Everton, Lancashire.
Taunton, F., late cur. Hammersmith, Middlesex.
Valentine, W., late cur. South Ormsby, Ketsby, Calceby, and Driby, Lincolnshire.
Waddington, G., late cur. St. John Baptist, Nottingham.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

07, Lincoln's Inn Fields.

(Report of the Foreign Translation Committee for the year 1853, read and adopted at the general meeting, Tuesday, July 5, 1853).

"In presenting their annual report to the board on this occasion, the foreign translation committee will commence with a brief enumeration, both of the works which have been completed under their superintendence during the past year, and also of those which still remain under their hands, in various stages of progress. The works completed are eight in number, viz.: (1), a new and revised edition of the society's French version of the bible; (2), a Spanish translation of the bible; (3), a Polish version of the New Testament; (4), a new edition of Diodati's Italian translation of the New Testament; (5), a new edition of the society's French version of the Book of Common Prayer; (6), a new and revised edition of the Spanish version of the liturgy; (7), a new and more complete edition of the New Zealand prayer-book; (8), a new edition revised, and with all former omissions supplied, of the Book of Common Prayer in Dutch and English. The following seven works are at present in progress: (1), The new translation of the Old Testament into Arabic; (2), the new and complete revised edition of Diodati's Italian bible; (3), a new revision of the Irish bible; (4), the printing of the Greek New Testament at Athens; (5), the completion of the Ogibwa translation of the New Testament; (6), a translation of the gospels of St. Mark and St. Luke, of the Acts of the Apostles, and of part of the book of Genesis, into the Arawak language; and (7), translations of portions of the New Testament, and of the English liturgy, into the Loochooan Japanese dialect. Upon some of the more important of these works the foreign translation committee beg to offer a few remarks, which they think will be interesting to the board. And—to begin with those which have been completed within the last year—they have to report that the first upon the list, the French bible in 16mo, which they now lay upon the table, presents a careful revision of the translation prepared with so much labour and expense, and printed simultaneously in 4to at Paris, and in 8vo in London, and of which a somewhat detailed account was given in the foreign translation report of last year. In this smaller edition some errors, both of translation and of the press, as well as certain discrepancies with regard to proper names, have been corrected; and, with a view to cheapness, for general circulation, and for use in schools, the marginal references have been omitted. This improved version of the scriptures, obtained with the assistance of the French committee of revision, will henceforth, in its different forms and sizes, be the only one circulated by the society in England, and in our own colonies and dependencies; and many copies of it have already been so disposed of. But circumstances connected with the political and religious condition of France, as well as the impracticability of any attempt to form a legitimate and efficient district committee of the Society for Promoting Christian Knowledge in Paris, have hitherto thwarted the endeavours which have been made to promote the adoption and distribution of the work in that country; and, after careful inquiry and much correspondence on the subject, the foreign translation committee have come to the conclusion that the most prudent course to adopt for this end, and one which offers the fairest prospect of success, will be to leave it to those learned and highly respectable men in France, who have been for so many years their coadjutors in the production of the work, to recommend it to public estimation, and to promote the circulation of it among their fellow-countrymen. In order to facilitate this arrangement, it appears to be desirable that the foreign translation committee should be entrusted with a sufficient number of copies, both in the 4to and 8vo form, to be forwarded by them, from time to time, to their correspondents in France, as occasion may arise. The Spanish translation of the bible recently finished, and which will now in a few days be ready for publication, is, as its title declares, 'a version carefully compared with former translations, and revised by the Hebrew and Greek originals.' It is hoped that it will be found to represent honestly and impartially, in correct and appropriate language, the full sense of the sacred originals; and it will be the only Spanish bible to be easily obtained at the present time, which is not a translation of the Latin vulgate. This edition has been printed in a portable form. The committee cannot forbear to mention that, in preparing the version, and in carrying it through the press, they have taken full advantage of the talents and industry of the rev. Juan Calderon, professor of Spanish in King's college, London, upon whose high moral and intellectual qualifications for such labour they felt that they could confidently rely. The printing of the Polish translation of the New Testament was undertaken at the recommendation chiefly of count Valerian Krasinski, the well-known and esteemed author of

some very interesting works upon 'the religious history of the Slavonic nations'; who represented to the committee, not only the want that was felt to exist of copies of the holy scriptures in that language, but the facilities which at present were offered, and which he himself could command, of distributing them among the protestant Polish peasantry in Silesia and elsewhere, and, through them, of assisting in spreading a knowledge of evangelical truth among their Roman-catholic countrymen, as well as among other branches of the Slavonic race. Count Krasinski proposed the Dantzic edition to the adoption of the committee, as being the version most highly esteemed, and as having a kind of authority attached to it; and he strongly advised its being printed in Roman characters, which would render the book more acceptable to Roman-catholic readers unaccustomed to the gothic letter, while it would be equally intelligible to protestants. He recommended Mr. Jakowski as a gentleman well qualified to superintend the work, and advised his modernizing the orthography, and replacing some few obsolete words and expressions by others more in accordance with the usage of the present day. Mr. Jakowski appears to have executed his task with care and intelligence. The whole of the volume is now stereotyped, and will immediately be printed. The new editions of the Italian New Testament, and of the French prayer-book, are merely reprints, with corrections of such errors as had been detected in the use of the former editions; and of the Italian Testament only a small impression has been printed to meet the immediate demand, till the new revision of Diodati's bible is completed. The liturgy in Spanish, now presented to the board, was carefully revised throughout, with the valuable assistance of Mr. Calderon. It has been printed in a small form, with the view of facilitating its circulation; and a very large portion of the impression has been already disposed of. The board heard with much interest, last year, the account which had been received by the committee of the eagerness with which the Maori liturgy is bought and treasured by the natives of New Zealand. Five thousand copies were carried out by archdeacon Williams, on his return to that country in the autumn; and the society has still repeated demands for a further supply. Circumstances, which could neither be foreseen nor controlled, delayed the completion of the Dutch and English prayer-book. It proved also in this, as in many other instances, that it was a work of more difficulty and labour to revise and correct an old translation than to make a new one. In the case of this version, too, there were portions to supply and insert, which had been omitted in the former edition. This book is now presented to the board; and the committee take this opportunity of bearing testimony to the intelligent, pains-taking, and conscientious care bestowed by Dr. Gehle on the revision and completion of this version, as well as in the correction of the press. They have, indeed, every reason to believe that this Dutch translation of the English liturgy will prove to be, at least, as accurate and satisfactory a performance as any work of the kind which has as yet been published by the society. Another edition, of the Dutch text alone, is in the course of preparation, and will shortly be ready for circulation. The Arabic translation of the Old Testament stands first upon the list of the works enumerated, as being still in progress. And, in connexion with this, while the committee deplore the irreparable loss which they have sustained by the death of one of their oldest and most distinguished fellow-labourers, Dr. Lee, they desire to record, upon the pages of their report, a heartfelt expression of respectful and affectionate regard to his memory. Long ago had he formed the design of devoting the last years of his useful and laborious life to a great and most important achievement, never probably attempted before, but for which, by his peculiar talents and remarkable acquirements, he appeared to be eminently qualified, that, namely, of accomplishing a faithful and uniform Arabic translation, from the Hebrew and Greek originals, of the entire volume of holy writ. The foreign translation committee gladly accepted his proposals to engage in the work. Faithfully and hopefully did he devote himself to it; and it was his ardent wish, not unfrequently expressed, both in verbal communication and in writing, to be allowed to live to see his task completed. But, in the all-wise dispensations of Providence, his heart's desire was not to be accomplished; and some months before his death he was obliged, in consequence of increasing infirmity, to resign to other hands the superintendence of the work. He had been permitted, however, not only to complete, and to witness the publication of the New Testament, but to hear from time to time of the good fruits already produced, under the divine blessing, by the dissemination of this version in the east; while, under his own care and supervision, the rough draft of the translation of the whole of the Old Testament was accomplished; and the greater part of the pentateuch, having been carefully revised by the original Hebrew, was set up, corrected, and stereotyped. He had, therefore, the comfort and satisfaction of living to see that, in this last work of his hands, his labour had not been in vain. Others have now entered upon his labours. At his own desire his share of the work was transferred, during the last months of his life, to his pupil and friend, professor Jarrett, who, since the death of Dr. Lee, has consented, at the request of the foreign translation committee, to undertake the office of principal editor; and, upon the same plan, and with the aid of the same able assistants as heretofore, the work is steadily and satisfactorily advancing. In reference to the somewhat difficult and delicate task of revising and printing Diodati's Italian bible, upon the plan described in their last report, the committee have to state that, after some time necessarily, and as they trust not unprofitably, spent in settling rules of revision and canons of criticism, and in defining and apportioning the duties of the several joint-editors, both English and Italian, the work is now progressing to their satisfaction, and promises at once to be a powerful instrument for the diffusion of scriptural light and truth among Italian readers, and to do credit to the society under whose auspices it is produced. At the last monthly meeting of the society it was announced to the board that, under the sanction and with the advice of his grace the abp. of Armagh, the standing committee were engaged 'in providing for the publication of a revised edition of the holy scriptures in Irish.' At the request of the standing committee, the foreign translation committee have undertaken the more immediate superintendence of that work. In the early part of the present year the committee heard from the rev. Dr. O'Meara that the printing of the second volume of his Ogibwa version of the New Testament, containing the Acts, Epistles, and the Revelation, was far advanced, and that he hoped to be able to send a copy to London early in the summer. This copy has not yet arrived; but the accounts they receive of the reception which the gospels in this language have met with, and of the good they have been the means of accomplishing among the poor Indians, for whose benefit the work was undertaken, are such as to lead the committee to hope that this second volume also may, by this time, be in their hands. In reference to the effects produced, under the divine blessing, by the use of this version, a passage occurs in a letter from Mahnetooahneng, which is too interesting to be omitted in this report. 'The committee,' Dr. O'Meara writes, 'will be glad to hear that the first fruits of the translation of the New Testament have been already gathered, and are now, I trust, laid up in the Lord's

garner, to appear to the honour of their labour of love in the day of the Lord. I refer to the case of a poor Indian woman who died here of consumption during the past summer. Up to the beginning of the summer she had lived a bigoted Romanist, even more so than is usual among the Indian votaries of that persuasion. I went to see and converse with her on her eternal interests at the beginning of her illness, but with little promise of any good result. But during one of my periodical absences, Mrs. O'Meara, taking with her a copy of the four gospels in Ogibwa, visited her frequently, reading to her portions of the inspired volume. I visited the poor woman again on my return, and found a marked difference in the way in which my ministrations were now received. Her attention and interest in the word of God had evidently been excited. She now informed me, through her protestant friends, that she took a deep interest in my visits and those of my wife in my absence, and remarked to them that when the Romish priest came to her it was all darkness around her, but that, when she heard what the English minister read to her 'out of the book,' all was light; and she finally told them that she was determined, should she recover, to forsake the church of Rome, and attach herself to the church of England; and that, should she die, she wished to be buried in the church burial-ground at this place. I attended her constantly till her death, and, in accordance with her request, buried her in our burial-place; a large number of Indians, some of whom were Romanists, attending the funeral. Some time afterwards, when I read of the proceedings against the Tuscan confessors of the Lord Jesus, and found that one of the charges against them was that they possessed and used a prayer-book of the church of England, printed for the venerable Society for Promoting Christian Knowledge, I could not help thinking how highly honoured your society is in thus being made the instrument of scattering far and wide in various languages, in savage Ogibwa as well as in polished and soft-toned Italian, the means of carrying on the warfare of protestant truth against Roman catholic error. Of the hundred copies of the four gospels," adds Dr. O'Meara, 'which I had bound for present use, a large proportion has been circulated among the Romish Indians, to none of whom I offered copies, except to those who, of their own accord, came to me to apply for them.' The committee rejoice in being able to make a like favourable and encouraging report with regard to the rev. W. H. Brett's translations of the gospels of St. Matthew and St. John into the Arawâk language, for the use of the Indians on the Pomeroon-river, in the diocese of Guiana. Writing from Essequibo, Mr. Brett says: 'The attachment of our people to the gospels they have received is increasing monthly with the number of those who can read. The women, who never before would look at an English book, now learn verses and paragraphs of this, before knowing their alphabet thoroughly.' A class, it appeared, came every Saturday from a considerable distance, no matter what the weather, and stayed with Mr. Brett till Monday morning, for the express purpose of learning it. Among these a lad is mentioned who was found to read the gospels fluently, although, from 'having been sick at the forest,' he had never had any teacher but his own relations. From circumstances like these it may be judged that the translation is a good one; such, at least, as to be perfectly intelligible and acceptable to the people. 'If," adds Mr. Brett, 'you could see the deep attention they pay to it, some of them studying it by candle-light till a very late hour, you would, I am sure, be much pleased. I think,' he concludes, 'many of the people have derived more knowledge of the nature, work, and sufferings of our Lord during the last two months, than during all the former years that they read in English.' Since writing the above, Mr. Brett has reported that he had completed the translation of the gospels of St. Mark and St. Luke, and the Acts of the Apostles, together with the first eleven chapters of Genesis; and the foreign translation committee are in daily expectation of receiving his copy to be printed. Speaking in his last letter of the expense attending these publications, Mr. Brett observes, "that, even if they cost £100 beyond the calculations of the committee, it will be £100 best laid out of any yet spent upon the aborigines; for the knowledge which these books spread quietly among the people is far greater than any missionary can communicate in a number of years.' The last undertaking of the foreign translation committee, to which they desire to draw the attention of the board, is one of peculiar interest, as it seems to be the first opening of a new and most important field of labour among a very secluded and hitherto, from their peculiar political institutions, almost unapproachable portion of mankind. Under the auspices of the Loo-choo Mission Society, of which the bishop of Victoria is one of the patrons, Dr. Bettelheim has been for the last seven years resident with his family in the island of Loo-choo, where he has been labouring with unwearied zeal, and under great difficulties and much persecution, to instruct the people. In the mean time he has acquired a thorough knowledge of their language, which appears to be identical with, or a mere dialect of Japanese. Its affinity to Japanese has been shown by Dr. Bettelheim's having been able to preach to and make himself understood by the Japanese sailors who have visited the island. He has translated parts of the holy scriptures and of the liturgy of the church of England, and has compiled a grammar and dictionary of the language, thereby pioneering the way for future labourers. A very interesting narrative, by the bishop of Victoria, of a visit which he paid to Dr. Bettelheim, at Loo-choo, in 1850, has recently been published; and the report of the Loo-choo Mission Society for 1851-52 is full of singular and striking details of Dr. Bettelheim's extraordinary labours, difficulties, and trials; while it shows, at the same time, what encouragement there is to persevere in the good work which he has begun. In the month of April the foreign translation committee were informed that the Loo-choo Mission Society had engaged another missionary, to proceed immediately to Hong-Kong, the bishop having written to say that, if two suitable young men could be sent out, he would receive them, and probably ordain them—with the view of taking them with him on his visitation northward in the autumn, and proceeding thence with them to settle them in the mission. As it was reported that fair copies of Dr. Bettelheim's translations were in the hands of the bishop of Victoria at Hong Kong, this appeared to be a favourable opportunity of making a beginning of printing, for the first time, in the language of Loo-choo. The foreign translation committee, therefore, lost no time in writing to authorize the bishop of Victoria to endeavour to have something that might appear to be most immediately useful in print to take with him on his contemplated visit to Loo-choo. It was suggested that, whatever might be so printed, the first edition should be small, and considered in the light of proofs, to be revised during the bishop's stay at Loo-choo, and to be re-printed more perfectly on his return; and that about twenty copies should then be sent home to be submitted to Japanese scholars in Europe. Of Dr. Bettelheim himself, whom he hopes during his proposed visit to ordain, the bishop, in the introduction to his narrative already alluded to, says: 'He possesses many qualifications for his work, is an able linguist, possesses great energy of mind, is indefatigable in his labours, and has braved many trials and surmounted much opposition; cheered by the

one hope of being permitted to diffuse the gospel in Loo-choo, and through Loo-choo to the secluded and benighted empire of Japan.' And, finally, of the importance of the mission to which the foreign translation committee have now undertaken to lend a helping hand, he speaks in the following terms: 'At the present time Loo-choo is the only avenue to Japan. A mission to the former is, in effect, a mission prospectively to the latter country also. Present appearances indicate a probability that an unwonted effort will be made ere long by the United States to open Japan to foreign commerce. In such an event, a mission established at Loo-choo would at once supply a body of linguists already prepared, and ready to enter upon this last remaining of the countries of the East at present debarred from intercourse with Christendom'."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Sept. 8, 1853.

A letter has been just received from the bishop of Newfoundland, giving a brief account of his recent voyage to Labrador. The following extracts will be found interesting:—

"Twillingate, Aug. 3rd, 1853.

"I left St. John's in the church ship on Wednesday, the 15th of June, accompanied by three clergymen, (1) Mr. Hutchinson, who has left his pleasant and peaceful village at the foot of Malvern Hills to fill Mr. Disney's place on the Labrador, for at least two years; (2) Mr. Walsh, the society's missionary at Island Cove, Bryant's Cove, Bishop's Cove, and Spaniard's Bay, who is invalided, and directed by the physicians to have rest for body and mind, with change of scene, &c., and (3) Mr. Freer, who was ordained at St. John's on Trinity Sunday. We reached Forteau on the evening of Sunday, the 19th of June, and found Mr. Gifford at home, and anxiously expecting us. He, with his wife and sister, passed the winter on the Labrador. All agreed that the climate of Labrador is more favourable to health and strength than that of England; and I have seen other evidence of the fact in the case of females, who, having been delicate and delicately brought up at home, are now on the Labrador, active and hardy, making no account of ice and snow, and a thermometer fifteen or twenty below zero. We found the Labrador crop still remaining in patches on the ground in our first walk, on the 20th of June. On the 21st, I took Mr. Gifford on board the church ship, and we visited together, and held services in all the principal settlements in his mission, from St. John's Island on the Newfoundland shore to the southward, to Red Bay on the Labrador, which is at the northern extremity. You are aware that his mission extends on each side of Belle Isle Straits about seventy miles. Perhaps the first confirmation ever given on the Labrador was at Forteau, on Sunday, June 26, in the room (intended for a school) now fitted up and used as their church. I confirmed also on the opposite side at Anchor point in Newfoundland, in the upper loft, in a store, and at Red Bay, on board the church ship. I also consecrated two grave-yards, one at Red Bay, and the other at Forteau, and should have consecrated a third, but for a common Labrador difficulty—the want of nails, which prevented the erection of the fence, the other materials for which were provided. I also laid the foundation or first block of the church at Forteau; and carried in the church ship a deck load of lumber for a church in progress at Red Bay; and we have, I hope and believe, materials and means for completing both these churches, with the assistance of the people. I was with Mr. Gifford just a fortnight, and during that time we celebrated public service at ten or eleven different settlements, sometimes on board the church ship, sometimes in stores, and sometimes in private houses, as best suited the convenience of the people, and I preached or addressed the congregation, little or large, on every occasion. We administered the sacrament of the Lord's supper thrice, and admitted several children into the church. Mr. Gifford's chief difficulty, or, I might say, difficulties, for they are manifold, may easily be supposed to lie in the extent of his mission on either side of those notorious straits, nearly half the year full of ice, and the scattered way in which his people live—four families at one settlement, three at another, and two at a third, and these perhaps ten or twenty miles apart. As when he visits he must remain from home all night, or many nights, he is obliged to lodge at some fisherman's house, often at great inconvenience to himself and his people. To remedy that evil he purchased, through the liberality of his friends in England, a large boat, in which he could sleep, and could receive persons who wished to consult him in private, and he found it a great comfort and help in his pastoral visits; but the expense and risk of management are so great that he has been obliged to abandon it. Schools at the different little settlements are out of the question; and of course there may be many sick and dying of whom he cannot even receive information, much less visit them. What he desires, therefore, as most profitable to the mission generally, is to establish a school, at which children may be lodged and boarded, as well as instructed, at Forteau, and a hospital for the sick and aged. But, for preparing these establishments, and, I fear, maintaining them, we should require some assistance. Already, I am assured, a great improvement is apparent in the habits and manners of the people in this mission, through God's blessing upon Mr. Gifford's faithful ministry. And he is greatly beloved, and deserves, as he desires, your alms and your prayers. On Monday, July 4th, the church ship sailed from Red Bay to Battle Harbour, sixty miles. I had the satisfaction of finding the parsonage-house well and substantially built, and ready for Mr. Hutchinson's occupation. We remained one day at Battle Harbour, to introduce Mr. Hutchinson to the people, and had two services on board the church ship. On Wednesday we proceeded to St. Francis Island, with the windows on board, and were fortunate enough to have a quick passage; and by putting the sailors to assist the carpenter, we got nearly all the windows inserted and glazed before the Sunday. On Sunday, July the 10th, the first church on the Labrador was consecrated by me, by the name of St. John the Baptist. The church has been built under great disadvantages, in consequence of the little attention which Mr. Disney could give to the work; but it is abundantly sufficient for the congregation, which, except in summer, will be very small. I was assisted on the occasion by the rev. Messrs. Hutchinson, Walsh, and Freer. I preached in the morning, and Mr. Hutchinson in the afternoon. Both the sacraments were administered—the Lord's supper in the morning, and baptism in the afternoon. The congregation consisted chiefly of the fishermen (summer visitors) from Newfoundland; but all the protestant residents in the neighbourhood attended, and among them some Indians, both of Esquimaux and Mountaineer race. On the following day we sailed to Venison Islands, where, on Tuesday, July 12th, we had two crowded congregations on board the church ship. After the morning service I consecrated a grave-yard. Here, also, many of the residents are of Indian descent. Wednesday we reached the next harbour, at which many of our people reside, in time enough to hold service in the afternoon. On Thursday proceeded to Seal Islands, which is the furthest settlement to the north in this mission. Most of the men were absent on our arrival,

having gone further north in pursuit of the fish; on that account, and because the number of people fishing in the neighbourhood is considerable, I determined to remain for the Sunday. We had service in the upper room of a store, as I could not have accommodated half the congregation on board the church ship. In the afternoon nearly 200 were assembled. We found at Venison Islands that seventy crowded the cabin inconveniently. After some deliberation I abandoned the idea of proceeding further north, and that for many reasons, but chiefly because I have so much work prepared and waiting for me on the coast of Newfoundland; and because, in consequence of there being no missionary, there was no special service or duty for the bishop in Sandwich Bay; and I was given to understand that at this season the people are scattered all about at the salmon brooks, and could not be gathered together before August. I, therefore, very sorrowfully and reluctantly gave orders to return to Battle Harbour, which we reached on Tuesday morning, July the 10th. We remained there two days, and landed Mr. Hutchinson's goods, which we found at St. Francis Harbour, and made all necessary arrangements for his occupation of the house. We had, as before, services on board the church ship, and visited many sick people. We had a very pleasant evening, and did not separate without asking a blessing upon our brother and his future labours. We slept in his house the following night. On the next morning we all started again to the southern part of his mission; and, after spending one evening at the Camp Islands, arrived on Friday, July 22, at the Chateau Bay, the southern extremity of the mission, about seventy-five miles from the Seal Islands. This was the first disagreeable day since we left St. John's. It blew very heavily, and was foggy withal; and we narrowly escaped running against a huge fragment of an iceberg. There were several very large ones in the neighbourhood of this harbour. On the day after our arrival an enormous one foundered, with a noise like loud artillery. Our Sunday services were on board the church ship; and, on Monday (St. James's day), expecting to part from Mr. Hutchinson and leave him alone (yet not alone), I celebrated the Lord's supper, and had a full service both in the morning and afternoon. It, however, blew a gale of wind, with fog, all this day and the following; and it was not till the middle of Wednesday, July 27, that the church ship could escape, which it did without a moment's delay, and Mr. Hutchinson's missionary work and solitude were at length realized. He was fully prepared, at least in will and spirit; and I only need desire for him and his people that he had more knowledge of managing a boat, and driving a sleigh, and taking care of himself."

CLERGY ORPHAN SCHOOLS.

(Letter from the lord primate to his grace's suffragan bishops).

Lambeth, July, 1853.

My Lord,—In compliance with the desire of the president and committee of the Clergy Orphan Corporation, as expressed in the subjoined letter, I make known to your lordship the various reasons which render fresh exertions necessary to the support of an institution which has most legitimate claims upon the members of the church, both lay and clerical. Many of these, I doubt not, when the case is laid before them, will cheerfully contribute towards an object which is now become indispensable—the enlargement of the establishment, by the building a new school at Canterbury for the accommodation of at least 100 boys. My purpose, therefore, in addressing your lordship, is to request that you will take any fitting opportunity to make your clergy acquainted with the circumstances of the case, in order that, through their influence with their wealthier *parishioners*, additional subscribers and contributors may be obtained to the funds of the Clergy Orphan Schools.—I am, my lord, Your lordship's faithful friend and brother,

J. B. Cantuar.

(Letter from the bishop of London addressed to the lord primate).

Fulham, June 25, 1853.

My Lord Archbishop,—Your grace's well-known sympathy with the poorer clergy under the hardships and difficulties of their lot encourages me to hope that you will favourably receive the suggestions which it is the object of this letter to offer. It is with the utmost difficulty that a great number of our poorer brethren find the means of providing a suitable education for their children; and this difficulty becomes an impossibility where the parents are taken from the earthly scene of their labours before that education has been completed. The multiplication of ill-endowed new churches has, of necessity, greatly increased the number of poor clergymen, and consequently the need of additional provision for the education of their orphan children. The Clergy Orphan Schools, which have enjoyed the patronage of four sovereigns, were founded in 1749, and incorporated in 1809, for the purposes of providing a maintenance and education for children of that class; and the prospect of such a provision has soothed the dying moments of many a poor clergyman, and lightened the cares of his widowed partner. The number admitted into the schools from all parts of England and Wales has been 1,044, and there are now under instruction 70 boys and 57 girls. At each of the last twenty elections there have been on an average 24 candidates, of whom, for want of accommodation and funds, on an average 11 have been rejected. At some recent elections two-thirds of the candidates have been rejected; and at the next general court no election of girls can take place, in consequence of the crowded state of the buildings. There are in England and Wales about 4,818 stipendiary curates, and there are 1,354 incumbents not having more than £200 per annum; so that there are more than 6,000 clergymen who are without the means, from their clerical incomes, of making provision for an orphan family. Your grace well knows, from the applications made to us as trustees of the Cholmondeley fund, how great a relief it is to our poorer brethren in the ministry to be assisted in providing for the education of their children. It is now become absolutely necessary to remove the boys' school to a new site, and to devote the whole of the present building to the girls' school. The statement which I enclose with this letter sets forth that necessity, and the means by which it is proposed to meet it. It is surely only necessary to direct the attention of the members of our church to this subject, in order to insure their liberal contributions. All cannot follow the example of our munificent benefactor, Dr. Warneford; but all may be reasonably expected to give some assistance towards enabling us to fulfil the conditions of his noble gift; nor is it unreasonable to hope that the number of our annual subscribers, which has of late years gradually fallen off, may be raised not only to its former amount, but far beyond it. It is not too much to say that, in no way can the friends of the clergy more effectually contribute to their relief and comfort than by enlarging our present means of educating and placing out in life their orphan sons and daughters. I venture, therefore, as president of the Clergy Orphan Corporation, to express a hope that your grace will see fit to commend that institution generally, and with an especial reference to its present needs, to your grace's suffragan bishops, and through them to the clergy and laity of the church.—I remain, my lord archbishop, your grace's obedient and faithful brother and and servant,

C. J. London.

His grace the lord archbishop of Canterbury.

Diocesan Intelligence.—England and Ireland.

ST. DAVID'S.

Parsonage-houses.—At the ninth anniversary meeting of the Church Union Society of the diocese of St. David's, held at the bishop's palace, his lordship announced that he had by deed set apart a sum of £3,000 towards building parsonage-houses for livings under £150 of annual income, to be applied in the first instance to such livings in the gift of the bishop, and after that to such cases as the bishop might select for making grants. His lordship stated that this arrangement was made in pursuance of the promise made by him in his last charge, to devote any surplus above the income fixed for his successor to the promotion of church objects. His lordship added, that he did not feel himself to be under any obligation, legal or moral, to dedicate this sum to any other purpose than such as he might choose, as it formed part of his income without any limitation as to its use; but he felt very great pleasure in being able to dedicate it to the purpose he had named. The bishop requested the rural deans to furnish him with suggestions as to the particular cases within their respective deaneries which they thought most in want of assistance to enable the incumbents to build houses of residence. A vote of thanks from the meeting suitably acknowledged the bishop's munificence and consideration for the wants of poor benefices.

FOREIGN EPISCOPAL CHURCH.

The English Church at Geneva.—The highly interesting ceremony of the consecration of the new church of the Holy Trinity, for the English congregation at Geneva, was performed on Tuesday, Aug. 30, by the bishop of Winchester, with the consent of the bishop of London. After performance of the usual service, the bishop preached from the text, 2 Thess. iii. 1: "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." He referred with pride and pleasure to the circumstances of the day, to the readiness with which Geneva had assisted his countrymen in the times of the Marian persecution, when Calvin, in 1555, had proposed that a new church should be given them, wherein to preach the gospel, "because," to use the words of the old archives, "the English had formerly received other nations, and given them churches; but it has now pleased God to afflict them." And his lordship contrasted the present position of the English congregation with that of their ancestors, although each were received with the same spirit of cordial welcome at Geneva; concluding by calling upon his English hearers to contribute largely and most liberally towards the discharge of the debt which the committee had incurred, and thanking the government in strong terms for its liberality. After the consecration, a public meeting was held at the Casino, when the bishop took the chair.

Lieutenant-colonel Williams expressed his deep sense of the obligations of British Christians to the citizens of Geneva for three centuries of kindness and hospitality. After congratulating the bishop of Winchester on the results which had followed the establishment of an English service by his lordship in 1814, he recapitulated the history of British connection with Geneva as follows:—It appears that the earliest record that we find on this head is a motion made by Calvin in the grand council, on the 24th of Oct., 1555, to the effect "that the council would please to receive certain English that have come here for the gospel, and concede to them a church to administer the word and sacraments." The motion being granted, the church of Marie la Hove was appropriated to this numerous body of English exiles; and, on the 1st of Nov. 1555, Christopher Goodman and Anthony Gilby were appointed temporary chaplains, until the return of John Knox from Scotland, who, in conjunction with Christopher Goodman, officiated as chaplain from the 1st of Nov., 1556, until 1559, when Knox took his final departure, and was succeeded in his ministry by William Whittingham. These exiles, aided by Coverdale, Sampson, and others, made a new translation of the bible, and printed it here in 1560, and hence called "The Geneva Bible:" in the reign of queen Elizabeth, and her successor, James, it was reprinted in England upwards of fifty times. This congregation continued to assemble at Geneva until the 30th of May, 1560, when queen Elizabeth brought about such reforms in the church of England as enabled them to return securely to their native country; and, on quitting Geneva, their pastor, William Whittingham, was deputed by his congregation to wait on the council, and to express their gratitude for the protection and hospitality they had received, and, as a memorial of their sojourn, to present to the council a list of the names of the members of the congregation in a book, or register, of births, deaths, and marriages, which contains all such events that occurred between the year 1555 and their departure in 1560; which book is still extant, under the appellation of "Le Livre des Anglais." The council, in reply to this address, exhort their English brothers to pray for them, and to treat strangers who resort to them as they have been treated here, and ever to look upon their city with affection." On the 3rd of August, 1643, and again on the 14th of April, 1652, leave was granted and churches provided for certain members of the church of England. In 1680 permission was given to the historian of the Reformation, the rev. Gilbert Burnet, afterwards bishop of Salisbury, to preach the word, and to establish a religious service according to the liturgy of the church of England; and the council placed a church at their disposal, and public prayer was offered up on the occasion in the national churches. On the 12th of June, 1711, leave was again given to several English gentlemen to have a service according to the English ritual; and in the following year the bishop of Bristol applied to the government for leave to build a church for the English congregation then assembled at Geneva. The proposal was received with expressions of satisfaction by the government and pastors, and leave granted, on condition that the service was performed according to the form of an English parish church, and not that of a cathedral: no motive is assigned for the abandonment of this project. The next and last application that is on record is that to which I have slightly alluded in the early part of my statement, made by the right rev. prelate whom we have now the happiness of seeing presiding at this sacred ceremony; and, as the first minister of this church, which was re-established through his instrumentality in the year 1814, we consider him the founder.—Lieut.-col. Williams then proceeded to lay before the meeting a statement of the estimates and cost of the erection. It appeared that the total cost had been 105,201 fr. 40 c., while the total amount of subscriptions was 86,066 fr. 71 c., leaving a deficiency of 19,134 fr. 69 c.

The speaker, having expressed, in the name of the church committee, and in the name of the English residents and visitors at Geneva, their grateful ac-

knowledgments to the president and government of this canton, and to the president and administrative council of the city of Geneva for their most liberal donation of the site of this church, and having paid a graceful tribute to the benefactors and subscribers, especially to the late Mr. Geo. Heldimand and the late sir R. Peel, who was not only a liberal subscriber, but by his influence with the government contributed mainly to procure the site for the edifice, concluded by presenting to the bishop the following

"*Address of the founders and committee of the English church of the Holy Trinity of Geneva, in the name and on behalf of the English residents and visitors of Geneva.*

"To the right rev. Charles Richard Sumner, D.D., by the grace of God lord bishop of Winchester, &c.

"My lord bishop,—It is with feelings of the most profound respect and veneration for your lordship's high station and sacred calling, that I address your lordship, in the name and on behalf of the founders, the church committee, and British residents and visitors to Geneva, to express their gratification at your lordship's presence on this occasion, and to sympathize in your sentiments of gratitude to Almighty God, who has graciously permitted you, after a lapse of so many years, to return to consecrate our church, the result and the fruit of your own exertions, in the year 1814, to establish a congregation, and to provide a place of worship for your compatriots, wherein they might offer up their prayers and thanksgivings to their God, in all the purity, sublimity, and simplicity of the liturgy of the church of England. The hospital chapel then granted to your lordship's application, and for your lordship's ministry, has continued to be the sacred rendezvous for the English congregation at Geneva to this day, embracing a period of thirty-eight years. It would be presumptuous in us to express our opinions as to that ministry, the recollection of which is, and ever must be, so warmly cherished by your lordship's old congregation; but I hope your lordship will permit us to observe that the respect and esteem which we feel for your public character and private worth, the gratitude we owe for kindness and liberality commensurate with your long connexion with the church, and, above all and before all, the veneration we entertain for your lordship as the consistent advocate and faithful guardian of the truth as it is in Jesus, all alike pre-eminently qualify and entitle your lordship to consecrate this church; and the unanimous voice of this congregation would have pronounced this ceremony incomplete if it had not been performed by your lordship. We trust that, by God's help, we may long continue to meet and to profit by your lordship's counsel and advice, and we fervently pray that the Almighty may bless, protect, and guide you in all things, through Christ Jesus.—Signed by and on behalf of the committee.

"THOMAS MOLYNEUX WILLIAMS,
"Lieut.-col., acting president.

"Geneva, Aug. 30, 1853."

His lordship warmly responded to the address, and mentioned the deep interest which the bishop of London felt in the well doing of the English church at Geneva.

The meeting was then addressed by Mr. Brettimayer, one of the deputation of the council of the city, Mr. Tornblay Naville, president of the consistoire, and Mr. Le Pasteur Viollet, moderator of the Ven. Compagnie des Pasteurs.

Miscellaneous.

Tithe Redemption Trust.—The report of the board of the "Tithe Redemption Trust" for the past year states that during the course of the year they have continued to receive fresh applications for aid from parishes, to the spiritual benefit of which a restoration of even a small portion of their long-alienated tithes would prove a great boon: the applications, however, have not been accompanied with an offer of assistance, on the part of the patrons, and of adequate local co-operation; but they are, with full particulars of each case, entered on the registry of the society. Through their recommendation and introduction of parties to each other, the parish of Orcop (a donative), in the diocese of Hereford, has changed hands, and passed from lay into clerical possession; by which change in its proprietary it is confidently hoped that the parish will be brought within episcopal jurisdiction and more efficient pastoral supervision, and shortly have permanently attached to it a portion of its now-alienated tithes. The board made last year a small grant of £20 to the incumbent of a parish in the diocese of Salisbury, who had been called upon, much against his own desire, to defend in a court of law the just claims of the church to a payment out of a lay impropriation, of which the incumbent's predecessors in the living had, for a long course of years, been in the regular receipt. The bishop of Salisbury, and many of the surrounding clergy and laity, came forward to contribute towards the legal expenses to which the incumbent had unwillingly and unavoidably been subjected; and, after communicating with the bishop of the diocese, the board deemed it to be a case in which the "trust" might fittingly show its sympathy by lending its aid to the extent of the small grant in question. Although the amount of tithes claimed by the incumbent had been settled, and for centuries regularly paid by previous holders of the impropriation, yet the board regret to say that the issue at law was not successful, and tithes in this parish, to the amount £40 per annum, are for the present lost to the church. The board then cite a case which they have recently completed, viz., that in the parish of Llandilo-Talybont, in the diocese of St. David's, where a grant has been made by them of £125. This instance of restoration is one which not only comes fully within the limits of the rules of trust, but its accomplishment has afforded to the board great satisfaction. The parish contains a population of 1,500 souls; the income is £115 per annum, and tithes to the amount of £200 per annum are alienated, formerly belonging to Neath Abbey. Howel Gwyn, M.P., recently purchased tithes in two hamlets in the parish, to the amount of £20 per annum, which he has made over to the living; and, in consideration of this, the board have made to the vicar a grant of £125, which, with the sanction of the bishop and patron, he has consented shall be devoted to the erection of a parsonage-house, Mr. Gwyn giving also an acre of ground for this purpose; so that by means of this grant of £125, the "Tithe Redemption Trust" may be said to have aided, in conjunction with the patron, not only in restoring to the parish of Llandilo-Talybont alienated tithes to the amount of £20 per annum, but also in building a parsonage-house for the vicar.

ERRATA IN SEPTEMBER PART.

Page 109, col. 2, line 33, *for* here *read* hence; page 170, col. 1, lines 24, 25 from bottom, *for* there *read* then.

TO CORRESPONDENTS.

We again announce that we cannot return manuscripts, and that the articles which are approved will be inserted in due course.

We are requested to acknowledge the receipt of £1 from E. P., for the relief of the destitute Irish orphans.

REGISTER
OF
Ecclesiastical Intelligence.

NOVEMBER, 1853.

Ordinations.

ORDINATIONS APPOINTED.

By abp. of York, Dec. 18, at Bishopthorpe.
By bp. of Bath and Wells, Dec. 18, in Wells cathedral.
By bp. of Hereford, Dec. 18, in Hereford cathedral.
By bp. of Lichfield, Dec. 18.
By bp. of Lincoln, Dec. 18.
By bp. of Manchester, Dec. 18.
By bp. of Norwich, Nov. 20.
By bp. of Salisbury, Dec. 18.
By bp. of Winchester, Dec. 18.

ORDAINED.

By ARCHBISHOP *of* CANTERBURY, *in Croydon parish church, Sept.* 25.

PRIESTS.

Of Cambridge.—A. S. Page, B.A., St. John's; S. Tomkins, B.A., Cath.
Of Oxford.—T. A. Carr, B.A., Bras.
Of Birkenhead.—P. Le Maitre.

DEACONS.

Of Cambridge.—E. T. Bowden, B.A., Cath.; O. Marden, B.A., Christ's; J. Park, B.A., Emm.
Of Oxford.—J. Y. Barton, B.A., Bras.; J. Brickmaster, B.A., St. Mary H.; J. Fitzgerald, B.A., J. T. May, B.A., Univ.; E. Ryler, B.A., Trin; P. M. Sankey, B.A., C.C.C.; H. A. Stowell, B.A., Bras.
Of London.—H. Gregg, King's.
Of Birkenhead. — T. E. Everett.
Of Church Missionary College, Islington.—A. Davidson.

—

By BP. *of* CARLISLE, *in Carlisle cathedral, Sept.* 25.

PRIESTS.

Of Cambridge.—R. B. Boyer, B.A., Caius; C. W. Dew, B.A., Jesus; A. Gedge, B.A., Christ's.

DEACON.

Of Oxford.—J. B. Norman, B.A., Queen's.

—

By BP. *of* CHESTER, *in Chester cathedral, Sept.* 25.

PRIESTS.

Of Cambridge.—T. R. Holme, B.A., Emm.; T. M. Lester, B.A., Christ's.
Of Oxford. — T. Chambers, B.A., Magd. H.; H. Pulley, B.A., St. Mary H.; J. Stedman, B.A., Pemb.
Of Dublin.—D. E. J. Dickson, B.A., T. H. Kersley, B.A., Trin.
Of Durham. — F. Addison, B.A., Univ.
Of St. Bees'.—J. Reece.

DEACONS.

Of Cambridge. — R. Fowler, B.A., Christ's; J. H. A. Gibson, B.A., Clare; B. H. Williams, B.A., St. John's.
Of Oxford.—W. Harbin, B.A., Wad.; N. Jackson, B.A., Bras.
Of Dublin.—W. de C. Ireland, B.A., R. B. M. Johnston, B.A., A. Taylor, M.A., Trin.
Of Durham.—O. F. Pigott, Univ.
Of Birkenhead.—G. M. Burton; F. T. Chamberlain; C. Fenton.
Of St. Bees'.—J. Scholefield.

—

By BP. *of* DURHAM, *at Auckland Castle, Sept.* 25.

DEACONS.

Of Dublin.—H. Lowry, B.A., J. Irwin, B.A., Trin.
Of Durham. — J. Raine, B.A., W. Greenwell, B.A., Univ.

—

By BP. *of* EXETER, *in Exeter cathedral, Sept.* 25.

PRIESTS.

Of Cambridge.—D. J. Boutflower, M.A., Christ's; J. W. Hedgeland, B.A., Emm.; W. Temple, B.A., Jesus.
Of Oxford.—W. Drake, B.A., Ch. Ch.; S. Rashleigh, B.A., Magd. H.; M. Spink, B.A., St. Mary H.
Of Dublin.—C. W. Doherty, B.A., Trin.

DEACONS.

Of Cambridge.—N. V. Fowler, B.A., Sid.; R. A. Julian, S.C.L., Emm.; F. Paterson, B.A., Trin. *(lett. dim. bp. of Gloucester and Bristol).*
Of Oxford.—T. P. Andrew, B.A., Linc.; J. H. Drew, B.A., Exet.; J. C. Patteson, M.A., Mert.; G. Tugwell, B.A., Oriel; A. P. Turquand, B.A., Exet.; E. J. Howman, B.A., Univ. *(lett. dim. bp. of Gloucester and Bristol).*
Lit.—H. T. Ridley, A. G. Summersford.

—

By BP. *of* LLANDAFF, *in Llandaff cathedral, Sept.* 25.

PRIESTS.

Of Cambridge. — H. Richards, S.C.L., St. John's.
Of Oxford.—D. Griffiths, S.C.L., Jesus; L. Thomas, S.C.L., New Inn H.; J. Watkins, S.C.L., Jesus; G. Williams, B.A., Oriel.
Of Dublin.—F. Ashwin, B.A., Trin.
Of London.—C. J. S. Russell, B.A., Univ.
Of St. David's, Lampeter. — T. Ewens, I. Griffiths, E. Jones, J. Maddy.
Of St. Bees'.—J. Evans.
Lit.— E. Davidson, J. Harris, D. Lewis.

DEACONS.

Of Oxford.—E. A. Williams, B.A., Jesus.
Of Edinburgh.—D. C. Browning, M.A.,
Of St. David's, Lampeter.—E. Jones (1), E. Jones (2), J. Jones, M. P. Jones, R. Jones, A. H. Nourse, W. A. Voss, T. J. Williams.

By BP. *of* LICHFIELD, *in Eccleshall parish church, Sept.* 25.

PRIESTS.

Of Cambridge. — A. Dalton, B.A., Queens'; T. J. Paske, B.A., Clare.
Of Oxford.—J. P. Lucas, B.A., New Inn H.
Of Dublin.—W. Milner, B.A., Trin.
Of Durham.—G. Fritche, Univ.

DEACONS.

Of Cambridge. — E. A. Bagshawe, B.A., St. John's; J. W. Ridley, S.C.L., Trin. H.; J. Russell, B.A., A. Watson, B.A., St. John's.
Of Oxford. — A. Buchanan, B.A., Univ.; F. W. Molony, B.A., St. Mary's H.; G. H. Newman, B.A., Wad.; E. J. Thompson, B.A., Ch. Ch.; E. S. Williams, B.A., Jesus; J. T. Woodcock, B.A., Queen's.
Of Dublin.—J. Chancellor, B.A., R. Mitchell, B.A., Trin.
Of Durham.—T. Hall, T. Roper, B.A., Univ.; E. Thomas, B.A., Cos. H.
Of St. Bees'.—F. H. Humphreys.

—

By BP. *of* LINCOLN, *in Lincoln cathedral, Sept.* 25.

PRIESTS.

Of Cambridge.—H. Phillips, B.A., Sid.; W. Reece, B.A., Queens'; J. P. Snow, M.A., Trin.; R. B. Stewart, B.A., Caius.
Of Oxford.—S. Lodge, M.A., Linc.; W. H. Stirling, B.A., Exet.; W. T. Wilkinson, B.A., Linc.
Of Dublin.— J. C. de Tracy, B.A., C. Walker, B.A., Trin.
Of London.—J. Boultbee, King's.

DEACONS.

Of Cambridge.—H. W. Kirby, B.A., St. John's; C. E. Lamb, B.A., C.C.C.; G. O. Mullens, B.A., Jesus.
Of Oxford.—N. M. Germon, M.A., Bras.; T. R. Matthews, B.A., St. Edm. H.
Of Dublin.—W. Allcroft, B.A., G. Despard, B.A., R. W. Rowson, B.A., Trin.

—

By BP. *of* PETERBOROUGH, *in Peterborough cathedral, Sept.* 25.

PRIESTS.

Of Cambridge.—A. J. Empson, B.A., Down; J. Farmer, S.C.L., Trin. H.; H. Wood, B.A., Trin.
Of Oxford.—T. G. Golightly, B.A., Bras.; G. Jordan, B.A., Queen's.

DEACONS.

Of Cambridge.—J. F. Halford, B.A., Trin.; D. J. Vaughan, M.A., Trin.
Of Oxford.—H. Matthews, B.A., Queen's; O. Dering, B.A., St. Mary H.
Of Dublin. — T. M. Berry, B.A., Trin.

—

By BP. *of* RIPON, *in Ripon cathedral, Sept.* 25.

PRIESTS.

Of Cambridge.—W. T. Berry, B.A. Trin.
Of Oxford.—E. Green, B.A., Oriel.

Ordinations—CONTINUED.

Of Dublin.—J. A. Armitage, B.A., Trin.

Of Birkenhead.—H. B. Lennard.

Lit.—W. T. Greer.

DEACONS.

Of Cambridge.—E. V. Chapple, B.A., Trin.; E. Twells, B.A., St. Peter's.

Of Oxford.—J. G. Hollingworth, B.A., Exet.; G. C. Salt, B.A, St. Mary H.

Of St. Bees'.—G. Foster, R. Kirwood, A. West.

—

By BP. *of* ROCHESTER, *in Danbury parish church, Oct. 2.*

DEACONS.

Of Cambridge.—E. Harman, M.A., Caius.

Of Oxford.—F. H. Gray, B.A., Linc.

—

By BP. *of* ST. DAVID'S, *in Abergwili parish church, Sept. 25.*

PRIESTS.

Of Oxford.—W. H. Downes, B.A., New Inn H.; W. Jones, B.A., Jesus.

Of Durham.—W. M. Evans, B.A., Univ.

Of St. David's, Lampeter.—T. Matthews, E. Morgan.

DEACONS.

Of St. David's, Lampeter.—W. Green, D. Rowland.

Lit.—J. Jones.

By BP. *of* WORCESTER, *in Worcester cathedral, Sept. 25.*

PRIESTS.

Of Cambridge.—M. Anderson, B.A., St. Peter's; J. Chataway, B.A., Clare; L. T. Chavasse, B.A., St. Peter's; H. L. Harkness, B.A., St. John's; H. G. Harvey, B.A., Trin. H.; W. J. A. Large, B.A., Caius; H. W. Maddy, B.A., E. H. Morton, B.A., Trin.; P. C. Pratt, B.A., Pemb. H.; J. B. Riky, B.A., St. John's; G. Vorght, B.A., Clare; S. W. Winter, S.C.L., Emm.

Of Oxford.—J. M. Brown, B.A., Worc.; W. H. Etches, B.A., Bras.; J. H. Isles, M.A., Linc.; J. R. Radcliffe, S.C.L., Magd. H.; A. Severne, M.A., Trin.

Of Durham.—W. Griffiths, Hatf. H.

DEACONS.

Of Cambridge.—G. B. Bennett, B.A., St. John's; A. Bolland, B.A., Magd.; H. H. Candy, B.A., Trin.; W. U. Coates, B.A., Pemb.; H. P. Francis, B.A., Christ's; H. H. Matchett, B.A., Emm.; E. Morris, S.C.L, J. B. Podmore, B.A., Jesus; J. Porter, B.A., St. Peter's; H. V. Scriven, B.A., Jesus; W. Smith, B.A., St. Peter's; J. S. Swift, B.A., St. John's; B. P. Thompson, B.A., Cath.; R. O. T. Thorpe, B.A., Christ's.

Of Oxford.—C. A. Dickens, B.A., Univ.; E. Leeming, B.A., Bras.; J. P. Parker, B.A., Oriel; W. P. Turton, B.A., Worc.; E. B. Smith, B.A., Bras. *(lett. dim. bp. of Gloucester and Bristol).*

Of Dublin.—W. E. Jackson, B.A., Trin.

Of Durham.—W. Brooklanks, B.A., Univ.

Preferments.

Rev. J. Armstrong, M.A., to be bishop of Graham's Town.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value £.*
Aldous, J.	Holy Trinity (P.C.), Sheffield, Yorkshire		P.C. of Trinity	
Altman, S. J.	St. Andrew (P.C.), Islington, Middlesex		Bp. of Rochester	*236
Austin, W. S.	Great Bentley (V.), Essex	1005	Ld. primate	*291
Barlow, C. G. T.	Ruckinge (R.), Kent	432	L. W. Buck	*633
Baseley, F. L.	Bideford (R.), Devonshire	5211		
Broome, L. G.	Whittlebury (P.C.) with Silverstone (P.C.), Northamptonshire	985 & 748		
Buck, R. H.	St. Dominick (R.), Cornwall	151	T. T. Drake	*131
Bush, J.	Ormskirk (V.) with Scarisbrick (C.), Lancashire	14608	Earl of Derby	*290
Cain, T.	Kirk Lonan (V.), Isle of Man	2230	The crown	*250
Carr, J.	Westoe (P.C.), Durham		Trustees	220
Chapman, J.	Arnesby (V.), Leicestershire	505	J. S. Sherwin	119
Coldwell, T.	Green's Norton (R.), Northamptonshire	822	The crown	*771
Cooper, H.	Stoke Prior (P.C.) with Docklow (P.C.), Herefordshire	468 & 215	Vic. of Leominster	132
Cooper, J. B.	Forncett St. Mary (R.), Norfolk	305	Earl of Effingham	*525
Daunt, E.	St. Stephen-by-Launceston (P.C.), Cornwall	1068	Inhabitants	110
Davies, J.	Smallwood (P.C.), Cheshire	606	Rec. of Astbury	100
Davies, T. H.	Christ Church (P.C.), Ramsgate, Kent		Trustees	
Empson, A. J.	Eydon (R.), Northamptonshire	647	Ld. chanc.	477
Ford, J.	Somerton (R.), Suffolk	143	Dow. march. of Downshire	*207
French, F.	Worlingworth (R.) with Southolt (C.), Suffolk	786 & 211	Lord Henniker	*933
Hervey, T.	Colmer (R.) with Prior's Dean (C.), Hampshire	144 & 163	Mrs. Hervey	*550
Hill, C.	Piddington (P.C.), Oxfordshire	427	Parishioners	*173
Hoare, A. M.	Calbourne (R.) with Newtown (C.), Isle of Wight	735	Bp. of Winchester	*464
Hoare, G. T.	Tandridge (P.C.), Surrey	674	C. H. Turner	70
Hotham, E.	Crowcombe (R.), Somersetshire	673	R. Harvey	
Hutton, A.	Ivegill, alias Highhead (P.C.), Cumberland	124	Vic. of Dalston	80
Jones, E.	Llanychaiarn (P.C.), Cardiganshire	666	T. B. Chichester	97
Jones, T.	White Roding (R.), Essex	520	J. M. Wilson	*490
Julian, R. A.	Holy Trinity (P.C.), Plymouth, Devonshire		Vic. of St. Andrew's	80
Lloyd, T. B.	St. Mary (P.C.) with St. Michael (P.C.), Shrewsbury	6684	Trustees	312
Lord, S. C., D.D.	Farmborough (R.), Somersetshire	1149	J. F. Gunning	*420
Onslow, G.	Catmore (R.), Berkshire	96	E. Eyre	200
Pearson, C. R.	Mark (P.C.), Somersetshire	1308	Hon.— Ryder	*154
Prior, J. L.	Linby (R.) with Papplewick (P.C.), Nottinghamshire	271 & 319	F. Wilson	*200 & 91
Pyne, D.	Bawdsey (V.), Suffolk	468	Ld. chanc.	*193
Robins, S.	Holy Trinity (P.C.), Dover, Kent		Ld. primate	160
Salmon, T. F.	Waldershare (V.) with Whitfield, alias Beauxfield, Kent	92 & 207	Ld. primate	133 & 109

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value £
Seulet, T.	All Saints' (P.C.), Islington, Middlesex		P. C. of Trinity	160
Scholefield, J.	St. Paul (P.C.), Portwood, Cheshire	5331	Crown and bp. of Chester alt.	130
Seston, W.	Christ Church (P.C.), Pennington, Lancashire			
Sharp, G.	Merther (V.), Cornwall	408	Vic. of Probus	57
Simmons, T. F.	South Dalton (R.), Yorkshire	269	Lord Hotham	*480
Shillington, hon. T. C.	Cotterstock (P.C.) with Glapthorne (V.), Northamptonshire 204 & 427		Earl of Westmoreland	*91
St. George, H.	Billinge (P.C.), Lancashire	2231	Rec. of Wigan	166
Temple, W.	Nymet Rowland (R.), Devonshire	98	Rev. T. R. Dickenson	170
Thompson, H.	Chard (V.), Somersetshire	5788	Bp. of Bath and Wells	*496
Twemlow, F. C.	Forton (R.), Staffordshire	764	Sir T. F. Bougbey	*474
Wakefield, J. B.	Southshore (P.C.), Lancashire		J. T. Clifton	
Ward, C.	St. Nicholas (P.C.), Ipswich, Suffolk	1698	Parishioners	150
Wharton, J. C.	Bierton (V.), Buckinghamshire	729	D. & C. of Lincoln	*272

Bell, A., chap. forces King Williamstown, Cape of Good Hope.
Davies, R., hon. can. Gloucester.
Dickson, T. M., hd. mast. Berwick-upon-Tweed gram. sch.
Dowding, B. C., chap. Devizes un. workhouse, Wiltshire.
Higgins, H. H., chap. Rainhill lun. asyl. Lancashire.
Lance, J. E., rur. dean Crewkerne, Somersetshire.
Lermit, G. T., hd. mast. Dedham. gram. sch., Essex.
Pasakowics, X. N., hd. mast, Newland gram. sch. Gloucestershire.
Prevost, sir G., hon. can. Gloucester.
Symes, R., preb. Wells.
Traill, F. R., dom. chap. earl of Wemyss and March.
Villiers, W., hon. can. Worcester.
Watson, J. W., chap. Brit. residents at Manheim.

Clergymen deceased.

Almond, R. W., rec. St. Peter, Nottingham (pat. ld. chanc.), 69.
Annand, A., p. c. Roade, Northamptonshire (pat. duke of Grafton and rec. of Ashton).
Barlee, E., rec. Worlingworth, Suffolk (pat. ld. Henniker), 65.
Burd, J., Wadham coll., Oxford, 69.
Chaplin, E., rec. Blankney, Lincolnshire (pat. C. Chaplin), 86.
Coates, H., Worcester coll., Oxford, 23.
Fawcett, T., rec. Green's Norton, Northamptonshire (pat. the crown), 80.
Fry, W., rec. Egdean, Sussex (pat. Bidulph).
Gaitskell, J., rec. Leverton, Lincolnshire (dat. ld. chanc. and A. Booth, alt.
Gilbert, J. P., preb. Exeter, vic. St. Wenn, Cornwall (pat. W. Rashleigh).
Gillbanke, J., rec. Lamplugh, Cumberland (pat. J. Raper), 65.
Hay, hon. S., 36.
Hinton, T., rec. Gaywood, Norfolk (pat. R. Bag), 50.
Judge, L. E., chap. Merton and New coll., Oxford.
Kilner, W., D.D., rec. Weyhill, Hampshire (pat. Queen's coll., Oxford), 89.
Palmer, W. J., rec. Mixbury, Oxfordshire (pat. bp of Oxford).
Puckle, B., rec. Graffham, Huntingdonshire (pat. lady O. B Sparrow).
Rowe, S, vic. Crediton, Devonshire (pat. 12 governors).
Ruspini, W. O., chap. East India Company.
Sims, H., rec. Santon House, Norfolk (pat. ld. W. Powlett).
Stone, G., rec. Bondleigh, Devonshire (pat. earl of Egremont), 55.
Williams, J., vic. Llowes, Radnorshire (pat. adn. of Brecknock), 49.

University Intelligence.

CAMBRIDGE.

UNIVERSITY OFFICERS.

At a statutable congregation, holden Oct. 10, the first day of term, the undermentioned were appointed:—

Proctors.—Rev. E. R. Theed, M.A., King's; rev. M. Bright, M.A., Magd.

Scrutators.—Rev. W. Nind, M.A., St. Peter's; rev. G. F. Rayner, B.D., St. John's.

Taxors.—Rev. R. Ferguson, M.A., Pemb. H.; rev. J. Hays, M.A., Christ's.

Moderators.—Rev. C. F. Mackenzie, M.A., Caius; rev. W. Walton, M.A., Trin.

Auditors.—Rev. Dr. Okes, provost of King's; rev. W. Marsh, M.A., Trin. H.; rev. W. Emery, M.A., C.C.C.

TRINITY COLLEGE.

On Monday, Oct. 10, the following were elected fellows:—

E. W. Blore, 37th wrangler, and bracketed 5th classic, 1851.

G. Burn, 16th senior optime, 4th classic, and 2nd chancellor's medallist, 1851.

G. M. Gorham, 14th wrangler, and bracketed 3rd in 2nd class of classics, 1851.

G. V. Yool, 3rd wrangler, and 2nd Smith's prizeman, 1851.

E. Macnaghten, 34th senior optime, bracketed 1st classic, and 2nd chancellor's medallist, 1852.

J. L. Hammond, 28th wrangler, and bracketed 1st classic, 1852.

E. W. Benson, 43rd senior optime, 8th classic, and senior chancellor's medallist, 1852.

THE CAPUT.

On Oct. 12, the following were chosen to constitute the caput for the ensuing academical year:—

Divinity.—The rev. R. Okes, D.D., provost of King's.
Law.—E. Guest, LL.D., master of Caius.
Physic.—J. H. Webster, M.D., Jesus.
Senior Non-Regent.—Rev. W. Marsh, M.A., Trin.
Senior Regent,—Rev. W. Emery, M.A., C.C.C.

OXFORD.

Oct. 8.—Rev. R. L. Cotton, D.D., provost of Worcester, re-elected vice-chancellor.

Testimonials of respect have lately been presented to the following Clergymen:

Birt, J. D., late cur. St. Bartholomew, Rochester, Kent.
Soper, J., late cur. South Lambeth chap., Surrey.
Williams, D., rec. Nannerch, Flintshire.
Wright, H. S., late cur. St. Martin, Worcester.

CONSECRATIONS.

Horton: St. Andrew's church; by the bp. of Ripon, Sept. 28.
Studley (diocese Salisbury): a new church, Sept. 26.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.

Oct., 1853.—The bishop of Gibraltar in the chair.

The secretaries laid before the society the report for 1853.

A letter was read from the rev. Dr. Powell, late secretary of the Madras Diocesan Committee, dated Madras, May 21, 1853, informing the society of the recent proceedings of that branch, especially in reference to grants made by them for schools and seminaries in the diocese of Madras. He added that the committee are anxious to publish a cheap Tamil psalter, which is much needed for poor people and children. He further asked for a grant which might enable him to sell some Tamil prayer-books at half-price to the clergy, for sale among the poor, and suggested that a grant of several books for churches, which were springing up in various directions, would be felt as no small encouragement, unsupported as these churches were in any degree by the government, in the midst of the desert of heathenism by which they are surrounded. It was agreed to grant £300 towards the objects and operations of the Madras Diocesan Committee.

A letter was read from the rev. C. Aroolappen, assistant-secretary of the Madras Diocesan Committee, dated Madras, June 21, 1853, announcing the death of the rev. Dr. Powell, and forwarding a resolution passed by that committee, expressive of regret at the loss thus sustained by the members, and of respect for the memory of their late secretary. It was agreed to communicate to the rev. C. Aroolappen the concurrence of this meeting in the terms of sympathy and respect.

A letter was read from the bishop of Colombo, dated St. Thomas's college, Colombo, Ceylon, May 25, 1853: "I write to you from the lecture-room, where I have been obliged to take my seat again, from the too sudden and regretted departure of our excellent warden from ill health. With the assistance of my chaplain, the rev. J. B. Bailey, and the spontaneous aid of a late Singhalese student at Bishop's college, Calcutta, Mr. Dias, I hope to go on till a successor is sent out. I would not" (says the bishop) "be too sanguine, but can hardly resist the conviction that the real work of such an institution is silently beginning, when I see the principal chieftain among the Buddhists, lately elected by the whole body of Kandyan chiefs to take the charge of their sacred relic, not scrupling to entrust his son to us for a Christian education."

A letter was read from the rev. G. H. Holman, dated H. M. S. "Portland," Callao, June 25, 1853, Mr. Holman, who had occupied the position of pastor of Pitcairn's Island for nine months, stated that "during the season of the Epiphany he had drawn the attention of the islanders to the missionary work of the church, and the spread of the gospel among the heathen. They were deeply interested in it, and afterwards came to talk with him about it. They expressed a great desire to aid in so good a work. They subsequently held a meeting, at which it was resolved that each family should give one dollar a year, and the younger members be allowed to add what they liked." The subscription of the community amounts to £5. The rest, making a total of £8 10s., had been subscribed by individuals. Among the names are observed those of the Quintalls, Adamses, Young, M'Coy, and Nobbs. The money, having evidently been intended for the Society for the Propagation of the Gospel, had been sent to that society's office.

The secretary informed the meeting that he had heard, through a letter from rear-admiral Moresby, C.B., that the rev. G. H. Nobbs had reached Pitcairn's Island, in good health, on the 15th of May last. Mr. Nobbs, on his return to his flock, was accompanied by his son and daughter, whom the admiral had also conveyed in the "Portland" from Valparaiso. They were, at the time of the arrival of the "Portland," suffering in some degree from a deficiency of provisions, and dejected in consequence of the fatal accident which had carried off their chief magistrate, Mr. M'Coy, Mr. Nobbs's brother-in-law. It was added, that words could not express the joy of the islanders on receiving their friend and pastor among them again.

The ven. archdeacon Abraham, in a letter dated St. John's college, Bishop's Auckland, New Zealand, thanked the society for the late grant of books and maps, and said that in his archdeaconry and neighbourhood several schools, including two day-schools, are now at work. In a school in the suburbs of Auckland the deacon is schoolmaster, and the result is most satisfactory in attaching his flock to him. The population is much scattered; and, were it not for the school fees, a clergyman could not be supported in several of the parishes which now have the advantage of a resident minister. In a subsequent letter the archdeacon enclosed a cheque for £30, the further proceeds of the sale of the society's Maori prayer-books, he having previously remitted £40 on this account. He requested an additional supply of these most acceptable volumes, and added: "The bishop is still absent on his visitation tour. He has had to go on foot all the way this time, there and back; and the summer has been so wet that he has been much impeded by floods and swamps. He will have walked 1,000 miles in the months of January and April." He solicited a grant of 250 small prayer-books, with the new version of psalms, for children, and applied for 250 copies on his own account. It was agreed to grant the books requested, and to inform him that all the Maori prayer-books had been taken out to New Zealand by archdeacon Williams.

The bishop of Victoria, writing from Hong Kong, alluded to the very remarkable intelligence from China, and to the progress of the rebellion in that vast empire. His lordship inclosed a copy of a letter which he had addressed to the president of the society, and which begins as follows: "St. Paul's college, Hong Kong, May 23, 1853: In a letter to your grace, dated Jan. 28, 1852, giving a report of our St. Paul's college and mission, I was led thus to address you near its close: 'The general political aspect of China and the state of our international relations at this time are such as to suggest instability, expectation, and hope. This empire, the venerable relics of a system (it is to be hoped) fast giving way, and doomed ere long to become obsolete, may be on the brink of great civil convulsions, or it may still continue for another generation immovable, more from its own superincumbent weight, than from its inherent strength. A rebellion now convulses the southern province of Kwangse: in parts of the empire not more than three or four hundred miles distant from Canton the arm of Chinese law is paralyzed, and the power of imperial majesty is suspended. With all such symptoms of internal danger and change, it is difficult not to feel that we, whom God has stationed on the frontiers of this land, may ere long have to gird up our minds and to buckle on the whole armour of God against a new and momentous emergency.' When, scarcely sixteen months ago, I penned these remarks, I was little prepared for the rapid series of wonderful events which are now occurring in this empire."

The rev. J. Hobson, chaplain at Shanghai, in a letter dated May 31, 1853, thanked the society for its

late grant of educational works, and enclosed a Chinese woodcut of a school-house and premises lately erected at that place for the purpose of training Chinese boys in the knowledge and practice of Christianity. His letter of June 21 concludes thus: "I am sure your venerable society will abound in prayers for China. Whether this rebellion succeed or not, it is evident the days of Chinese exclusiveness and apathy are numbered. The demand for Christian books, and especially for works treating of western nations, is greatly increased. I have had nearly fifty applications at the chaplaincy within a few days. May the celestial empire soon correspond to its name, and the true Tae Ping Wang (Great Prince of Peace) reign supreme!" It was agreed to send books and school materials to the value of £20, and to intimate to Mr. Hobson that, should he find a further application necessary, an additional grant would be made.

The bishop of Victoria, in a letter from Shanghai, July 7, 1853, said: "I despatched lately my two native catechists towards Nanking *vid* Loochow; but, after thirteen days' absence, and encountering many risks from the imperialists, they returned three days ago, having been able to accomplish only half the distance. Unless foreign intervention save the emperor, the insurgents must prevail. They form a most astonishing compound of religion, zeal, sincerity, and truth, with many elements of an opposite character. It appears they have only twenty-seven chapters of Genesis and a few Christian tracts among them; and yet, at dawn of day, they chant doxologies to the Trinity, &c., &c. My catechists took one copy of our Chinese liturgy and New Testament, but were forced to leave them at Loochow, as a discovery of them in their possession by the imperialist troops, further onward in their proposed route, would probably have led to their instant decapitation."

A letter was read from the rev. E. Winder, dated Alexandria, August 18, 1853, informing the society that her majesty's government had authorized a further and final grant of £1,000 towards the church at that place. The grant has been made on the condition of the British residents guaranteeing, with that assistance, the completion of the undertaking. It is hoped that the friends of this good design will carry into effect the wishes of the government, as well as of the society, with as little delay as possible.

The following motion was proposed by the rev. J. M. Neale: "That the society has no intention of departing from the principle laid down in the preface to the modern Greek, Armenian, and Arabic versions of the prayer-book, namely, that the book is published without any view of recommending its adoption as a service-book by any foreign churches, but principally as a means of making known to all who read it what are the doctrines, the rites, and the ceremonies of the church of England, how it is constituted, and what are the orders of its ministers; and in the instructions given on the 27th July, 1840, to one of the society's secretaries, sent on a mission to the Levant, 'You will take care to inform them' (the bishops and clergy of the churches and communities of the Levant) 'that the society does not seek to interfere in any way with the affairs of the churches or communities of the east; but that it is very anxious to offer them such aid and co-operation as it may be able, consistently with its principles, to afford to the members of other churches; and, at the same time, such as they may accept without detriment to their own dignity and independence." This was seconded by William Cotton, esq., and carried.

SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

(Report read at the annual meeting, May 27, 1853).

According to the regulations of the society, the committee have now to present to the general body of subscribers a report of their proceedings during the preceding year, together with a statement of its receipts and payments. They have been enabled to grant assistance to 141 places, a greater number than have been aided in any one of the last eleven years. The grants made are for the building of 40 new churches, the rebuilding of 24, and for enlargement or increase of accommodation in 77 existing churches. The sum granted in aid of the execution of these works is £15,915, a larger sum than any contributed in one year since 1847, at which time it was found necessary to reduce the amount of grants, owing to the low condition of the society's funds. The increase of accommodation which will be obtained by the erection of the above-mentioned new churches, and enlargement, &c. of existing ones, is 32,770 seats, 27,965 of which are to be reserved for the use of the poorer inhabitants of the places assisted, including 9,005 seats for the children of the parochial schools. The committee are happy to be able to report a considerable increase in the amount of their receipts for the present year over that of the last, the sum total being £29,328 in money, and £3,238 2s. 3d. in stock, including £23,427 2s. 7d. received under the authority of the royal letter issued in 1851. Five-and-thirty years have now elapsed since this society commenced the work which the Head of the church, watching over his family, entrusted to its hands. It was a mighty work, embracing the restoring of fallen or decaying edifices, and supplying a rapidly increasing population with the means of worshipping God, and thereby of standing stedfast in the faith. The result, notwithstanding some disappointment, and the failure of means which it was hoped that a sense of the great need might have supplied, has surpassed the expectations of those who first engaged in it. Many hearts have been stirred up; large sums and much labour have been bestowed, by pious individuals, upon the restoration of dilapidated churches and chancels; and the society is cheered by the expression of devout thankfulness, especially from the parochial clergy, for the means which are thus afforded them of calling together the sheep of their flock, and uniting them in one voice of supplication and praise. "I hasten," writes one, "not only from a sense of gratitude to the incorporated society, but from a desire to encourage it in its good work and labour of love, to reply to your circular, and have the greatest pleasure and satisfaction in informing you that the free seats in this church are the best filled of any. We have immense difficulties to contend with, as the district has been so much, and for such a length of time, neglected. The good which has been effected by the grant from the incorporated society, jointly with other grants and contributions, is very great indeed in this district. Thank God, we are blessed with an abundant blessing in consequence of it. Our church is spreading her wings far and near, and our schools are nearly full. Really when I think of the short time the church has been opened (about four years), and then look around at all that has been done, I am almost lost in wonder and gratitude. Since the consecration of the church, there is a decided change in the morals of the people, and I trust and hope, in many instances, a spiritual change. I have the pleasure to inform you that the inhabitants of the two districts in my parish, where two new churches have been built, have very eagerly availed themselves of the blessed privilege they now enjoy under two zealous and pious ministers. The free seats are gladly occupied by the poor, and the sabbath day is more generally and religiously observed." "The free seats," writes another, "in my church are well filled by the poor, who come in greater number than formerly. The general attendance at church is decidedly better, and the appearance of devotion greater, and the number of communicants increased,

Altogether, a better and more enlightened estimate of the church has appeared, and I trust there is a growing feeling of the reality and importance of religion. But the real test to which I attach importance is the augmented number of communicants at our fortnightly communions, which will, I trust, justify me shortly in offering my people the opportunity of communicating weekly. It gives me much pleasure to observe there is a marked improvement in the general conduct and character of the people. The congregation, consisting almost wholly of poor persons, is very much increased. I should think, during the last three years, it has multiplied threefold, and their manner is much more attentive and devout." But, alas! how fearful is the tale which is told by applicants from various quarters, both of city and country, of vice and ungodliness, and absolute unbelief—of chartism and mormonism, and evils which threaten the very existence of social order! "This district," writes one, "has been the principal scene of infidelity, chartism, and mormonism. Little assistance can be obtained in it towards the erection of a church, the population consisting of poor persons." This from a mountainous district. A clergyman writes, from the neighbourhood of a large manufacturing town: "The applicant, in 1846, erected a temporary wooden shed, to serve for a church and school, which is now so crowded as to be almost intolerable from the heat and pressure. By means of this erection he has gained access to many who at first treated him as an enemy, and one landowner has given him a site. It is now desirable to raise a church as soon as possible, that a large and increasing school and congregation be not lost and scattered, where previously poor people were living and dying in drunkenness and debauchery, unpitied and unvisited. The Sunday-school teachers have collected £10, though five years ago they could not have collected in the district as many pence for church purposes." Again, from the sea-coast: "A considerable population, consisting entirely of the lower and working classes, has sprung up. Nine years since, it was a marsh, with a few old houses at each end: many houses have been built since the census showed a population of 2100, and others are now building, all of a cheap and mean character. Two yacht stores are now rented, one for the performance of divine service, and the other for a Sunday-school: the people have thankfully availed themselves of the means of worship thus afforded them, and pay all the expenses of it. This population, being isolated, were left to themselves; and infidelity, mormonism, sabbath-breaking, drunkenness, profanity, and indifference, became fearfully prevalent." And, to show the destitution in a similar quarter: "The case is one of terrible destitution, and it is considered that its peculiar circumstances merit the largest possible assistance from the society. There are no gentry or professional men residing in the proposed district, the population of which consists entirely of workmen in the dockyard and other public departments, pensioned soldiers and sailors, wives and families of seamen, marines, &c., and a few shopkeepers of the smaller class." The following statements are from other parts: "This district, from its embracing the railway stations, navigations, mills, corn warehouses, dye works, breweries, &c., must rapidly increase in numbers and importance; and yet, though the great central point of traffic and communication, it is peopled almost exclusively by the lowest classes: of its 476 houses, upwards of 400 are rated below £5 per annum. It abounds with beer-shops and low lodging-houses; and many of its inhabitants are living in a state of awful ignorance and demoralization." "The district is two miles from the nearest church, and the road to it very hilly and rugged. The place is probably the poorest in that part of the kingdom: with one exception, it does not contain a family in a sphere beyond that of working people; and the population is considerably on the increase. Peculiar circumstances render it very important that the greatest possible expedition should be used in reference to the erection of this church." Lastly, to show at once the state of our parish churches, and the desire of the clergy, though in deep poverty, to raise up the tabernacles that are falling down: "The church has not been repaired within memory, and is now in a dilapidated state, owing to the neglect of many years; the upper part of the tower lately fell upon the roof, and did considerable damage; the whole fabric is in the worst possible condition. It has hitherto been deemed impossible to obtain a rate; but the present incumbent, who went into residence in June, succeeded in convincing the people of the necessity of repairing their church." "It is not known when the church was built; and there is no statement given respecting the date of the last repairs; but it is now in a state of extreme dilapidation, owing to the neglect of past ages and the poverty of the present parishioners. The inhabitants are, with the exception of six or seven persons occupying their own small farms, tenant farmers at rack rent, and all cultivating high and mountainous lands, yielding little more than a bare subsistence," "Church built about A.D. 1100; last repaired in 1851, at a cost of £145, raised by rate, and is now in a dilapidated state, owing to a long course of neglect and insufficient repairs previously to 1845: considerable repairs have since been effected, which were absolutely necessary to prevent the church from falling down; and a debt has been incurred in so doing. The inhabitants of the parish are wholly tenant farmers and their labourers: the number of the latter is 300. Until the present vicar's appointment, in 1846, there has been no resident incumbent since the reformation. The income of the living is only £40 a year; and there is no parsonage-house: the original house, after having been for many years let to labourers, fell down about forty years ago." With so dark a picture of the condition of various parts of the country continually submitted to them, your committee desire to bring before the public at large the need of support which should be given, to strengthen the hands of this society, whose funds have indeed, as already stated, been increased by some legacies of considerable amount, and by receipts under the queen's letter; but the annual subscriptions barely exceed £1,300, and a very large portion of these are contributed by the clergy and their families. Public worship is at once a warning and invitation to the unbeliever, and a test of truth and bond of union among those who profess and call themselves Christians. The incorporated society, with its diocesan associations, is set up by the church of England as "an ensign to the people." But it asks the support of a great and wealthy nation. The work of erecting new places of worship, and of restoring ancient fabrics, falls too often upon those who are least able to accomplish it—upon even the poorest of the clergy, who beg an alms through the country, and make themselves responsible for a deficiency of contributions, to the great distress of themselves and their families. Meanwhile, there is no want of energy among those who are unfriendly to our Zion. The Romish church brings large resources into the field, thereby attracting the eyes, and perhaps winning the hearts of many; and, in every place where numbers are collected together, dissenting places of worship are speedily erected, for the propagation of tenets peculiar to the several sects. While desirous to pay a tribute of grateful acknowledgment to those who contribute to this Society, or engage in some special work of building or restoration, must we not mourn over the sad spectacle of parish churches, once the glory of our land, sinking fast into decay through neglect and the lapse of time, while private mansions are decorated with all that fancy can devise and wealth can purchase? We plead earnestly with the

rich and noble for gifts, to be made freely for the service of him from whom they "have so freely received," who is honoured by the dedication of places of worship to his own glory, and has promised to be with those who meet in his name to the end of time.

COLONIAL CHURCH.

DIOCESE OF MELBOURNE.

The following extract from the report of the "Special Committee for the Diocese of Melbourne," gives a striking account of the lamentable deficiency of clergymen in that diocese:—"The number of clergymen is less in proportion to the population at the present moment than it has been for some years past; and the disproportion is continually and rapidly increasing. It is a melancholy fact that, whilst the population of the colony on the 1st January, 1853, was at least double its amount on the 1st January, 1852, the number of officiating clergymen was precisely the same at both periods, viz., 24 only; and, taking in the accounts up to the latter end of May last, the date of the latest advices, there appears an increase in the number of no more than one, making at that time but 25. This state of things would, indeed, be more discouraging than it is, had it arisen from an absence of arrivals from this country; but this, happily, is not the case, as many as six additional clergymen having landed in the colony in the interval in question, viz., between January, 1852, and May, 1853; and the nearly stationary position of the staff of clergy during that period being in fact attributable to the occurrence of an unusual number of retirements, from ill-health and other causes, amongst those who were previously officiating. Had none of these retirements, however, taken place, the number of clergy in the colony would still have been by no means equal to the requirements of the population; and, under existing circumstances, a very considerable augmentation is most imperatively required. Two additional clergymen (but, it is deeply to be regretted, two only), viz., the rev. John C. T. Stretch, a brother of the rev. T. C. B. Stretch, who went out last year, and the rev. G. Goodman, have been provided with outfits out of the colonial fund already mentioned, and have recently sailed for the colony; but, taking these additions into account, the number of officiating clergy in the diocese at the close of the present year will not exceed 27; while the population at that period will probably be not short of a quarter of a million. Surely it may be hoped that the call which the bishop of Melbourne makes to the clergy in this country, to come over and help him in the evangelization of his diocese, will not be disregarded. 'I would appeal also particularly,' observes the bishop (after referring to the circumstances of his diocese), 'to my brethren in the ministry, whether there are not among them some whose hearts are stirred within them at the thought of the spiritual destitution of this people, and who long to come to our help in the arduous but glorious work in which we are engaged. I cannot promise them a large measure of "this world's goods;" but I can promise them that which, if they duly love the Lord's service, will be more attractive to them—a more important field of ministerial usefulness than any (except a few) of the parochial clergy of England possess.' Well, indeed, may the bishop dwell upon the consequences involved in the early training, and the peculiar claims to regard, of 'a people likely, so far as we can read the future purposes of God in his present providential dealings, to become, ere long, one of the most numerous families of the British race.' 'The next few years,' remarks the bishop, 'will probably decide what shall be their character for all succeeding generations. How important therefore is it that, in dependence on the divine blessing, we should use every exertion to bring the influence of the gospel to bear upon them, and to connect them with their fatherland by the closest of all ties—the tie of Christian fellowship!' It may be here observed, that the appeal from which the foregoing passages have been taken, was written before the large grant from the colonial legislature, hereinbefore adverted to, had been proposed; and that the passing of this measure may reasonably be calculated upon as likely to effect a substantial improvement in the temporal condition of the Melbourne clergy. It is material to add, for the information of clergymen who may be disposed to seek employment in this diocese, that it is requisite for them to obtain, before leaving England, a certificate from the bishop's commissaries in this country. These are the rev. H. Venn (Church Missionary House, Salisbury-square), the rev. T. H. Davies (Ramsgate), and the rev. J. Cooper (Trinity College, Cambridge).

FOREIGN EPISCOPAL CHURCH.

UNITED STATES.

The presentment of bishops Meade, M'Ilvaine, and Burgess against bishop Doane has been unanimously dismissed by the court of bishops under circumstances which will be explained by the following account of the conclusion of the session:—

Court of Bishops—the conclusion.—The court of bishops met again, pursuant to adjournment. Prayer was offered by bishop Green. The court appointed a committee of seven bishops to confer with the presenting and responding bishops, to ascertain whether they could not agree upon some plan for dismissing the presentment. The following paper was submitted to the court by the presenting bishops.—

"The presenting bishops, having been informed by a committee of the court that a proposal is now under consideration to dismiss the presentment upon the several grounds stated in report of the said committee, the chief of which is, a certain acknowledgment on the part of the respondent, do represent to the court that the exclusive right of withdrawing the presentment is with the presenting bishops; that the only legal mode of disposing of these charges by the court is to try them by the evidence; that the presenters stand ready with their evidence to enter on the trial, which they feel themselves bound to ask; that the court will call on the respondent to plead guilty or not guilty to the presentment. With this statement of the legal position of the presenters, as representing the executive of the church in this case, the undersigned are prepared to abide by such action as the court may take in the premises.

"Signed, "WM. MEADE.
"CHAS. P. M'ILVAINE.
"GEO. BURGESS."

After reading the foregoing report, the committee of seven submitted the following report and resolution as a basis of settlement:—

"The committee appointed to confer with the presenting bishops and respondent, to ascertain whether

they cannot come to some understanding which shall be mutually satisfactory, and also fully answer the purposes of justice, beg leave to report that, upon consultation with the presenting bishops, they found that no understanding could be come to of the sort contemplated in the order of the court, the presenting bishops feeling themselves unable to withdraw their presentment under any such acknowledgment of error as the respondent would be willing to make. The committee then conferred with the respondent, who expressed himself quite ready to acknowledge, as he had already done, to some extent, in open court, such error as his conscience accused him of, the result of which conference was the paper embodied in the preamble, and orders now submitted as the basis of a settlement of this vexed and painful question.

"T. C. BROWNELL. "STEPHEN ELLIOTT.
"JAS. A. OTEY. "G. W. FREEMAN.
"LEONIDAS POLK. "JNO. WILLIAMS.
"JONATHAN N. WAINWRIGHT.

"Whereas, very serious embarrassments have been thrown in the way of the action of this court, first by the postponement of the trial of the original presentment, and afterwards by the decree and orders of the court of bishops which assembled at Camden, in October, 1852, and continued its session by adjournment at Burlington, to wit:—

"'Whereupon it was decreed, that, whereas previous to the making of the presentment now before this court, the convention of New Jersey had investigated most of the matter contained therein, and had determined that there was no ground for presentment; therefore, Ordered—That, as to the matters thus acted upon by said convention, the court is not called upon to proceed further.'

"Which decree and orders have been pleaded in bar to the trial of the present presentment. And, whereas the convention of the diocese of New Jersey has, through a committee of its most influential and honourable laymen, satisfied itself that, whatever may have been the imprudences in word and act of the respondent, there was no intention of crime or immorality on his part. And whereas the diocese of the respondent is now engaged in raising 135,000 dollars for the release of all embarrassment of St. Mary's Hall, Burlington College, and Riverside, the surplus income of which property, when thus released, is to be annually applied to the liquidation of the remaining debts of the respondent. And whereas the respondent comes into court and says:—The undersigned, in prosecuting his plans of Christian education, in connexion with St. Mary's Hall, and Burlington College, found that the expenses of the enterprise greatly exceeded his calculations, while the assistance on which he had confidently relied, perhaps too sanguinely, fell altogether short of what he deemed his reasonable expectations. In this condition of things, being entirely left alone, and without advices, every step which he advanced involved him more and more deeply in pecuniary embarrassments. He admits that he made representations which at the time he believed to be correct, but many of which turned out, in the event, to be erroneous. He was also led, by his too confident reliance on anticipated aid, to make promises which he fully expected to perform, but which experience has taught him were far too strongly expressed. He was also induced, for the sake of obtaining money to meet his necessities, to resort to methods, by the payment of exorbitant interest on loans, which he did not suppose was in contravention of the law, and which common usage seemed to him to justify. He also, in entire confidence in his ability to replace them, made use of certain trust funds in a way which he deeply regrets, and, although they have long been perfectly secured, does not now justify. The embarrassments here referred to were followed by a long and well-nigh fatal illness; which, withdrawing him entirely from the business, which he had carried on alone, was mainly instrumental in the entire failure in his pecuniary affairs. The perplexity arising from this failure, with the protracted infirmity which followed his sickness, made him liable to many errors and mistakes which might easily bear the appearance of intentional misrepresentations. In connexion with the assignment of his property, he set his name and oath to an inventory of his goods, and also to a list of his debts which he believed to be correct; an act which he grieves to find has given rise to an impression in the minds of some that he exhibited an insensibility to the awful sanctions of the oath of a Christian man. But, while he laments the impression, he declares that this act was only done under legal advice, and in firm conviction of its correctness. Some time after his recovery from the illness above alluded to, but while he was still in the midst of his perplexities, smarting under his heavy disappointments, and wounded by the imputations to which, in some quarters, he was subjected, the letter of the three bishops came to him. He has no disposition to ascribe to them any other than just and proper motives in thus addressing him. But, at the time when he received the communication, he viewed it otherwise; and under the strong excitement of the moment penned a pamphlet, part of which he does not now justify, and expressions in which, in regard to those brethren, he deeply regrets. In reference to his indebtedness, he now renews the declaration of intention, which he has constantly made, and has acted on to the utmost of his ability thus far, to devote his means, efforts, and influence, in dependence upon God's blessing, to the payment, principal and interest, of every just demand against him; an expectation which there is reasonable hope of having fulfilled, since a committee of the trustees and friends of Burlington College, by whom both institutions are now carried on, have undertaken an enterprise which is nearly completed—to discharge the whole of the mortgage debt, and thus secure the property at Riverside and St. Mary's Hall, with that of Burlington College, to the church for ever, for the purposes of Christian education. And, this done, the trustees have further agreed to appropriate during his life the surplus income of both institutions to the liquidation of all his other debts, in carrying on the said institutions. That in the course of all these transactions human infirmity may have led him into many errors, he deeply feels. He does not wish to justify or excuse them. If scandal to the church and injury to the cause of Christ have arisen from them, they are occasion to him of mortification and regret. For these things, in all humility and sorrow, before God and man, he has always felt himself liable to, and willing to receive, the friendly reproofs of his brethren in Christ Jesus, and especially the bishops of the church.

"G. W. DOANE,
Bishop of New Jersey.

"Therefore ordered, that the presentment before this court be dismissed, and the respondent be dismissed without delay. The committee likewise recommend the adoption of the following orders:—First, That no order or decree of the court in October, 1852, or of this court, shall be taken to admit the right of any diocese to come between a court of bishops and the respondent bishop, after canonical presentment first made by three bishops. Second, That this court believe the presenters to have acted in good faith, and in a desire and determination to carry out the laws of the church, in such case made and provided, in the painful duty in which they felt themselves called upon to perform." The court deliberated upon the motion to dismiss until four o'clock, when a vote was taken, and the presentment was unanimously dismissed. The court then adjourned *sine die*.

REGISTER
OF
Ecclesiastical Intelligence.

DECEMBER, 1853.

Ordinations.

ORDINATIONS APPOINTED.

By bp. of Chester, March 12, in Chester cathedral.
By bp. of Chichester, Dec. 18, in Chichester cathedral.
By bp. of Durham, Dec. 18, at Auckland castle.
By bp. of Gloucester and Bristol, Dec. 18, in Bristol cathedral.
By bp. of Oxford, Dec. 18.
By Bp. of Peterborough, Dec. 18 and March 12.
By bp. of Ripon, Dec. 18.
By bp. of Rochester, Dec. 18.
By bp. of Worcester, March 12.

ORDAINED.

By Bp. *of* Ely, *in Ely cathedral, Nov.* 13.

PRIESTS.

Of Cambridge.—W. Hingbrown, M.A., Pemb. H.; A. Kenman, B.A., Trin.; C. F. Norman, B.A., Cath.; H. E. Yeoman, Trin. H.

Of Oxford.—G. R. Fenwick, B.A., St. Alban's H.; H. H. A. Smith, B.A., Worc.

DEACONS.

Of Cambridge.—J. F. Bateman, B.A., St. John's; W. J. Beamont, M.A., Trin.; W. Jay Bolton, B.A., Cains; J. Jeeks, B.A., St. Peter's; E. M. Lomax, B.A., C.C.C.; J. Moorhouse, B.A., St. John's; J. W. Pepys, B.A., Trin. (*lett. dim. bp. of Worcester*); J. Rigg, M.A., St. John's; E. T. Sale, M.A., Emm.; J. W. Sharpe, B.A., Christ's.

Of Oxford.—F. Cox, B.A., Wad.; C. M. de Polignac Gillam, B.A., Pemb.

Of Dublin.—A. Hinde, B.A., Trin. (*lett. dim. bp. of Lichfield*).

Lit.—J. Fox (*lett. dim. bp. of Lichfield*).

Preferments.

Right rev. W. Higgin, bp. of Limerick, to be bp. of Derry and Raphoe.
Rev. H. Griffith to be bp. of Limerick.
Rev. H. H. Jones to be archdeacon of Demerara.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £.
Andrews, S. W.	Claxby Pluckacre (R.), Lincolnshire	29	Hon. H. Dymoke	70
Baker, S.	Clifton-upon-Teme (V.) Worcestershire	512	Sir T. E. Winnington	*172
Barnard, C. C.	Ruckland (R.) with Farforth (R.) and Maidenwell (V.), Lincolnshire	32 & 92	Earl of Yarborough	315
Barry, T.	St. Barnabas (P.C.), Liverpool, Lancashire		Trustees	
Bates, J.	Southshore (P.C.), Lancashire		J. T. Clifton	
Bellis (R.)	St. James (P.C.), Jersey		Proprietors	200
Buckley, W. E.	Middleton Cheney (R.), Northamptonshire	1410	Bras. coll., Oxford	*423
Butler, S. J.	Penrith (V.), Cumberland	6429	Bp. of Carlisle	*200
Colls, J. F., D.D.	Laindon with Basildon (R.), Essex	568	Bp. of Rochester	*779
Edwards, W. H.	St. Botolph (R.), Cambridge	723	Queens' coll.	122
Farish, H	Ecclesall-Bierlow (P.C.), Yorkshire	2000	Vic. of Sheffield	*120
Fletcher, H. T.	Bicker (V.), Lincolnshire	820	D. and c. of Lincoln	*560
Gilbert, C.	Hemsby (V.), Norfolk	591	R. Copeman	175
Gregory, R.	St. Mary (P.C.), Prince's Road, Lambeth, Surrey	14000	Rec. of Lambeth	
Hoare, E.	Trinity (P.C.), Tunbridge Wells, Kent		Mrs. Deacon	
Howard, W.	St. Peter (R.), Nottingham	5605	Ld. chanc.	400
Jones, D. J.	Llanarth (V.) with Llanina (V.), Cardiganshire	2421 & 447	Bp. of St. David's	114
Jones, E. E.	St. Paul, Gorsedd, (P.C.), Flintshire			
Kidd, R. B.	Butley (P.C.) with Capel (C.), Suffolk	364 & 222	Trustees of P. J. Thellusson	135
Leonard, F. B.	Llandevaud (P.C.), Monmouthshire		Preb. of Warthacwm	40
Meares, H.	St. Bartholomew (chap.) Rochester, Kent			
Milner, J.	Elton (R.), Durham	92	Wade and 2 Hogs	170
Newmarch, C. F.	North and South Leverton (R.), Lincolnshire	790	Ld. chanc. and A. Booth alt.	*759
Pratt, C.	Packington (V.), Leicestershire	1024	Sir C. A. Hastings	*258
Puckle, S. H.	Graffham (R.), Huntingdonshire	307	Lady O. B. Sparrow	*199
Randall, H. G.	St. Peter, Bishopworth (P.C.), Somersetshire	1406	Bp. of Gloucester and Bristol	*70
Rawlinson, W. C.	Chedburgh (R.) Suffolk	284	Marq. of Bristol	*
Richards, J.	Bettws (P.C.) Carmarthenshire	1109	Bp. of St. David's	98
Room, J.	Eastwood (P.C.), Yorkshire		Crown and bp. of Ripon alt.	150
Rowell, F. T.	St. Stephen (P.C.), Leeds, Yorkshire			
Sandford, W.	Bicton (P.C.), Shropshire	560	Vic. of St. Chad, Shrewsbury	60
Scott, R. H.	Bonchurch (R.) with Shanklin (C.), Isle of Wight	302 & 462	Rev. W. White and C. P. Hill	*134
Spincke, M.	St. Ives (P.C.), Cornwall	4671	Vic. of Lelant	*160
Swire, F.	Elston (R.), Nottinghamshire	259	W. B. Darwin	*299
Tower, F. E.	Kirkby Mallory (R.) with Elmsthorpe (R.), and Earl Shelton (C.), Leicestershire	259 & 2220	Dow. lady Byron	*534
Travers, D.	Swanage (R.), Dorsetshire	1990	Rev. J. L. Jackson	*555
West, R.	Pett (R.), Sussex	385	Rev. H. Wynch	*460
Westbrook, S.	St. John (P.C.), Huddersfield, Yorkshire			
Williams, G.	Llowes (V.) with Llandewi-Vach (V.), Radnorshire	390 & 130	Adn. of Brecon	132

Preferments—CONTINUED.

Collis, J. D., hon. can. Worcester.
Drummond, J., hon. can. Peterborough.
Edwards, J. M., chap. H.M.S. Ajax.
Fell, T., hon. can. Peterborough.
Fritche, G., chap. Derby lun. asyl.
Hathaway, M., chap. Walsall un., Staffordshire.
Holme, T. P., chap. H.M.S. President.
Lang, J. H., chap. H.M.S. Royal George.
Mapleton, H. M., chap. dow. countess of Glasgow.
Oliver, J. P., chap. H.M.S. Minden.
Powning, J., hd. mast. Totness gram. sch., Devonshire.

Clergymen Deceased.

Hon. R. Ponsonby, D.D., bp. of Derry and Raphoe, 82.

Allen, J., rec. North Huish, Devonshire (pat. family), 40.
Blackall, H., p. c. South Littleton, Worcestershire (pat. Ch. Ch., Oxford).
Bowerbank, I., rec. St. Catharine's, Jamaica, 71.
Bowyer, H., rec. Sunningwell, Berkshire (pat. sir G. Bowyer), 68.
Brown, G. A., chap. Magd. coll., Oxford, and chap. Oxford gaols.
Browne, T. P., rec. Gratwich, Staffordshire (pat. earl Talbot), 53.
Bury, W. H.
Duthie, A. H., rec. Upper Deal, Kent (pat. ld. primate).
Girling, W., of Gonv. and Caius coll., Cambridge, 70.
Hilton, J. D.
Hopwood, J., p. c. Accrington, Lancashire (pat. Hulme's trustees), 68.
Hulse, T., rec. Buckland, Surrey (pat. All Souls' coll., Oxford), 73.
Jones, R. P., rec. Charfield, Gloucestershire (pat. J. Neeld), 61.
Jones, W., vic. Rumney, Monmouthshire (pat. d. and c. of Bristol), 75.
Loxley, J., vic. Barnby-in-the-Willows, Nottinghamshire (pat. Southwell coll. ch.).
Matthews, J., vic. Stapleford, Wiltshire (pat. d. and c. of Windsor).
Monins, J., rec. Ringwould, Kent (pat. family).
Norton, hon. J., Anningsley Park, Surrey.
Oswell, E. W., Ch. Ch., Oxford, 32.
Palmer, P., min. Trin., Hobarton, Van Diemen's Land.
Parker, W. H., p. c. St. Paul's, Whippingham, Isle of Wight (pat. rec. of Whippingham), 60.
Phillips, C., can. res. St. David's, vic. Pembroke (pat. sir J. Owen), 69.
Pitman, S., Christ's coll., Cambridge, 73.
Reeve, W. K., sen. fellow Clare Hall, Cambridge.
Roberts, J. A., rec. St. Alban's, Wood-street, London (pat. d. and c. of St. Paul's, London, and Eton coll. alt.).
Utermerik, C., p. c. Withycombe Rawleigh, Devonshire (pat. ld. Rolle).
Willis, G. S., cur. St. Saviour's, Chelsea, Middlesex, 26.

University Intelligence.

CAMBRIDGE.

Oct. 10.—Rev. R. V. Whitby, M.A., admitted Dixie fellow of Emmanuel.
Oct. 22.—The following were appointed pro-proctors:—A. Long, M.A., King's; J. Clark, M.A., Queens'.
„ The Le Bas prize adjudged to S. P. Butler, B.A., Trin.
Nov. 4.—Dr. Geldart, mast. of Trin. Hall, elected vice-chancellor.
„ A. D. Stewart, B.A., elected Perne fellow of St Peter's.

OXFORD.

Nov. 5.—C. Neate, M.A., Oriel, appointed public examiner in school of jurisprudence and modern history.
„ Rev. H. Pritchard, M.A., C.C.C., and rev. J. Barmby, M.A., Magd., nominated moderators in the school of mathematics.
„ Rev. J. E. Riddle, M.A., St. Edm. H., and rev. C. P. Eden, M.A., Oriel, appointed select preachers.
„ Lord R. G. Cecil, M.A., and hon. A. G. Watson, B.A., elected hon. fellows of All Souls'.

Testimonials of respect have lately been presented to the following Clergymen:

Clutterbuck, C. T., late cur. Canton, Glamorganshire.
Deacle, H. T., late cur. Hethersett, Norfolk.
Fritche, G., late cur. St. Paul's, Derby.
Greensmith, J. F., late cur. Eastington, Gloucestershire.
Grey, E. J., late cur. Knutton, Staffordshire.
Manley, M., late cur. Bodham and Baconsthorpe, Norfolk.
Peill, J. N., late rec. St. Botolph, Cambridge—plate.
Penruddock, I., cur. Ashton Keynes, Wiltshire.
Rowlatt, C. R., late cur. Milton, Kent.
Spincke, M., late cur. Runcorn, Cheshire.
Wheler, F., p. c. St. Chad, Lichfield.
Whitehead, W. T., late cur. and garrison chap. of St. Heliers, Jersey.
Williams, D. L., late cur. Ruthin and Llanrhudd, Denbighshire.

COLONIAL CHURCH.

TORONTO.

The bishop of Toronto has issued the following circular, requesting his clergy and laity to assemble in conference in the cathedral of Toronto:

"To the Clergy and Laity of the Diocese of Toronto.

"My dear brethren,—In my circular to the clergy of the diocese, of the 4th of August last, I announced that, in the present critical position of our ecclesiastical affairs, it was my intention to request the clergy and laity to assemble in conference on the 12th of October next, and at the same time to hold my triennial visitation. My clergy will therefore be pleased to assemble on that day, in the cathedral church of St. James, at ten o'clock A.M. In regard to the lay representation, it is my desire that every clergyman of the diocese invite the members of their mission or congregation, being regular communicants, to meet and select one or two of their number whom they deem the best qualified, to accompany him to the visitation and conference. For the sake of order, it is requested that such lay members be furnished with certificates, signed by the minister and churchwardens, that they have been duly appointed, to entitle them to take part in the proceedings which may take place subsequent to the visitation. The meeting of the clergy has been postponed to a late period of the season, in the hope that the bill for the regulation of the church in the colonies, introduced into parliament by his grace the archbishop of Canterbury, would have passed, and required immediate action; but, as it has been thrown over to the next session, our deliberations must be confined, as at our conference in May, 1851, to such local matters of temporal character as require our urgent attention. It is expected that such parishes, missions, and congregations as accede to this invitation, will take measures to defray the necessary expenses incurred by their clergyman and representatives in their attendance on this important duty.

"I remain, my brethren,
"Your affectionate diocesan,
"JOHN TORONTO.

FOREIGN EPISCOPAL CHURCH.

United States.—New York Convention.—At the recent meeting of the convocation of the diocese of New York, two interesting cases were brought under consideration. The first was that of the coloured congregation of St. Philip's, which has for the last seven years sued in vain for admission into diocesan connexion. On the present occasion the decision was favourable. The division gave—among the clergy 139 ayes to 15 nays, among the laity 70 ayes to 83 nays; making a clear majority of 161 out of 257 votes. Three deputies from the negro church appeared, and took their seats immediately after the successful establishment of their claim. The other case was that of a clergyman convicted of criminal conduct by an ecclesiastical court, who has brought an action for libel against his accusers in the civil court, and obtained an injunction against bishop Wainwright, forbidding him to proceed to sentence of deposition. The expenses of the bishop had already amounted to 4,000 dollars; and much additional cost would still have to be sustained. The convention resolved to relieve the bishop from all pecuniary responsibility. It appears that the right of all religious bodies to try and depose their ministers, or expel their members, is recognized in the United States, provided they adhere, in the trial, to their own canons or regulations. The civil courts will, when applied to, institute proceedings to ascertain whether these canons or regulations have been strictly followed; but they will not review the evidence. If the canons or regulations have been respected, the accused has no alternative but to submit; in the contrary case, the religious body is compelled to try him again according to its established usages. In the case in question there seems to be no doubt that the canons have been strictly followed, and that the accused will be finally sentenced and cast out, though the expenses on both sides will be very considerable.

The General Convention.—The general convention of the American church was opened in Trinity church, New York, on Oct. 5. Thirty bishops were in attendance. The prayers were read by Dr. Howe, of Philadelphia; the lessons by Dr. Mead, of Connecticut; the litany by archdeacon Sinclair, from England; the ante-communion service by bishop Brownell; the epistle by bishop Boone, of China; the gospel by bishop Spencer, from England. The sermon was preached by the bishop of Ohio, from Matthew ix. 37. After the sermon the offertory sentences were read by bishop Hopkins, and the prayer for the church militant by bishop Brownell. The bishop of Kentucky read the address to the communicants: the elements were consecrated by bishop Meade, and distributed by bishops Brownell, Meade, and Wainwright, to a very large number of clergy and laity. At the second sitting, on Friday the 7th, which was the first session for business, it was resolved to admit to honorary seats any clergyman who might be in New York belonging to the English, Irish, Scottish, or colonial churches. A resolution was also passed, declaring that the general convention regarded the deputation from England with pleasure, and desired to strengthen the relations between the churches; and seats in front of the chancel were ordered to be reserved for the deputation. The following were the chief heads of business transacted: The new dioceses of Iowa and California were admitted; the latter on condition that at its next convention it should accede to the constitution of the church, which formality had been omitted. The committee on a standard bible reported that, in the medium-sized quarto bible, published at Oxford, they recognized a standard, until an American standard edition should be published. On Saturday, the 8th, the convention sat again. Resolutions touching the expediency of dividing the thirty-three dioceses into four provinces were laid on the table for future consideration. The papers in reference to the election of the new bishop of South Carolina were declared to be correct. A committee was instructed to confer with the delegates from California, and to report to the convention on the appointment of a missionary bishop to that diocese. A resolution, proposed by the rev. Mr. Mason, of Maryland, "That, the house of bishops concurring, a committee of seven be appointed to take into consideration such measures as will tend to increase the catholic and friendly relations between the church of England and her appendages and the protestant episcopal church of the United States, with a view to joint conciliary action of all members of the Anglican communnity," was, after an animated discussion, almost unanimously adopted, with the exception of the last clause, which was struck out. A message was received from the house of bishops, in relation to a memorial which they had before them, to be presented to the general convention, from the Society for the Revival of Convocation in the English Church. The message was accompanied by a resolution, respectfully laying the memorial on the table. This action was grounded on an indisposition to interfere in the domestic concerns of a sister church.

The English Deputation.—Conference with the Board of Missions.—On the day of the first business session of the general convention, a conference took place between the deputation from England and a committee of the board of missions, of which the following is a brief account: The members of the deputation had prepared a statement of topics for discussion, embracing the relation of the English and American churches to the Greek and oriental churches; the spiritual oversight of the English and American residents in the European continent; the harmonious action of our two churches in China, and elsewhere on heathen ground; combined prayer for an increase of labourers; and other important subjects. On the other hand, the American committee had drawn up various questions as to the experience of the Society for the Propagation of the Gospel in conducting its missions; the relation of that society to the church and to other missionary societies; the mode of choosing missionaries, and the rate of compensation allowed to them, &c., &c. After some highly-interesting conversation, it was agreed that the conference should be adjourned from day to day, until the views of the English and American joint-commissioners should be defined, and their wishes clearly expressed to the board of missions. Among the points determined was the important arrangement, agreed to unanimously, that, before sending bishops into heathen countries, there should be a communication between the American board of missions and the Society for the Propagation of the Gospel, with the view of preventing confusion, and the clashing of different jurisdictions.

The two senior members of the deputation from the Society for the Propagation of the Gospel in Foreign Parts to the American Board of Missions, the right rev. bishop Spencer, late of Madras, and archdeacon Sinclair, of Middlesex, left New York on their return to England, by the "Arabia," on Wednesday, 10th October. Seventeen bishops, with a proportionate number of clergymen of the American protestant episcopal church, and several judges, lawyers, and inhabitants of New York, accompanied them on board the steamer, which had been engaged to convey them to the "Arabia." A merchant of New York, Mr. Minturn, had chartered a steamer to convey them across the Hudson to Messrs. Cunard's dock, in New Jersey. He had made this arrangement in consequence

of a desire expressed by many members of the general convention of the protestant episcopal church, after the example of the primitive Christians, to take a solemn leave of their departing friends, "and accompany them to the ship." Accordingly, divine service, including a special prayer for those who were about to encounter the perils of the deep, was celebrated in St. John's church, before both houses of the convention, at 9 A.M. The house of bishops adjourned for three hours, and the house of clerical and lay deputies appointed special delegations to be in attendance. Among the prelates who occupied the deck of the steamer were—the bishops of New York, Ohio, Pennsylvania, and New Jersey; the missionary bishops of Wisconsin and Iowa, and of China; the bishops of Connecticut, Western New York, Illinois, Michigan, New Hampshire, Kentucky, Maine, Massachusetts, Indiana, and Missouri. When the English delegates reached Mr. Minturn's steamer, the rev. Dr. Potter, of Albany, in the name of the clerical and lay deputies, expressed with much warmth the gratification which the house had derived from the opportunity of receiving the representatives of the Society for the Propagation of the Gospel—an institution to which the American episcopal church was indebted for essential services in times past. He adverted in strong terms to the personal regard which the members of the deputation had universally conciliated by their personal intercourse with the members of the house, and to the happy influence which their visit might be expected permanently to exert by promoting peace and friendship between the two nations and the two churches. The bishop of Pennsylvania, on the part of the board of missions, enlarged upon the benefit which would result to the missionary cause in the United States from the encouraging addresses and discourses of the deputation as well as from the practical suggestions of the joint committee appointed to consider and report upon the subject. The bishop of Western New York (De Lancey) assured the deputation of the heartfelt esteem with which the house of bishops regarded them, of the great advantage which the cause of sound religion had derived from their visit, and of the cordiality with which prayers would be offered in their behalf throughout the church. In reply to these addresses, bishop Spencer expressed, in his own name and in behalf of his colleagues, the gratitude felt by the deputation for the hearty welcome which had been given them, and the brotherly love with which they had been invariably treated. He dwelt upon the benefits which he had personally derived from the free and confidential intercourse with the two houses of convocation which he had enjoyed during his visit to New York, and which had taught him to esteem more highly than ever in love the protestant episcopal church of America for its work's sake—a work which it is doing so faithfully, lovingly, and soberly, and, God be thanked, so successfully. He declared it to be the conviction of his own mind, and he was persuaded it was equally the conviction of his colleagues, that it was indeed good for them to have been here; and expressed his hope that this feeling would long be reciprocated by their brethren of America, and that they would kindly feel that it was good for them also that the deputation had been there. He expressed his persuasion that, the more frequent and the more intimate the intercourse between the two countries, the stronger would become their mutual respect and love; and that, for his own part, if permitted by Providence a safe return to his home, the daily prayer in his own family would be—first, may God bless England; and, secondly, may God bless America. Archdeacon Sinclair remarked that, in proportion as we feel more, we are in general able to say less; and that certainly it was with the deepest emotion he bade farewell to the friends who then surrounded him. He not only claimed a personal, but a hereditary attachment to America, on account of the friendly intercourse which his father had long maintained with the first president of the republic, and with many of its most distinguished statesmen. No voyager had ever crossed the Atlantic with more favourable prepossessions than himself; nevertheless, all that he had anticipated in reference to the church, the people, and the country, had been far surpassed by the reality. To the kindness he had met with, nothing could be added—it was far beyond what he could adequately acknowledge: he fervently prayed that the reciprocal kindly feelings of the two nations and the two churches might be perpetual. He was gratified beyond measure to receive assurances that the present deputation had contributed to that most blessed result; and he trusted that during his visit to America, short as it had been, he had enjoyed the privilege of forming friendships, not for time only, but for eternity. The American deputation, together with numbers who had joined them, after bidding their English friends a most impressive farewell, remained on the deck of Mr. Minturn's steamer until the signal-guns were fired, and the "Arabia" stood out to sea.

Miscellaneous.

THE EASTERN CHURCHES.

The metropolitans of the united church of England and Ireland have issued the following declaration, relative to a memorial which has been addressed to the patriarchs and others of the Greek and Russian churches, protesting against the proceedings of the bishop of the united church of England and Ireland in Jerusalem:—

"Whereas certain clergymen have addressed a memorial to the oriental patriarchs and synods, in which the Anglican bishop in Jerusalem is accused of having exceeded the proper objects of his mission, and of introducing schism into the eastern churches; and whereas some of the names affixed to the said document are the names of persons who hold official stations in the united church of England and Ireland, and it might be supposed at least in foreign parts that a censure of the bishop as having acted without due authority from his church would not be made by persons who were themselves acting without such authority; therefore we, the metropolitans of the united church of England and Ireland, deem it expedient to make this public declaration that the said memorial does not in any manner emanate from the said church, or from persons authorized by that church to pronounce decisions. We are induced to take this step, first, in order to guard against the danger which might arise to our own church from the example of the irregular and unauthorized proceedings of the memorialists; and, further, because we sympathize with our brother, the Anglican bishop in Jerusalem, in his arduous position, and feel assured that his conduct, under the circumstances in which he is placed, will be guided by sound judgment and discretion.

"J. B. CANTUAR.
"T. EBOR.
"JOHN G. ARMAGH.
"RICHARD DUBLIN.

"Nov. 1, 1853."